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LIGHT

An English Translation of

SATYARTH PRAKASH

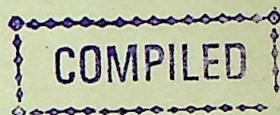
"AUM"

An English Translation

OF THE

SATYARTH PRAKASH

Literally : Expose of Right Sense (OF VEDIC RELIGION)

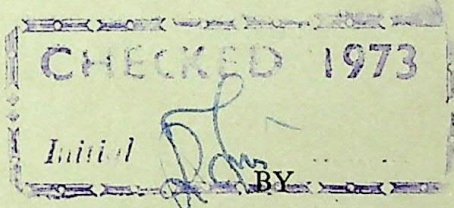
OF

MAHARSHI

SWAMI DAYANAND SARASWATI

"The Luther of India"

BEING

A Guide to Vedic Hermeneutics

BY

Late Shri Durga Prasad

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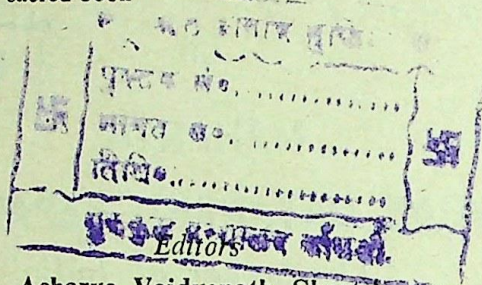
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Bharatendra Nath

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PUBLISHER'S NOTE

One desirous of finding the fundamentals of truth, essence of true knowledge and the splendid pattern of character building blended together, must turn to the pages of Satyarth Prakash (The Light of Truth) which is the *magnum opus* of the great Indian sage who appeared on the scene in the 19th century. This is the monumental work of one of the greatest and the fore-most sons of India who had never bowed down before falsehood and never discriminated between man and man and who remained a seeker and propagator of truth throughout his whole life and who lived and died for upholding truth. Satyarth Prakash which he has left as an imperishable legacy to his countrymen and to the world at large is an embodiment of the genius of the master.

Swami Dayanand Saraswati, the author of Satyarth Prakash, was, no doubt, a World Teacher. He was a true son of God and wanted to see every human being like-wise. He had the credit for having revolutionised the human thought and turned it into healthy channels, especially through his work. He wanted to see the individual and the society fully developed—physically, morally and spiritually, guided by the light of Truth as well as the forces of love and joy, peace and prosperity. Satyarth Prakash presents a picture of the reconstructed society based on priceless traditions of the Vedic culture harmoniously adjusted to modern conditions and environments.

It is an irony of fate that a large number of world people did not try to assess the life and teachings of Dayanand in their true perspective. The path he has shown may or may not be gainful, but it is sure that it can never be baneful. A man treading on that path cannot lie drifted from enjoying peace and love. He chalked out such a grand scheme of life as may enable a man to constantly go ahead from birth to death smiling, and not weeping and wailing.

The world of Swami Dayanand's golden dreams had no scope for barriers between man and man. He wanted and tried to convert the whole mankind into one family by doing away with the obstacles which divided it on the artificial basis of sex, race, colour, creed and loyalties—local, regional and national. This work of Dayanand had certainly kindled a flame. But it was a flame of all consuming and all purfying fire. Swami Dayanand, the inspired son of God, kindled the fire not merely for Aryas but for all who look for the redemption of humanity.

The Satyarth Prakash contains sum and substance and the great and essential truths of the Veda, the oldest revealed book in the library of mankind, on the authority of which the author of Satyarth Prakash had placed his unflinching faith and reliance and had based all his teachings. It was he, who had opened the closed portals of the Vedas to the whole mankind.

The work which we are presenting to the public is the touchstone on which truth and untruth are tested It is also an indicator of light and right path to those who may be groping in the dark. They can, by its thorough study, be able to know themselves and God and may make their lives shining and successful by having communion with Him.

We crave the indulgence of every man of understanding to make an impartial study of this great treatise. We are sure they will find it most advantageous, free from any discrepancy or anything contrary to the canons of truth and common sense.

To the present day world which stands torn asunder by mutual discord, animosity, hatred, and to mankind which is steeped in ignorance and addicted to the satisfaction of animal appetites and which is facing annihilation like a ship in the ocean turning up and down, we offer Satyarth Prakash as a light-house.

It is wrong to think Rishi Dayanand as a narrow sectarian preaching hatred towards other faiths. His criticism of some religious beliefs and practices is a beautiful instance of his independence of thought and judgement. Freedom of thought is not a thing to be afraid of. It is this that leads to true progress. If Rishi Dayanand has criticised some religious beliefs in the Satyarth Prakash, he has done a right thing. The followers of other religious faiths should not be perturbed over it. It is their duty to think over those points impartially and to reform their views in the light of Rishi's well meant criticism. This will be helpful to them. He was a cosmopolitan. His love was universal. In his generous heart there was equal love for all people whether they were Aryas, Muslims, Jains, Christians or Sanatanists; none was outside the pale of his universal love.

Our hearty thanks are due to Dr. Bhawanilal Bharatiya, who supplied this rare book, and Acharya Jagdish Vidyarthi and Prof. Vedavrata Vidyalankar who have given us their active cooperation, in this undertaking. Without their co-operation it was not possible to bring out this book.

With great pleasure and feeling of satisfaction we present this publication to all well-meaning seekers of truth, not only of India but also of the whole world.

—Bharatendra Nath

Jan-Gyan Prakashan
1597, Hardhian Singh Road
New Delhi-5 (India)

AN APPRECIATION

Maharshi Dayananda Saraswati (1824-1883), the founder of the Arya Samaj, was a profound Vedic scholar and a great orator. In the nineteenth century he appeared as a great teacher of monotheism. The medieval dogmatic Brahmin teachers had closed the doors of Vedic wisdom to all except those who were Brahmins by birth. Swami Dayananda opened the doors of Vedic wisdom to all people. He propounded that it was the inherent right of all human beings not only of India (or Aryavarta as he called this land) but of the whole world to read and study the Vedas. Swami Dayananda believed in the powers of deep contemplation and absorption and he was also a teacher of Yoga. The Sa yarth Prakash is not only the Bible of the Arya Samaj but it is a great book which contains the mature reflections and generalizations of a man of great experience, knowledge and widom.

In this book we find that not only the worship of the pristine and eternal Godhead is preached but a curriculum of study is provided which can initiate a person into the deep mysteries of Vedic wisdom. Swami Dayananda has in this book praised the pursuit of moral and spiritual life and has profusely quoted from the Hindu scriptures to corroborate his notions.

Swami Dayananda has been called the Martin Luther of India. Just as Luther fought against the Pope, so Swami Dayananda challenged all the organised sects, denominations and churches which stood for monopoly of religion and exploited the people. In the second part of the book he has denounced some of the irrational and unfounded notions and teachings both of Indian religious sects as well as foreign religious denominations in order to clear the path for the enshrinement of true Vedic monotheism, moral purity, social equality and justice.

Swami Dayananda was one of the greatest Vedic scholars that this country has produced. He was in the line of Patanjali, Vyasa, Jaimini and Yaska. He had unrivalled command over Sanskritic learning and this book contains ample testimony to this profound learning in the ancient lore. The Satyarth Prakash was translated into English long ago by Shri Durga Prasad. It had become a rare book and was not available in the market. Its reprint will be welcome to everybody, particularly to the thinkers, philosophers and scholars of the world, who might derive great benefit from the message of Swami Dayananda and propagate it for the good of humanity. I congratulate the publishers for having embarked upon this great venture.

—D. Ram
(Padma Bhushan)
President

Sarvadeshik Arya Pratinidhi Sabha
Rama Lila Ground, New Delhi 1 (India)

"The world is fettered by the chain forged by superstition and ignorance. I have come to snap asunder that chain and to set slaves at liberty. It is contrary to my mission to have people deprived of their freedom."

"Though I was born in Aryavarta (India) and live in it, yet just as I do not defend the falsehood of the faiths and religions of this country, but expose them fully; in like manner, I deal with the religions of other countries. I treat the foreigners in the same way as my own countrymen, so far as the elevation of the human race is concerned."

"Therefore, the purpose of my life is the extirpation of evils; introduction of truth in thought, speech, and deeds; the preservation of unity of religion; the expulsion of mutual enmity; the extension of friendly intercourse; and the advancement of public happiness by reciprocal subservience of the human family. May the grace of the Almighty God and the consent and co-operation of the learned soon spread these doctrines all over the world to facilitate everybody's endeavour in the advancement of virtue, wealth, godly pleasure, and salvation, so that peace, prosperity, and happiness may ever reign in the world. AMEN!"

—DAYANAND SARASWATI

PROLEGOMENA

It struck me as a great surprise, when I came to learn that 'Jan-Gyan' management had decided to undertake the publication of Durga Prasad's translation of '*Satyarth Prakash*'. The task was tremendously bigger and the resources at hand comparatively smaller. This venture on the part of such a scanty publication was to embrace a total surrender on the altar of martyrdom in pregnant pursuit of celebrating adventure.

This was a utopian plan of the implement and strategy of that of the inventive decision of that fabulous bird-couple who, deprived of their eggs, which were swept away by the turbulent tide-waves of the sea, resorted to the force of filling water of the sea in their beaks and throwing it out to make the sea dry. But the dint of preseverance augmented by the sentiments of "Heart within and God overhead" does not prostrate to the fate of disappointment and frustration. It was not anybody's own job, it was the job of the whole Aryan world and was aimed at the good of all mankind. It is why the management succeeded in its venture and the work undertaken by it came to completion and inspite of all difficulties and adversities the book is going into the hand of public.

'*Satyarth Prakash*' is the masterpiece of the great Swami Dayananda's works. Emergence of the book from the great pen of great Swami is an epochmaking event in the history of the science of Religion. It revolutionised the religious thinking of mankind and infused a new missionary spirit in the vien of the degenerated Vedic Religion which had become the target of bitter attacks of the dogmatic alien faiths. It did not merely reorient the Vedic Religion but gave also a true perspective to the world religions in the search of the path of truth. Rigmaroles and superstitious beliefs of the man-made religions, which had taken the place of fundamentals of religion, were doomed their ill fate. Scarcely there is any religion in the world which has not felt the impact of '*Satyarth Prakash*'. All the religions of the world realised their weaknesses and sooner or later put their houses in order. Even those religions which preached that there was no interference of reason in their religious matters now have adopted the method of logic to prove them. Initiation of reason and argument in the religious matter is such a remarkable impact the credit of which directly goes to the '*Satyarth Prakash*'. The highest and ever remaining aspect of '*Satyarth Prakash*' is that it brought the mankind back to the Vedas. Vedic studies are going on impetuously in all the parts of the world.

What is Truth ? How can one comprehend it ? Besides, there is also the question of its enlightenment to a person. If truth is exactly known it should be made known to others also. The *Satyarth Prakash* of Swami Dayananda lays down those specific tests which

should be applied in arriving at truth or comprehending the truth. These tests are as follows :

(*a*) **The Veda and the nature of God. All that stands in the exact conformity to the teachings of the Vedas, nature, attributes and characteristics of God is right; the reverse is wrong.**

(*b*) **Laws of Nature. All that tallies with the laws of nature is true and the reverse untrue.**

(*c*) **The practice and teaching of the** *aptas*, **the pious, truthful, unprejudiced, honest and learned men.**

(*d*) **The purity and conviction of one's own self or soul. Whatever is good for you is good for others and so on.**

(*e*) **Eight kinds of** ***Pramanas*****. These are—direct perception, inference, analogy, testimony, history, deduction, possibility and negation.**

One cannot depend on a single test in arriving at truth. Before drawing any conclusion one should necessarily weigh out oneself in different ways. Sometimes excessive exercise of analytical tendencies leads to misapprehensions. Sometimes a thinker creates untoward confusion by becoming too analytical. 'Nothing exists as nothing persists' is the argument of such a kind of excessively analytical tendency. In an attempt to know the whole by the study of its parts one sometimes loses the synthetic significance. There arises out such occasions when we do disbelieve in perception and inference both because we find ourselves unable to draw a line of demarcation between the regions of the two. Our process of apprehending phenomena is complicated one. It begins from perception, ends into the realization and again it issues forth through the processes of memory, dreams, recollections, speculations, etc. Thus, in the cases of a synthetic truth the analysis is sure to lead misapprehension.

The desire of enlightening others the truth apprehended is an urge of human understanding. But what is this enlightenment ? Enlightening other person the established truth means to free him from prejudice and superstitions. This task is performed by the *Satyarth Prakash* and hence it is known as *Satyarth Prakash*, the Light of Truth.

The Supreme Intelligent Power acting behind the worldly scenes or phenomena is God. He is Brahman, the Supreme Being. He is not only the creator of the universe but he is also the ultimate primal ground of knowledge. He is one and hence second to none. Brahma, Vishnu, Rudra, etc. are his names. He is one and only one but called by many names. One supreme power is called by various names, it is the main theme of the first chapter of *Satyarth Prakash.*

Education is a potential means of man's making. This should be free from all sorts of pressures. Belief in horoscopes, astrological predictions, demons, goblins, etc. are such superstitions which uproot the tendency of learning. These are the pressures of great effectivity. They should be eradicated and the mind of child should be totally freed from them. Father, mother, and teacher are the real instructors of a child. Discipline takes root in child under the guidance of

these three preceptors. Second chapter of *Satyarth Prakash* deals with these items.

In the third chapter the most important subject dealt with is the system of education. Indigenous system of education is the teacher's Home System of education. It is called Gurukul system. *Satyarth Prakash* gives a vast curriculum of study. How should a strict discipline be maintained, has been elucidated by the author. Education is not only concerned with the training of heart, head and hand. Its mere concern is not only providing with the means of developing mind. Physical development and the development of soul are also the aims of education. Besides strict observation of continence and austerity education cannot be fruitful. Relation between teachers and taught should be very cordial.

Girls like boys should be sent to Gurukul for their education. The institutions for teaching girls and boys should be at a distant place. There should not be co-education of boys and girls. Boys and girls should begin their studies in their respective Gurukulas after bearing the sacred thread given by their *Acharyas*. Their study begins after the pronouncement of Gayatri Verse with its meaning. The subjects from the grammar of *ashtadhyayi* to the Vedas should be taught to the students. The curricula consist of the four Vedas with six limbs, four *upvedas*, six systems of philosophy, Ramayana of Valmiki, Mahabharata and Manusmriti excluding interpolated portions.

The author of *Satyarth Prakash* gives equal rights to men and women, the three *Varnas* and the *Shudras* in the study of the Veda. Women and Shudras can study the Veda and in this connection they have the same rights which the Brahmana, Kshatriya and Vaishyas have held. In discussing the education with its various problems the following points have also been discussed in this third chapter:

1. **Contemplation and 5 *yajnas*.**
2. **Practice of yoga and deep-breathing.**
3. **Advantage of yajna.**
4. **Profit of pronouncing *Mantras* in yajna.**
5. **The five tests of arriving at truth.**
6. **Synthesis of six systems of philosophy.**
7. **The various stages of body and strict observation of continence.**
8. **The code of good conduct.**
9. **The importance of *Yamas* and *Niyamas* in the context of austerity.**
10. **Importance of the study of *Arsha* literature, completion of education, study of the Vedas, etc.**

After completion of education and the life of celibacy there comes the stage of marriage. Married life is the household life. This is the nursery of many virtues. Society cannot survive without family.

Family in its turn is dependent on married life. Therefore, household life has very remarkable place in one's life. In society it plays a very important role. Continuity of existence of a living being implies the continuity of progeny. Procreation is the main factor of married life. According to the Vedas there are four *ashramas*. The whole life of a man is divided in four parts and these are known as four *ashramas*. They are—Brahmacharya, Grihastha, Vanaprastha and *Sanyasa*. In the Vedic society there is classification of four *Varnas*. These are known as Brahman, Kshatriya, Vaishya and Shudra. This distinction is dependent on worth and not on the birth. In the degenarated Hindu caste system *Varna* is based on birth. But Veda and Swami Dayananda take the *Varna* by merit, action and culture. Varna is a selection. Selection depends on quality, action and cultivated culture. It cannot be decided on the basis of birth. If birth be treated as main factor in this classification, there may arise many problems which could not and would not be solved.

How do these four *Varnas* play their role in society is also a knotty problem. To solve this, their duties have been prescribed. The following are the duties of the four Varnas:

Bramhana.—Teaching the Vedas, study of the Vedas, performing *yajnas* and conducting *yajnas* and rituals of the others, practice of munificence and acceptance of remuneration from the *yajmanas* after conducting *yajnas*, rituals, etc.

Kshatriya.—Administration and protection of the subjects, practice of munificence, performance of *yajna* and the study of the Vedas, non-involvement in passion, etc.

Vaishya.—Domestication of useful animals like cows, horses etc., practice of munificence, performance of *yajna*, agriculture, trading, and earning lowest rate of interest on money given as loan.

Shudra.—Labour.

These are the main topics discussed in the fourth chapter of *Satyarth Prakash* besides many other fugitive points with their details.

The fifth chapter of the book is exclusively related with the discussion of *Vanaprastha* and *Sanyasa ashramas*. The nature, qualities and duties of these *ashramas* have been comprehensively discussed and dealt with in this chapter. A *Sanyasi* is expected to live the life of austerity and to do the good of all. He should devote this part of his life in meditation of God and attaining emancipation from the worldly bondage by practising the principles of *yoga*. He should dedicate his life to deliver good to mankind. He should not have any worldly attachment. His acts should be detached and conducive to spiritual uplift of his own as well as of others. He should preach whatever is good for all.

A Vanaprastha resigns his pleasure and embraces voluntary austerity. He, in this stage, has to prepare himself for leading the life of resignation. He should sever all the domestic attachments and devote his time in attaining knowledge. This attainment would make him fit for *Sanyasa*. He should live in jungle and should depend on the fruit, eatable roots, etc. for the purpose of his diet.

Swami Dayananda was a political philosopher. He was not a political leader. The sixth chapter of his *Satyarth Prakash* serves the purpose of political philosophy. Swamiji was the first person who gave democracy a practical shape in his Aryasamaj. But he knew the draw-backs of democracy. He also knew that democracy in a state where people are uneducated at large, cannot bring good result. Those who do not know the real value of their votes cannot derive advantage from this system. Realizing this fact Swamiji declared in the sixth chapter of *Satyarth Prakash* : "The opinion or vote of a learned has more weight and value than that of hundred laymen and the opinion of a learned *Sanyasi* has more value than that of hundred learned." This is, in reality, a check on the indiscriminate practice of democracy. This gives us a very clear-cut opinion about the right of enfranchisement. Right of enfranchisement should be given to only those people who know and are able to know the real value of it. Otherwise bad result would be consequential.

Principles of the Political Science

Undermentioned are the principles of the political science of great Swami Dayananda Saraswati :—

1. **President.**—Whosoever among the members of the assembly be the most excellent as regards qualifications, character and temperament should be made the President of the state. He should be beloved of all, impartial and just consumer of the wicked and mightiest of the mighty.

2. **Presidential election.**—Learned people should elect that man as their president who is impartial, in every event learned and courteous and friend of all and let the whole world be free from enemies.

3. **Democracy.**—The people should see that their country is administered by an assembly and not by a single person. No single individual should be allowed to be vested with power of government.

4. **Supremacy of people.**—The president and other government officers should never act against the will of the people. The absolute monarch, intoxicated with power, ruins the subjects and eats them up. There should be no absolute and unristricted power in a president.

5. **Sovereignty of Parliament.**—The President should do nothing without the approval of the members of parliament. None should override the decision of a deciumvirate or a triumvirate, the body of ten or three members respectively.

6. **Ideal democratic system.**—The parliament should be under the president; the president under the parliament, the president and the parliament both under people, and the people under the president and the parliament. There can be no ruler without the ruled and no ruled without the ruler. All should be independent in their own spheres but inter-dependent in the matters of common interest.

7. **Ministerial qualifications.**—The ministers of council must be indigenous national of the country, fearless, experts, of unerring aims, of respectable familes and well tried.

8. **Parliament Member's qualifications.**—If a man distinctively qualified in all the branches of knowledge, a *Sanyasi* of a very high calibre gives a ruling on a certain subject, it should be regarded as lawful and binding and the decision of millions of ignorant people should never be accepted. A mere collection of thousands of irresponsible, uneducated and ignorant masses cannot be called an assembly. Therefore, the membership should be open only to learned and meritorious persons.

9. **Distribution of Portfolios.**—Everybody should be entrusted with work he is most qualified for.

10. **Foreign Policy.**—One should never pick up quarrel with a righteous king. He should always maintain friendly relations with him. But if a vicious king gathers strength, he has to be subdued. When victory has been achieved, he or his survivors should be bound by a treaty to behave well in future to govern righteously and according to justice and suitable advisers be appointed lest there should be trouble again.

11. **Treatment of Enemy Prisoners.**—When the war is over and there is no likelihood of it again, the prisoners should be released and sent home with due respect.

12. **Punishment.**—Punishment must always be exemplary. The greater the person, severer the punishment. The king and the ministers should receive one thousand and eight hundred times (respectively) the punishment inflicted on an ordinary person.

13. **League of Nations.**—There should be an all world assembly where heads of states should sit together and discuss matters concerning the whole world.

14. **Place of God.**—We are the subjects of God. God is our ruler. We are his humble servants. May he be gracious to us and bless us with the power of administration and let us be instrumental in propagating his law.

The other matters like administration of justice, allegiance to law, defence, taxation, etc. are also given in the sixth chapter of the book.

The seventh, eighth and ninth chapers of *Satyarth Prakash* are concerned with the philosophical outlook. The philosophy of *Satyarth Prakash* is not at all different from the philosophy of the Vedas. The seventh chapter first deals with the thirtythree *devas* which are the physical and spiritual substances playing their parts in the panorama of the universe. Discussion on these *devas* is by the way. It is in the context of main discussion on the existence and nature of God. By giving the description of 33 *devas* it has been emphasised that God is only one and second to none. There are not many gods in the Vedas. God is one and only one. Plurality of God is completely unthinkable in the Vedic philosophy. God is the creator. He creates the world, sustains it and dissolves it at proper time. He is omnipresent and hence there cannot be any image or form of him. He is unbegotten and imperishable. He does not assume any form or figure. The talk of his incarnation or descendency is a great folly and is totally ruled out. He is just and merciful.

He is omniscient and omnipotent. To describe Him omnipotent is meant to contradict making impossibilities possibilities by Him. He cannot make another God. Whatever is impossible cannot be made possible by Him. He is imperishable by His nature and thus being omnipotent in its extremity cannot perish Him. His omnipotence implies that He can create, subsist, and annihilate the world without taking any help from other and does whatever is right, exact, and possible. Being omnipotent He cannot assume body or figure as He is formless and unbegotten by His nature.

He is omniscient. His knowledge has no bound. His knowledge is not limited by the circumstances of time and space.

On the ground of His omnipresence an idol or figure cannot be worshippable. He is not pervading only within of the things but also without of the things. His omnipresence is within and without. It cannot be localized or spotted.

He is just. He does not forgive the sinners. A soul doing evil act cannot escape His justice. He administers justice and awards the reward or punishment, as the case may be, to *jivas* according to their good or bad acts. Souls are free in their action but dependent in the matter of getting award. They reap the fruit of their actions under God's dispensation of justice.

Thus *jivas* are free in their action and dependent on God in the results.

God is eternal by nature and soul is also eternal by nature. God never assumes body, but soul according to its previous acts, comes in the world and assumes various forms. Its union with figure or body is called birth and disunion is described as death. Birth and death occur in body, not in soul. Soul is eternal and it assumes series of birth according to its actions. It takes birth and dies and takes birth again and so on. Souls abide by the law of metempsychosis unless and until they attain emancipation. The wheel of re-incarnation turns in frequency unless the ignorance is totally uprooted. Law of action is very unique.

Souls are neither the parts of God nor the results of physical amalgamation. God is omniscient and being so He does not become *jiva* due to ignorance. Ignorance can never influence His omniscience. If it is influenced by ignorance He can never be free from it. In the case He affected with ignorance becomes *jiva*, He would never become God again as the ignorance affecting Him cannot be uprooted by any other. If God Himself is affected with ignorance who is else to remove affection? God can never be *jiva* and no *jiva* can ever be God. There is a vast difference in the nature of God and soul. This difference cannot be obliterated. Therefore, God and soul are separate eternal entities.

Adoration, supplication and communion with God are such kinds of acts which every person should perform for his well-being. By these acts he is not going to please God but he is going to correct the evils in his own life. Adoration is not for appeasement of God. It is for our own good. We know the attributes of God and make them

the ideals of our life. Standard of right and wrong, and good and evil can be estalished by the attributes and acts of God. It is why adoration is necessary for a devotee. Supplication uproots egoism having its root in our mind and makes our conscience pure. Purity of conscience leads to spiritual progress. Communion with God brings one nearer to his life's goal. Emancipation is that goal for the attainment of which one emerged to float in the tides of the world. By adoration, supplication and communion one can have the contact of his master, the lord of the universe to whome only all worships are due. He is the *summum bonum* of man's life.

The Vedas are four and they are the revelation of God. Great Swami treated them as supreme authority in the matter of *dharma*. He gave emphasis on the study of the Vedas. In his opinion they are the knowledge of God who revealed them for the good of mankind. Revelation refutes the idea of evolution of thought and speech. It is God Himself who reveals thought and language in the beginning of the creation. The revelation took place in the conscience of Agni, Vayu, Aditya and Angira. God is the upholder of eternal law. He is the controller of the universe. His laws are neither contrary nor contradictory. The Veda is his knowledge and the code of His eternal law. There can be no language without thought and no thought without language. The Vedas are the thought and language both. Vedic language was never the language of any people, country and land. It is the mother of all languages but not the language of speaking. The Veda is eternal as it is the knowledge of God. The term Veda can be applied to four Samhitas—Rig, Yajuh, Saman, Atharva only. The *Shakhas* and *Brahmanas* are their commentaries and interpretations.

The eighth chapter of *Satyarth Prakash* gives a very detailed discussion on Vedic ontology which is the backbone of Swami Dayananda's philosophy. God, soul and matter are the three eternal substances which are the root-cause of the universe. According to the great Swami, God, soul and matter are eternal. There are three causes—the efficient cause, the material cause and the ordinary cause. God is the efficient cause while matter is the material cause of the universe. Souls are ordinary cause. Brahman, the Supreme Being, by His efficiency creates the world out of its material cause Prakriti, the matter.

The efficient cause is one which remains unchanged throughout but brings out a change in the material cause. It is an intelligent being who designs and ordains. Brahman who is universally regarded as the efficient cause is by Himself immaterial and unchangeable. How can an immaterial being be a material cause of the material universe? In our experience we never find an efficient cause becoming material one, and if we make such an assumption in the case of Brahman, we shall certainly be making an exception contrary to our experiences, or an assumption which ourselves do not believe in, nor can justify.

The world which we see around us is not an illusion. It has a material cause from which it emerged. Between cause and effect there is a permanent relation. That is known as causal relation. The thing which has a causal relation cannot be an illusion.

Some philosophers regard all phenomena to be unreal like dreams or like rope taken to be a snake or a shell appearing like silver, or a mirage or an enchanted island. Whatever appears is a delusion and unreal. By imposing they mean mistaking something for something else. But there is fallacy in this analogy. They regard the rope existing while the snake non-existing. Does snake not exist ? They would say it does not exist in the rope, it exists somewhere else, only its impression is in the mind. If it be so, then snake as such cannot be called at least non-existing.

Satyarth Prakash gives us the idea of what is real monotheism. The philosophical schools are divided between two camps on this ground of monism. One camp believes in materialistic monism and the other accepts spiritualistic monism. The former says that there is only one cause behind this majestic scene of the world and that is the inert matter. The latter, quite contrary to this, accepts the existence of only one conscious entity and that entity is God. Again, the former treats world as real and animated being as phantom like airy breath resulted of various material compounds. The latter, on the other hand, preaches the view that the world which we cognize, is a phantasmagoria or illusion and the animated and inanimated objects are being reflected in only conscious entity, the Brahman. The first reiterates that the non-sentient objects can never come out of a sentient cause while the second contrarily maintains that sentient world cannot be the result of inert matter. Thus both the camps, led to their logical extremities, contradict each other. This contradiction demolishes the whole structure of their theories, leaving them to embrace a negation and absurdity *ad infinitum*. Neither the materialistic monism nor the spiritualistic monism can exclusively solve theriddles of the universe. A collective functioning of God, soul and matter, *i.e.*, a trinity of entities is the best possible solution. The monotheism of *Satyarth Prakash* is quite different from the monotheism of the modern type. Its monotheism is—God, neither created this world out of nothing, nor emanated the world out of Himself; neither He is absolutely indifferent of it, nor He is man's comrade in sufferings of world.

The same objects are repeated in all creations. There is no difference between objects of this creation and previous and forthcoming ones. God created the objects of this world like those of the previous creations and same pattern will be followed in the future creation. The cycle of creation and dissolution is also eternal.

Purpose assigned to the creation is as follows—

(*a*) **To provide with the opportunity to souls for attaining emancipation.**

(*b*) **To award the pleasure and punishment to souls according to their deserts.**

(*c*) **God's nature of wisdom and power to create the world is also the purpose of the creation.**

In the beginning men and women, animals, birds, etc. emerged young. If they were born old they could not continue their progeny

by procreation. If they were born in infancy they needed other parents or persons for their fostering and protection. So it is logical that men emerged able to think, to walk and to defend. They were born as young.

The ninth Chapter of *Satyarth Prakash* is dedicated exclusively for detailed discussion on the subject of emancipation. Emancipation is the ultimate goal of human life. Unless and until ignora nce is uprooted emancipation cannot be attained. What is this *avidya* or ignorance ? It is nescience, misconception or misapprehension. It has four phases.

The first phase of nescience is to behave in the transcient world as if it is eternal, to have a feeling of immortality about the mortal body, to hold such beliefs that the created universe which we experience every day has been going on since eternity and will not perish, or, that the *devas* keep the same body at all times by the powers of yoga.

The second phase of nescience is to regard as pure the things which are impure.

The third phase of nescience is to regard as pleasure-giving things, the things which are painful.

The fourth phase is to regard as spiritual the things which are unspiritual.

These four kinds of wrong notions go by the name of nescience, just the reverse of nescience is knowledge, *i.e.*, to know noneternal things as non-eternal, eternal as eternal, impure as impure, pure as pure, pain as pain, pleasure as pleasure, non-spiritual as non-spiritual, and spiritual as spiritual. Knowledge consists in knowing a thing exactly as it is, and nescience consists in knowing a thing differently from what it is.

This nescience is the root-cause of the following five kinds of pains. These should be done away by means of *yoga* :—

1. **Nescience.**
2. **Confounding our intellect with our Self.**
3. **Attachment to pleasure or pleasant things.**
4. **Dislike for pain and painful things.**
5. **Terror of death and desire to cling to the body and never to forsake it.**

It is nescience which flows in forms of these pains. It is the root-cause of all these miseries. The means of emancipation are :

1. It is essential to know about five sheaths—physical sheath, vital sheath, psychic sheath, intellectual sheath and blissful sheath.

2. Knowledge of three phases of soul—wakeful phase, slumbering phase, and essential mode of soul.

3. Knowledge of four bodies: gross body, subtle body and causal body and ecstatic body, the Samadhi.

4. Six-fold achievement.

(*a*) **Shama**—Propulsion of the Self and the internal organ toward virtuous actions by driving them away from temptations.

(*b*) **Dama**—Control over senses.

(*c*) **Uparati**—Aversion for all evil-doers.

(*d*) **Shraddha**—Firm faith in the Vedas and the learned virtuous teachers.

(*e*) **Equilibrium of mind.**

(*f*) **Eagerness for emancipation.**

5. **Four correlative factors**: Preparatory equipments, *Sambandha*, *Visayi*, Prayojana.

6. **Four-fold steps of knowledge called** *shravan chatushtaya*.—Hearing, thinking, contemplation and direct intuition, etc.

Emancipation is freedom from worldly bondage and all sorts of pains and attainment of blessedness in God. It has no fixed place.

To have free passage in divine blessedness everywhere. Divinity is all-pervading and all-bliss. An emancipated soul can live in God everywhere without any physical obstruction and realize His blessedness. To be in some fixed locality is also a kind of bondage.

The emancipation and bondage are not everlasting. An emancipated soul has to descend and assume birth after the fixed period. Emancipation is not absolutely everlasting. The period of emancipation is a *Parantakala*, which is equal to the years of thirtysix thousand times period of creation and dissolution of the world. The total years of the period of emancipation are 311040000000000. An emancipated soul has to enjoy blessedness for so many years. Afterwards he has to take birth again.

The 10th chapter is concerned with touchability and untouchability, permissible and forbidden diet and code of counduct of life. Great Swami is the pleader of touchability. He gave a very severe stroke to untouchability. He is the person who treated it as a pernicious evil and embarked on a movement to eradicate it. Meat is not eatable and he declared war against it. Meat-eating is totally discarded by him. His *Satyarth Prakash* is preaching and would do so in future against the meat-eating. Non-vegetarian diet is not a natural diet of man. Aryas do not eat non-vegetarian diets. Intoxicant beverage is also not permissible. It is injurious for understanding. The drink which is harmful for intellect is called intoxicant. Except in the cases of contagiousness and hygienic and cleanliness considerations untouchability in society has not been allowed by the author of *Satyarth Prakash*.

The dictates of the Veda, the injunctions of the sacred scriptures which stand in true conformity to the Vedas, the ideals of good men and the appeal to one's own conscience are the four criteria of the true conduct of life. We find these above-mentioned points discussed in the tenth chapter of *Satyarth Prakash*.

The chapters from eleven to fourteen are the chapters of criticism. The criticism done by the great Swami is a rational criticism.

It is always allowed by the highly cultured societies and the men of scholarly wisdom. Criticism of Swami Dayanada is to destroy untruth and unveil truth. If even an iota of falsehood is tolerated it would deface the countenance of religions. Miracles, superstitions, contradictions, impossibilities and contrariety to the laws of nature are such things which drop a veil on the truth. The removal of these things should be attempted at all cost by the seekers and propagators of truth. Efforts were made in all times and climes to differentiate truth from untruth. Envelop from the face of truth should always be removed. The writer of the *Satyarth Prakash* was a great man; he did these criticism with very good intentions. Here we quote a portion of his sub-introduction of the eleventh chapter of his book in which he opened his innocent pure heart to remove misunderstanding, if any, arising out this matter. His utterance from the bottom of his heart cannot be anyhow dis-believed or taken otherwise. He says:

"The object of writing this book is to give facilities to the followers of these religions, their disciples and all other persons in the investigation of truth. Whatever has been written in this book in the advocacy of true beliefs and refutation of false beliefs is meant for the enlightenment of all. I have thought it best to put before the public all that I have understood after the study of the original scriptures of these religions according to my intellect and my knowledge, as knowledge once lost cannot be easily recovered. Truth and untruth will be clear to those who will read it with an unprejudiced mind. Then it will be easy for all to accept the truth and reject the untruth according to their own light. In the eleventh chapter, we have elucidated the merits and demerits of those cults which have branched off from the *Puranas* etc. in the country of the *Aryavarta.* If you are not inclined to appreciate my work, never mind. At best do not oppose it. My object is not to injure anybody or to oppose him, but only to ascertain truth.

"It is incumbent upon all men to look upon things with an eye of justice. The sole purpose of being born as man is to learn what is truth and what is untruth, and not to uphold wrangling. Learned men of unprejudiced mind alone can calculate the harm, done in the past, being done in the present, and likely to be done in the future by religious hostilities. As long as mankind is not freed from the habit of falsely denouncing each other's religion, the world cannot be happy. It is not impossible for all and especially for learned persons to be able to accept the truth and reject the untruth, if they give up their pre-suppositions and ascertain truth with open mind. It is certain that the differences of the learned people are the cause of the differences among common people. If learned men rise above their selfish motives and work for the welfare of all, they can be united today and be of one religion. The method of achieving this end will be given in the end of the book. May the Almighty God create in the mind of all people a desire for religious unanimity. No need of further exertation for the wise."

Criticism on the following religions in the chapter mentioned against them has been done:

1. Puranic cults and various sections belonging to them—XIth chapter.
2. Jainism and Budhism—XIIth chapter.
3. Christianity—XIIIth chapter.
4. Mohammedenism—XIVth chapter.

Besides, articles of beliefs and disbeliefs of Swami Dayananda are enlisted at the end of the book.

True is God, the true all the truths and his revelation, the Veda; true is soul and the law of metempsychosis and emancipation; true is the matter, the material cause of the universe and true is the reality and phenomenality of the universe; true is creation and dissolution and true is the law eternal governing and ordaining the world; true is adoration, true is prayer and true is the communion with God; true is life, true is death and true is the destined end of it; true are actions and their fructification and true is justice and its end; true is truth that prevails in the body of society and states and true is ruler and the ruled; true is the instinct of family and true are the *varnashramas*; and true is knowledge that bears the truth and true is truth itself. Let the highest truth that emits the light, the 'Light of Truth' enlighten mankind for ever like the beacon of light !

—Vaidyanath Shastri

Maharshi Dayanand Bhawan
New Delhi-1
December, 1970

IDEAL

AMONG the many blessings a people receives from its great men the most impotant one is that they serve as ideals to their countrymen. And every nation has one or more ideals which guide the people in their perilous path though earthly life. That ideal is of the greatest practical value, which is reared in the native soil of a nation. A foreign ideal is of little use, as its actions are impractical from the change of local environments.

But it is often seen that a national ideal is apotheosized or exalted to the dignity of a demi-god, a misfortune, which defeats the purpose of its utility. No human being can imitate the Deity or a superhuman being, for there is as much difference between the Deity and man as between heaven and earth. This useless and repulsive exaltation is the outcome of blind and slavish devotion. It is on this account that nations fall, although they have best ideals to copy them in their life.

Specially the Hindus are placed in this predicament. Their ideals—Parasarama, Rama, Krishna, Vyasa, Shankara, &c.—are all deified by the reverence of popular ignorance. We do not derive any benefit, say, from Rama, whose obedience of his father's command, love for his brothers, fidelity to his wife, acting upon truth, ruling his people with justice for their own happiness, are sung to beguile the relaxing hours of a sultry summer! He was an incarnation of God and the human mind intuitively infers that he cannot be copied in human life.

Therefore our life is conducted, not according to the standard given us in Rama's life, but according to our whims and caprices, or the vicious character of our low comrades. Hence to preclude the recurrence of this old error which is advantageous to an ambitious mind, as it converts it into a God, Swami Dayanand. Saraswati always associated himself with the people and repudiated all insinuations to make him superior in any way to his fellow brethren. So he is the best ideal for the Hindus of modern time. As he was a man, and not a demi-god or a messenger of God, or a vicegerant pope, he can be copied by all of us according to our capacities. For instance, he studied Sanscrit first of all. He laid a great stress on adult marriage. He devoted his whole life and all his powers—learning and property—to the good of his country. If we try to become something of him, we shall leave the world much better than what we have found it, which should be the end of our life. The life and preaching of the great Swami to which the reader is here introduced, will effect a great change in him for good, if read with the view of picking up the good and not cavilling at supposed faults or otherwise as a mischievous man.

—DURGA PRASAD

INDIAN IDEAL

Swami Dayanand Saraswati

"Sunshine was he in the winter day;
And in the midsummer coolness and shade."

READER !

"Lives of great men all remind us,
  We may make our lives sublime,
And departing leave behind us
  Foot-prints on the sands of time."

With this view, peruse, O Brother !
  Saint Dayanand Swami's life,
Who was Monotheistic Teacher
  In this world with idols rife.

Swami was a truly great man
  Of enlightened modern time;
He kept no distinction of clan,
  Creed, and caste of any clime.

Truth he taught and truth he followed,
  Giving up the worldly ease;
Seed of Monotheism true he sowed,
  Made men Nature's votaries.

'All the vice, prejudices,
  Vanities and wicked rites,
Whereto sin our mind entices,
  Leave,' he charged his proselytes.

Day and night he worked for our good,
  Both with head and hand in life,
Boldly dread and despair withstood,
  And o'ercame in vulgars' strife.

He combined with lore and piety,
  Reason, moral courage, zeal,
Virtue, strength, the sense of duty,
  And the love of general weal.

He was sure a good example
  Of the ancient sages great,
And a model imitable,
  Let us, then, him imitate.

So that we may be as righteous,
Content, learned, just, and strong;
Useful to our brethren make us,
And save them from wrench of wrong.

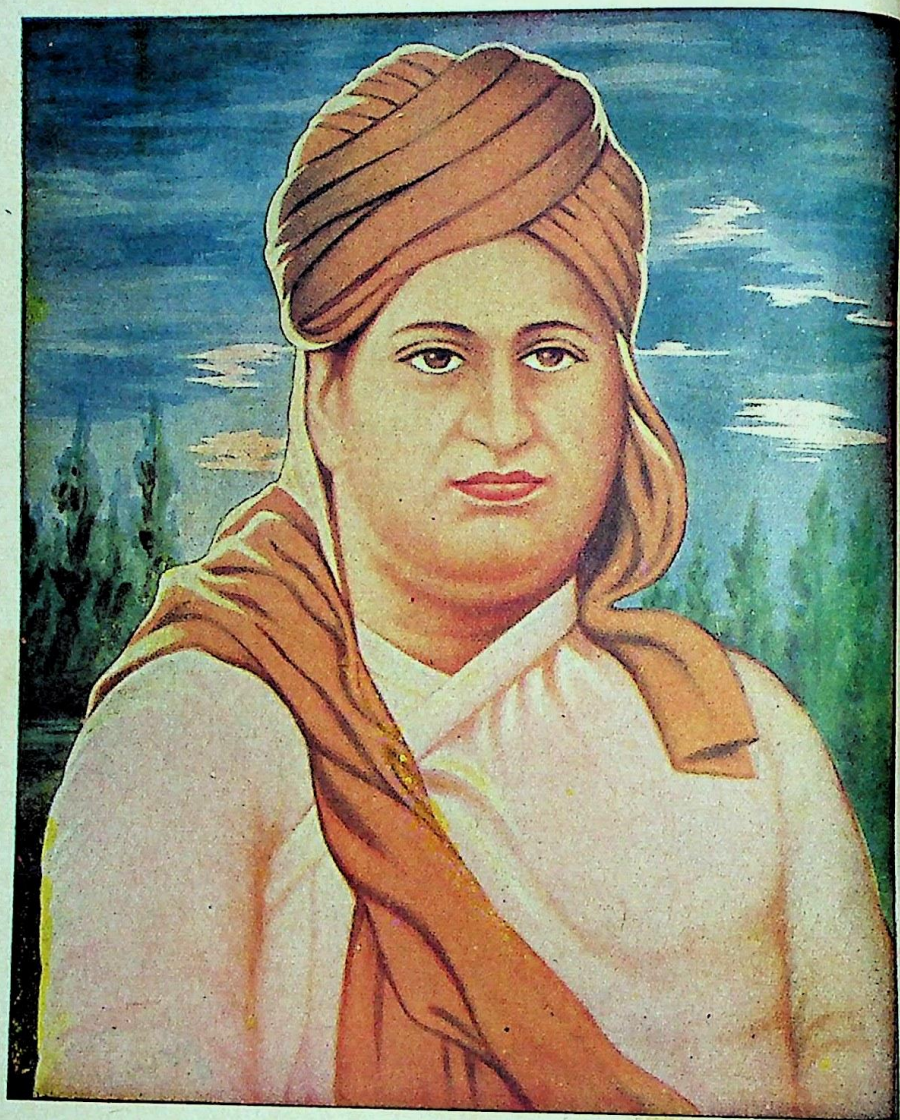
Brothers, we learn from Dayanand
Sanscrit was our mother tongue,
Lord God gave the truth of Vedas
To our fathers when they sprung.

Vedic truth enjoins contentment,
Holiness, love, humbleness,
Labour, knowledge, self-denial,
Equal rights, and faithfulness.

'T was the Aryan mode of training,
Which produced men learned, strong,
Moral, sober, abstemious,
Active, social, hating wrong.

Scriptures sanction intermarriage
With the best folks of the earth,
Free trade, self-help, co-operation,
Venture, firm will, ease and mirth.

Let us heartily act on the advice,
He gave for our betterment,
Wipe all quarrels of old folly,
And hence make new agreement.

—DURGA PRASAD

Maharshi Swami Dayanand Saraswati
Author of 'Satyarth Prakash' and Founder of Arya Samaj

SWAMI DAYANAND SARASWATI

(A Life Sketch)

Swami Dayanand Saraswati, one of the outstanding personalities who pioneered cultural, religious and social revival in India in the 19th century, was born on Phalgun Badi Dashami, 1881 V.S. (12th Feb. 1825 A.D.) at Tankara, a village in the State of Morvi in Kathiawar, now the railway terminus of the Morvi-Tankara narrow-gauge line on the Western Railway in Rajkot, Gujrat. His father Karshanji Lalji Tiwari, known as Amba Shankar, was an Audichya Brahmin and a man of affluence and prestige. He was a rich Zamindar and a Banker and a State Official. He was a staunch Shaivite and wished his son to become a worthy son and follow in his footsteps.

Dayanand bore two names in his childhood: Dayalji (or Daya Shankar) and Mool Shankar, the former being more in use, for it was his nickname. He had two brothers and two sisters. Dayalji possessed a sharp intellect and a prodigious memory. His faculties of perception and critical analysis were outstanding. When five years old, he learnt by rote numerous extracts and verses from Sanskrit literature. At the age of eight he was invested with the sacred thread as also the Gayatri Mantra and taught Sandhya. In the short span of thirteen years he had memorized Sanskrit grammar and Shabdarupavali, Rudradhyaya and Shukla Yajurveda Samhita as well as some portions of the other Vedas.

Karshanji was a staunch shaivite and, therefore, the family followed the Shaiva faith. Dayalji or Moolji, as he was called, was also taught to worship Lord Shiva with obligations to undertake fasts and perform several other religious duties. The father, himself a learned man and well versed in the Vedic lore, wanted his son to develop an all-round personality and to be a devotee of Lord Shiva. So he used to take him to religious discourses and assemblies. He wanted to make him a traditionalist and a successful householder. But Providence had ordained otherwise. Dayalji's very first encounter with ritualism and superstition shook the roots of his faith and set him on the path of scepticism and eternal search.

In 1894 V.S. (1837 A.D.), during the Shivaratri vigil, he felt disillusioned to find mice playing on the idol of Lord Shiva and eating his offerings. He woke up his father and asked for an explanation but could not get a satisfactory answer. His faith in the omnipotence of Lord Shiva (the idol) was shaken. He realized that the spirit of an omnipotent deity like Lord Shiva could not reside in an idol. If the idol of Lord Shiva had the attributes usually alluded to him, how could mice dare pollute his offerings? That minor episode gave severe jolt to Dayalji's religious faith. He returned home, broke his fast and fell asleep. The death of his younger sister and the uncle,

who was also his tutor, caused him great grief and he began to consider how to alleviate human suffering and how to find out true Shiva. In the meantime his parents arranged his marriage which he wanted to avoid. When the parents did not pay any heed to his entreaties to wait for some time, he slipped away from home one evening. It happened in the summer of 1846 A.D. (1903 V.S.). He was twenty-two years old at that time. His father's attempt to bring him back proved unsuccessful.

After leaving his father's house he visited several places in search of some Yogis who could lead him on to the path of salvation. Reaching Sayla (Shaila) railway terminus of the Joravarnagar Sayla narrow-gauge line on the Western Railway, he stayed with Lala Bhakta and started practising Yoga. There he met a Brahmachari (celibate) on whose advice he vowed to pass a life of celibacy and assumed the name of Shuddha Chaitanya. After some time he left for Koth Gangada, 84 kilometers to the south-west of Ahmedabad, and from there for Siddhapur where a big congregation had collected. From Siddhapur he reached Chanod and stayed there for more than one year. There he read Vedant from Paramanand Paramahansa. Finding that preparing food for himself was an impediment to study, he resolved to become a Sannyasi. He requested Swami Chidanand to ordain him as a Sannyasi but the latter refused, because in his opinion Shuddha Chaitanya was still immature and a novice. Then he approached Poornanand Saraswati, a Deccani Swami, who, after much hesitation, yielded to the young ascetic's entreaty and ordained him as a Sannyāsī and gave him the name of Dayanand Saraswati.

From Chanod Dayanand proceeded towards Vyas Ashram where he took his first lessons in yoga from Swami Yoganand and learnt practical aspects of yoga from Jwalanand Puri and Shivanand Giri. Thereafter he went to Abu and learnt more about yoga from the yogis residing there, but his thirst for a full grasy of yoga remained unquenched. He, therefore, decided to visit Uttarakhand in search of accomplished yogis and reached Hardwar in 1854, at time of Kumbha Fair. There he saw a large congregation of Sādhus and Sannyāsīs and met many mahatmas and saints. He mixed freely with Sannyāsīs, also devoting intervals of time to yogic practice in the hills of Chandi. From Hardwar he proceeded to Tehri via Rishikesh where he studied a few manuscripts on Tantra also. The obscenity of that literature created a sense of revulsion in his mind against the entire Tantra literature. He then visited Kedarghat, Rudra Prayag, Guptakashi, Trijuginārāyan and the heights of Tunganath and Okhimath, where a little halt was made for rest. Kedarnath was next climbed as also Joshimath and Badrinath. At Joshimath he learnt that certain Mahatmas resided in those parts. For obtaining a glimpse of them or an opportunity of meeting them and passing some time in their company he traversed those terrible and dangerous places of the Himalayas, frequented by wild animals, and climbed high cliffs and descended without caring for food or rest. Incidentally he travelled the path which the Pandavas had taken in old days and passed the cold weather at Dronasāgar.

These excursions of Swami Dayanand in the Himalayas were mainly motivated by a strong desire to find true yogis and saints who, as he had heard, resided in inaccessible places, in the caverns of dales and valleys of mountains, near rivulets and sacred streams, and on hilltops, absorbed in their penances and austerities. Without caring for his difficulties and the dangers of travelling in hill-tracks, frequented by wild animals, and unmindful of hunger or fatigue, he traversed those places all alone. He spared no pains to find out true yogis and saints who could satisfy his quest of truth and wisdom and did not consider any sacrifice too great to achieve his object. He stayed in the Himalayas for about two years.

In 1856 A.D. (1913 V.S.) Dayanand descended from the mountains and after passing some time on the banks of the Ganga near Garhmukteshwar, left for Farrukhabad and from there he reached Kanpur. After spending about five months in travels between places situated between Kanpur and Allahabad, he passed one month at Vindhyachala and then proceeded to Kāshī (Vārānasi) where he stayed for about two weeks and had discussions with many learned pandits. Then he decided to visit the forest regions of the Central Provinces and the source of Narmadā and with this end in view he proceeded to south in the beginning of 1857 A.D. (1914 V.S). During this journey he had the same experiences as he had had on his Himalayan excursions. He encountered several wild beasts on his way in the hilly-tracks. He spent about three years in those regions. How he passed his time during this interregnum is still a mystery. Most probably he employed his time in practising yoga, communion with Nature and meeting Sannyasis. Shri Jayachandra Vidyalankar has presumed that during this period Swami Dayanand Saraswati came into contact with the revolutionaries of Central India and might have played some part in the Mutiny of 1857. But this presumption has not been accepted by other biographers of Swami Dayanand's life. Swami Dayanand himself remained silent over his parentage, home and later years of his life, though he gave an outline of his career describing his experiences in the Himalayas.

After passing about three years in the Narmada region Swami Dayanand proceeded to north and reached Mathura in 1860 A.D. (1917 V.S.) where he desired to study the sacred books from Swami Virajanand, a renowned scholar of the Vedas. Virajanand was then eighty years old. Though blind, he was intellectual giant and nobody could surpass him in his enthusiasm for Vedic learning. Even at that advanced age he was anxious to do something for the revival of the Vedic dharma all over India. He had a complete mastery over Vedic grammar and philology. In his pathashala, which he had established at Mathura, he taught only those books which were written by ancient Rishis. Finding in him a true guru and guide, Dayanand requested him to admit him as his pupil and teach him Vedic literature. Virajanand, after some reluctance, accepted him as his disciple and asked him to cast all his books into Yamuna and forget all that he had studied so far. He further directed him (Dayanand) to make suitable arrangements for his board and lodging. Luckily for Dayanand, Amar Lal Joshi, an Audichya Brahmin from Gujrat, was living at Mathura. He

accepted to bear the burden of Dayanand's board and for full three years fed him in his own house. Another person named Hardev promised to give him two rupees monthly for milk. For his residence Dayanand acquired a small room in the precincts of a temple.

After making suitable arrangements for his board and lodging, Dayanand cast all his books into the river Yamuna, as he had been directed by his new guru, and started learning. At first he was taught Panini's Ashtadhyayi and the Mahabhashya. With a command over these two books Dayanand could get an easy access to the treasure-house of the Vedas and Vedangas and could understand the mysteries of Vedic literature. He also read several other books including the Nighantu, the Nirukta, the Vedant Sutras and Manusmriti. At the end of his studies, he, with a desire to take leave of Swami Virajanand, stood before him with half a seer of cloves as his guru-dakshina (the fee paid by a pupil to his teacher on completion of his study period). But Swami Virajanand did not accept his cloves. He asked him to dedicate his life for establishing the glory of the ancient learning and for installing the Vedic religion in Aryavarta. He should remove sectarianism and promulgate the message of the Vedas throughout the world. He should be prepared to die in the mission of installing the Vedic dharma on a high pedestal as it used to be in ancient times. Dayanand acquiesced in his guru's proposal without the slightest demur and uttered the words: "As you please". He then paid his obeisance to his guru by falling at his feet and left Mathura in April, 1863 (1920 V.S.).

Having promised to undertake a herculean task that demanded immense patience and perseverance, pluck and prudence, Dayanand reached Agra where he taught the devotees the virtues of Sandhya and advised them to chant Gayatri mantra. With this object in view, he distributed several thousand booklets of Sandhyopasana. He also taught people the supreme importance of self-control and continence. From Agra he went on tour of Dholpur, Lashkar, Gwaliar, Karauly, Jaipur and Pushkar. At Jaipur he had a disputation with the pandits of Vaishnava sect in which he defeated them. At Pushkar he made vigorous attacks on Vaishnava and Shaiva sects and criticisd idol worship. He said that God had no form and, therefore, worshipping idols was only groping in the dark. Moreover, idol worship, according to him, had demoralised Hindu society. The next place to visit was Ajmer, where he had discussions and disputations with Muslim Maulvis and Christian missionaries on God, origin of life and transmigration. It was at Ajmer that he took up the question of cow-protection and impressed upon Col. Brook the desirability of banning cow-slaughter by means of law.

After about three years Swami Dayanand returned to Mathura and met his guru and presented him with two guineas and a piece of cloth. He also got some of his doubts cleared. In 1866 A.D. (1923 V.S.) Kumbha Fair was held at Hardwar. Swami Dayanand in the company of several Brahmacharis and Sannyasis reached Hardwar and pitched his tent, with a banner on which was inscribed 'Pakhand Khandani Pataka (पाखंड खंडनी पताका). He had a fairly good equipment of books with him, and by that time had obtained the texts of the Vedas also from Germany. His personality was so magnetic and his

knowledge of the Vedas and other scriptures so deep that hundreds of people started gathering near his tent, pitched at a distance of about three miles from the city, to listen to his discourses. He started his discourses with the recitation of some mantras (verses) from the Vedas and dwelt upon the oneness of God and uselessness of idol worship. He also criticised the Puranas and many customs and traditions of the Hindus. He impressed upon his listeners the desirability of doing good deeds, because without them nobody could get solace and salvation. He told his audience frankly that it was not possible to get rid of sins and misdeeds by taking dips in sacred rivers simultaneously with non-adherence to right conduct. The audience listened to his arguments and assertions with rapt attention. The result was that people started flocking in large numbers to his discourses and his fame spread far and wide.

While at Hardwar Dayanand felt pained to watch the pageantry and pomp of the sadhus and display of wealth by the mahants and priests. He felt so disgusted that he made up his mind to get rid of even the meagre belongings he had, such as a few garments, books and small amount of money. He distributed all his belongings then and there, sent the Mahabhashya, a long piece of cloth and Rs. 35 to his guru and retained only a loin-cloth for himself. Thus he renounced everything and started on his lecture tour to spread the message of the Vedas. From Hardwar he went to Farrukhabad and from there to Anupshahr where many followers of Chakrankit sect—an offshoot of Vallabha sect—came in his contact and gave up their adherence to their conviction. At Ramghat a brahmin was so impressed by Swami Dayanand's arguments against idol worship that he stopped it for good. At Karnavasa he defeated Pt. Amba Datta and Pt. Hiravallabha, one after the other, in disputation. Pt. Amba Datta announced publicly that idol worship was against the precepts of the Vedas. Pt. Hiravallabha accepted his defeat and threw all his idols into Ganga. Pt. Tika Ram severed his connection with the temple, where he was a priest, and got some other employment. Pt. Angad Shastri threw away his idols into Ganga and promised not to deliver religious discourses on Shrimad Bhagvat.

At Karnvāsa Swami Dayanand had an encounter with Rao Karna Singh, a Rajput reis of Baroli, follower of Chakrankit sect and disciple of Rangācharya, who had come to bathe in Ganga. The behaviour of this Rajput towards Swami Dayanand was rude and he attacked the latter with a sword which the latter broke into two. Later Rao Karna Singh sent two or three of his followers, armed with swords, to murder Swami Dayanand at night at his cottage, but they, too, did not succeed in their mission. This attack on Swami Dayanand's life roused another reis Rao Krishna Singh to support and protect the Swami. He challenged the wicked Rajput and said, "If you attack the Swami again I will make you rue for your foolishness; you will carry from here only a broken skull." The father-in-law of Rao Karna Singh advised him to leave the place, as the Kshatriyas of the locality were bent upon taking revenge on him. The Rao felt alarmed and left the place. Swami Dayanand, however, did not feel frightened. He said to Rao Krishna Singh,

"No one can harm me. It is not man that guards me but the Great Lord, who protects me everywhere. Don't be anxious on my account."

From Karnavāsa Swami Dayanand went to Farrukhabad and passing through Ambagarh, Shahbazpur and Kaimganj reached there in 1868 (1925 V.S.). He stayed there for some days and established a Sanskrit Pāthashālā for teaching the Vedic literature. He invested many people with the sacred thread and advised them to take to Sandhya and Agnihotra. He also dissuaded some youths, who intended to become christians, from joining the fold of Christianity. There, too, Swami Dayanand had a disputation on idol worship with two learned pandits who also accepted that idol worship was against the precepts of the Vedas. According to some biographers, it was at Farrukhabad that Swami Dayanand received copies of the four Vedas from Germany.

From Farrukhabad Swami Dayanand went to Kanpur where he had again a disputation with pandits named Haldar Ojha, Guru Parshad Shukla and Prag Narain Tiwari. The Assistant Commissioner, Mr. W. Thaine, presided over the disputation. He gave his decision in favour of Swami Dayanand. This made Swami Dayanand very popular in Kanpur and many people, becoming followers of the Swami, threw away idols in the river. In 1869 (1926 V.S.) he visited Benares (Vārānasi) where he had a disputation with the pandits of Kāshi headed by Pandit Bal Shastri. The debate lasted for four hours and nearly fifty thousand people assembled to listen to it. Unfortunately the debate was presided over by Maharaja Ishwari Prasad Narain Singh, the ruler of Kashi, who himself being an idolater, was a partisan. He gave his decision in favour of the pandits. Swami Dayanand felt unhappy at the undesirable and barbarous behaviour of the pandits and unfortunate decision of the ruler of Kashi. However, the newspapers supported him and declared that it was he who was the winner. The Pioneer, in its notice, characterised Swami Dayanand as the Luther of India. The truth became known to all. Maharaja Ishwari Prasad Narain Singh invited the Swami to his palace and apologised for his misbehaviour towards the latter at the time of the debate. Pandit Bal Shastri also admitted afterwards that it was beyond his power to challenge Swami Dayanand in a debate.

After staying at Kashi for a month and exhorting the people to worship One God, Swami Dayanand left for Prayag where thousands of people had gathered on the occasion of the Kumbha fair. By this time he had become very famous and people were eager to see him and to listen to his discourses. He impressed upon them the desirability of worshipping their God who has no shape and no form, who is omnipresent and omnipotent. He also advised them to practise yoga which was conducive to sound health and led to spiritual uplift. He dissuaded some Hindus from walking into the fold of christianity. Maharshi Devendra Nath Thakur, who had also come to Prayag on the occasion of Kumbha fair, met Swami Dayanand and invited him to visit Calcutta. Swami Dayanand gladly accepted his invitation. From Prayag he went to Mirzapur and established there a Vedic Sanskrit Pathshala. Then he visited Kashi again and

after delivering many discourses and establishing a Sanskrit Pathshālâ then reached AnupShahr again in 1870 (1927 V.S.) at the time of Vijayādashami (Dasehra) celebrations. He delivered several lectures against the holding of Ramlilā and asserted that ordinary men and women should not play the role of Rāma and Sītā who were really great. He also criticised the performance of shraddha-karma. He spoke against idol worship and urged the people to worship formless and shapeless God. A brahman felt so annoyed by the speeches of Swami Dayanand that he gave him poison in a betel-leaf. When Swami Dayanand came to know that he had been poisoned, he vomited it out with the help of yogic exercises. The brahman, however, was arrested by the Muslim tehsildar and was brought before the Swami who got him released and told the tehsildar that he was not there to get people arrested but was to get them released. The tehsildar felt greatly surprised at themagnanimity of Swami Dayanand.

In some of his lectures at Anup Shahr Swami Dayanand discussed politics also and raised the question of cow-slaughter. He demanded that cow-slaughter should be banned by law. He also criticised the British administration in India and pleaded for the establishment of grām-panchāyats and nyaya-panchāyats, *i.e.*, village assemblies of justice. In 1872 (1929 V.S.) Swami Dayanand reached Calcutta via Munghyr and Bhagalpur and stayed there for three months and a half. During his stay at Calcutta he met many learned Bengalis and gave several lectures which were widely reported in the local papers and discussed in public and in homes. He came in special contact with the leaders of Brahmo Samaj, such as Maharshi Devendra Nath Thakur, Babu Keshav Chandra Sen, Hemchandra Chakravarti, etc. He also met Pt. Naranath, Pandit Mahesh Chandra, and Rajnarayan Basu. He had free and frank discussions on metaphysical and spiritual topics with them and they were greatly impressed by his scholarship and knowledge of the Vedas. Swami Dayanand's lectures at Calcutta were well attended and his mission to Calcutta was a great success. So far, his medium of speech was Sanskrit. Finding, however, that the interpreters, while rendering his speeches into Hindi for the benefit of the people, misinterpreted him, he, at the suggestion of Keshav Chandra Sen, agreed to speak in Hindi in his future discourses. He also agreed to the suggestion of Keshav Chandra Sen for giving up the Kaupeen and putting on clothes in public and private life. Accordingly, after his departure from Calcutta, he started putting on clothes. He wore a bordered dhoti, draped himself with a sheet and put on shoes.

On April, 1873 (1930 V.S.) Swami Dayanand left Calcutta for Kanpur via Hooghly, Burdwan, Bhagalpur, Chhapara, Patna, Dumraon and Prayag. At Hooghly he defeated Pandit Taracharan in a disputation on idol worship. He also discussed varnāshrama in a lecture and said that in olden days the varṇa did not depend upon birth but on the avocation a man chose. At Patna he delivered two lectures in which he criticised idol worship, shraddha ceremony and pinda-dan. At Chhapara he was given a warm reception and was put up in a big bungalow by Shiva Gulam, a local zamindar. Pandit Jagannath, reputed for his scholarship and piety, was defeated in a

debate. From Kanpur Swami Dayanand went to Lucknow and from their to Aligarh where Sir Syed Ahmed Khan came to see him and asked him how a havan (oblation) could purify the atmosphere. He satisfied Sir Syed by giving the example of the cooked pulses which became fragrant after being cooked. At Aligarh Raja Jai Kishan Dass became a disciple of Swami Dayanand and requested him to publish his discourses in a book form.

In the beginning of January, 1874 Swami Dayanand reached Mathura and challenged Rangacharya, the leader of the Chakrankit sect, to prove that idolatry was accepted and practised by the Vedic Aryans, but the latter did not accept the challenge. While the Swami was at Mathura, a plot was hatched to murder him but that did not materialise. He left Mathura and reached Benares (Vārānasī) where he passed his summer and started writing Satyārth Prakāsh, the first edition of which was printed at the Light Press and published in 1875 under the auspices of Raja Jai Kishan Dass. On July 1, he reached Prayag and after staying for some days left for Bombay from where he had been regularly receiving invitations. His first lecture at Bombay was fixed on 25 November, 1874, but it ended in disorder, because followers of Vallabh sect resented his observations and views against idol worship. Gosain Jiwaji, the head of the Vallabh sect, even tried to get him poisoned through his servant Baldev but the evil plan failed. In his second speech in Bombay Swami Dayanand discussed the ancient history of the Aryans and blamed the Aryan rulers for the decline of Aryavarta. At the end of his speech he humorously commented on the religious leaders also. This speech was remarkable for its use of sarcasm and humour and created a stir in the audience. The listeners were greatly impressed.

At Bombay Swami Dayanand wrote and published some books and pamphlets in which he attacked the hypocricies of the Vallabh sect and the Narayan Swami sect. He also started writing Samskār Vidhi and Rig-Vedādi-Bhāshya-Bhumikā. Dr. R. G. Bhandarkar, the renowned Sanskrit scholar, also met him to discuss monotheism in the Vedas. But the most significant work of Swami Dayanand at Bombay was the establishment of Arya Samaj which was founded on April 10, 1875 (5th of Chaitra Shukla, 1932 V. S.). The aims and objects of the Arya Samaj were thoroughly discussed and finally twenty-eight principles to serve as guide-lines for its followers were adopted. Lateron Swami Dayanand condensed and reduced these principles to ten. The establishment of Arya Samāj at Bombay was followed by the establishment of hundreds of Arya Samajas at different places in North India. This created a favourable atmosphere for the spread of the Vedic ideals throughout India.

After establishing Arya Samāj at Bombay Swami Dayanand visited Poona where he had been invited by Mahadev Govind Ranade and Mahadev Moreshwar Kunte. At Poona he delivered fifteen lectures. Thirtyfive more were delivered at other places. Lateron all the fifty lectures were published and made available in book form in Marathi. After passing the last quarter of 1875 in Poona, Satara and Bombay he left for Baroda where the arrangements for his comfortable stay and safety were made by the state. He lectured daily

in the premises of a dharmashālā there. From Baroda he returned to Bombay in March, 1876 (1933 V. S.) and delivered some lectures there. Now he spoke in simple Hindi, though it was interspersed with Sanskrit words and phrases. In April, he left Bombay and after spending a few days at Indore proceeded to Farrukhabad to launch his Arya Samaj movement in Uttar Pradesh. At Moradabad he had a disputation with an English clergyman which went on for a fortnight. The next few months were spent in visiting Benares, Jaunpur, Ayodhya, Lucknow, Shahjahanpur, Bareilly and Karnavas. In January, 1877, Lord Lytton's Delhi Darbar was held to display the splendour and majesty of British rule. Swami Dayanand, considering it a fit occasion for the propagation of the Vedic message, reached there. He called a conference of the pioneers in social reform, including Sir Syed Ahmad Khan and Keshav Chandra Sen, and made proposal to work unitedly for the progress of the country, but his proposal was not accepted by others and, therefore, the conference ended in failure.

From Delhi Swami Dayanand returned to Uttar Pradesh and passing through Meerut and Saharanpur reached Shahjahanpur in March, 1877 to participate in a religious conference which ended in two days without any success. Now he decided to go to the Punjab from where he had received several invitations. He reached Lahore and delivered his first lecture there on April 25, 1877 (1934 V. S.) throwing light on the Vedas and the Vedic religion. He established a branch of Arya Samaj at Lahore in June 24, 1877 (Jyestha-Shukla 13, 1934 V. S.). Then he went on a lecture-tour and visited many cities and towns of the Punjab, such as Amritsar, Jullundur, Gurdaspur, Gujranwala, Gujrat, Rawalpindi, Multan, etc. Everywhere hundreds of people flocked to listen to him and everywhere his favourite topics, as usual, were idolworship, the Vedas, social customs, Vedic ideals, etc. He regretted that the Hindus never read their religious books properly and did not understand their own religion. The number of lectures that Swami Dayanand delivered during his one-year sojourn in the Punjab was much more than in any other part of the country.

After leaving the Punjab Swami Dayanand spent a few months in eastern Rajasthan and then returned to Uttar Pradesh and visited some towns of Bihar also. From February 20 to April 14, 1879 (1936 V. S.) he camped at Hardwar, the occasion being the Kumbh fair again. After returning from Hardwar he spent the last half of the year touring the towns of eastern and western Uttar Pradesh and establishing branches of Arya Samaj. The main towns in his itinerary were Saharanpur, Meerut, Aligarh, Moradabad, Badayun, Bareilly, Shahjahanpur, Lucknow, Farrukhabad, Agra, Mirzapur and Benares in Utter Pradesh and Danapur in Bihar.

After extensive travels across the British provinces for over sixteen years and spreading the message of the Vedas, Swami Dayanand decided to go to Rajasthan from where he had received many invitations from individuals, social organisations and rulers of states. Accordingly he reached Bharatpur on March 10, 1881 and after staying there for ten days and delivering his message of Vedic

dharma to the people, left for Ajmer via Jaipur. At Ajmer he delivered several lectures and then proceeded to Masuda where he had discussions on religious matters with both Christians and Jains. There he also invested many householders with the sacred thread. From there he went to Chittore. .Maharana Sajjan Singh received him with great respect and made arrangements for his stay on the banks of the Gambhiri river, near Chittore. The people of the area flocked in large numbers to listen to the discourses of Swami Dayanand and felt very much impressed. Maharana Sajjan Singh and Maharaja Nahar Singh of Shahpura met Swami Dayanand many times and discussed religion and politics with him.

From Chittore Swami Dayanand had to go to Bombay to participate in the annual function of the Arya Samaj, but before his departure he promised to return to Udaipur. In Bombay he passed most of his time in writing his commentary on the Rigveda which he had started after completing his commentary on the Yajurveda. At many meetings in Bombay he spoke on the desirability of cow-protection and finally decided to present a memorandum bearing the signatures of three crores of people to Her Majesty the Queen. But this plan did not materialise because of his untimely demise. After his stay in Bombay for a few months Swami Dayanand returned to Udaipur via Khandwa, Indore, Ratlam and Jaora. The Maharana of Udaipur had by now become greatly attached to him and held him in great esteem. On his request Swami Dayanand taught him Sanskrit in such an easy way as he was soon able to understand the Manusmriti and recitations from the Mahabharat. The Swami brought about an astonishing change in his habits and outlook. He abstained from sensual pleasures and gave permission for the daily performance of the agnihotra yajna in his palace.

Having stayed at Udaipur for more than six months Swami Dayanand left for Shahpura and stayed there from March 9 to May 23, 1883 (1940 V.S.). Maharaja Nahar Singh, the ruler of Shahpur, was an ardent admirer of the Swami and as long as he (Swami Dayanand) was in Shahpura he regularly spent three hours with him reading the scriptures and having discussions on various subjects. He wished Swami Dayanand to spend a few months more in his state, but the latter could not do so, because he had received invitation from His Highness Maharaja Jaswant Singh of Jodhpur to visit his state. Maharaja Nahar Singh did not like that Swami Dayanand should go to Jodhpur. He had his own reasons. Maharaja Jaswant Singh was given to wine and women and was intensely in love with a dancing girl named Nanhi Jan. Besides, the Muslims of Jodhpur would not like the Swami's anti-Muslim tirade. But he could not dissuade Swami Dayanand from going to Jodhpur, because neither a threat to his life nor the enormity of opposition could deviate him from the path he had chosen.

Swami Dayanand reached Jodhpur on May 31 and stayed there till October 16, 1883 (1940 V.S.). He addressed the congregation from four to six every evening and touched upon several subjects in speeches. He laid great stress on character building, specially in the case of Rajputs. He criticised the Rajput rulers for indulging in

debauchery and drinking. But by his outspokenness and forthright condemnation of the feudal lords he made many enemies at Jodhpur. The Muslims, the followers of Chakrankit sect and the orthodox Hindu idolaters were already against him. Nanhi Jan, the beloved dancing girl of the Maharaja, also became his enemy, because she, at his scathing remarks against her, grew apprehensive of her position at the court. Besides, he wrote a very strong letter to Rao Raja Pratap Singh, the brother of the ruler, admonishing him and the ruler for spoiling their health and dissipating their energies in frivolous pursuits. The Maharaja, on his part, ignored the advice and criticism of Swami Dayanand and during his four-month stay at Jodhpur visited him only thrice. He could not give up wine, nor was he able to forsake the company of Nanhi Jan. Swami Dayanand thought that his mission at Jodhpur had failed. He, therefore, planned to leave Jodhpur on October 1, 1883, for Masuda in Ajmer and all arrangements for his journey were finalised. But, as ill luck would have it, he was taken seriously ill on September 29. It is said that he was poisoned by his enemies through his cook. On the suspicion that he had been poisoned, he tried to throw out the poison by means of vomiting, by taking large quantity of water and by yogic exercises, but could not succeed. Dr. Surajmal was called in, but his treatment did not prove beneficial. After a few days Swami Dayanand's condition grew very serious and the British doctor of the state advised that he should be removed to Mount Abu. At the time of Swami Dayanand's departure from Jodhpur on October 16, the Maharaja and his brother Sir Pratap Singh came to see him and expressed great concern at his condition. The Maharaja asked Dr. Surajmal to accompany the Swami upto Mount Abu.

Swami Dayanand reached Abu on the morning of October 21, 1883 (1940 V.S.), but as no improvement took place, he accompanied by his devotees, was moved to Ajmer on October 27. His condition deteriorated and he breathed his last at 6 p.m. on October 30, 1883 A.D. (Amavasya of Kartika 1940 V.S.). At that time people all over northern India were preparing to kindle the lamps of Dipāwalī, but the great light that could have illumined the world for some time more was extinguished by the cruel hand of destiny.

This brief sketch of Swami Dayanand's life reveals what herculean task was performed by him for the revival of the Vedic religion and civilisation. He tried to recapture the spendour of India's past and instilled in the educated youths of the country a confidence and a craving for their rich heritage and thus saved them from falling an easy prey to the seductions of Westerm culture. His whole life was a long and relentless struggle against ignorance, abhorrent social customs and repulsive religious practices. He attempted to overhaul and reconstruct the religious and social fabric of Hindu religion which had become synonymous with rituals and rites, irrational dogmas and doctrines. He diagnosed correctly the affliction from which humanity was suffering and boldly suggested a correct and beneficial treatment for the same. By his untiring efforts he loosened the fetters of the timehonoured usages which were retarding the progress of society. He aroused Hindus from their inertia and filled them with hope and

courage, sense of pride and confidence in their glorious past. He had to face opposition and slanderous imputations but he always remained cool and unruffled. He was endowed with the purity and serenity, intellect and knowledge, compassion and continence of ancient rishis. Aurobindo Ghosh rightly called him "the soldier of Light, a warrior in God's world, a sculptor of men and institutions, a bold and rugged victor of the difficulties that matter presents to spirit" and "a man with God in his soul, vision in his eyes and power in his hands to hew out of life an image according to his vision". Rabindra Nath Tagore also, paying his tribute to Swami Dayanand, said that Swami Dayanand was the great path-maker in Modern India who through bewildering jungles of creeds and practics—the dense undergrowth of the degenerate days of our country—cleared a straight path that was meant to lead the Hindus to a simple and rational life of devotion to God and service for man.

Swami Dayanand's principal works are :—

Commentaries on Rigveda and Yajurveda.
Ashtadhyayibhashya
Introduction to the Commentary on Rigveda.
Satyarth Prakash.
Aryabhivinaya.
Satyadharmavichar.
Sanskarvidhi.
Panchmahayagyavidhi.
Kashisashtrarth.
Aryoddeshyaratnamala.
Vyavaharabhanu.
Veda-virudh-mata-khandan.
Bhramochchhedan.
Gokarunanidhi.
Bhranti-nivaranam.
Shastrarth Ferozabad.
Anubhramochchhedan.
Vedantadhwanta-nivaran.
Swami-narayana-mata-khandan.
Vedangaprakash, fourteen parts (complete).
Sanskrit-vakya-prabodh.

—R.C.Sharma

INTRODUCTION

When a learned person comes to see that all the creatures are like one's self, he is convinced of the Oneness of life and ceases to yearn and sorrow.—Yajur Veda.

Ignorance diversifies and knowledge unifies Nature.

Monotheism in Vedas

The primary doctrine of the Vedas is the unity of God. "There is in truth," say repeated texts, "but one Deity, the Supreme Spirit, the Lord of the Universe, whose work is the Universe."—Elphinstone.

ABOUT half a century ago the religious state of the Hindus was deplorable. The people, tho' well off from the worldly point of view, were very wretched as far as the right knowledge of religion was concerned. They were sunk in gross idolatry and content with the performances of externalism as the evident signs of true religion. Elaborate and cumbrous ceremonial at temples and fatigue and expense of long pilgrimages to sacred shrines and streams were regarded as the highest aspiration of the religious and pious mind. Both priests and people were in the dark as to what the scriptures contained. Their false translations supported the prevalent practice of religion. How long could such a state last ?

Christian missionaries, whose learned works were included in the curriculum of mission and state schools, exposed the weaknesses of the popular Hindu faith, and set theirs own in brilliant colours before the amazed and gaping Hindu youths, whose ignorance of their ancestral faith gave them no option but to embrace the Christian religion either secretly or openly. Their sordid priests sometimes joined the Christian church from worldly considerations and then betrayed the hidden uglinesses of the scriptures of their own manufacture. Except those whose object was to make money and live the life of the senses as is manifest in the agricultural and commercial people, all the thinking portion of the Hindu community was inclined to the simple and apparently rational teachings of the missionaries. Had this state continued longer, the catastrophe of conversion to Christianity would have been tremendous and appalling. But it was not so fated.

From the ancient forest and weird fastness of the venerable Himalayas was heard a clarion voice of a broad-chested holy son of India, calling on all that had ear to hear, to halt before proceeding farther on their wrong course to think what they were after. It was no other than the thunder voice of Swami Dayanand Saraswati, who had mastered the Vedas independently of the spurious commentaries, and

who had gone through three thousand ancient books to make sure of his sense of the Vedas. His chaste and ascetic life and profound and logical knowledge soon succeeded in showing the falsity of the popular Hindu religion which had no support in the Vedas, the supreme authority on religion, and in demolishing the Christian missionaries and Mahomedan priests in a few representative discussions held in different parts of the country. People advanced in education were naturally attracted to him as he spoke from authority and commanded extensive acquaintance with sacred and philosophical lore of Indian antiquity. He thus saved the Hindu people from religious and national effacement. Truly observes Dr. A. J. Davis, Seer and Clairvoyant, Poughkeepsie, America, regarding his work :

"To restore primitive Aryan religion to its first pure state was the fire in the furnace called "Arya Samaj", which started and burnt brightly in the bosom of that inspired son of God in India, Dayananda Saraswati. From him the fire of inspiration was transferred to many noble inflaming souls in the land of Eastern dreams.........Hindoos and Moslems run together to extinguish the consuming fire, which was flaming on all sides with a fierceness that was never dreamt of by the first kindler Dayananda. And Christians, too, whose altar fires and sacred candles were originally lighted in the dreamy East, joined Moslems and Hindoos in their efforts to extinguish the *New Light of Asia*. But heavenly fire increased and propagated itself."

The perusal of his works, and especially the one here presented to the public in English, called the *Satyarth Prakash*, an epoch making book in the religious world, revives the sinking heart of the Hindu, anciently called the Arya, inspires him with appreciation of chastity or *Brahmacharya* and zeal for Sanscrit learning, which contains the seed of his religion and progress, and girdles his loins for honest and manly exertion in the struggle for existence threatened by the inroads of political faiths.

Not only the Hindu is interested in Swami Dayanand Saraswati's reformation, but the Mahomedan and the Christian equally find food for cogitation, as they, too, have been not fortunate in maintaining the primal purity of their faiths. The pious frauds, the misinterpreted scriptures, and the idolatrous practices are found in rank abundance in their faiths. The educated Mahomedan has been benefited by S. D. S.'s preaching, tho' he does not acknowledge it. He no longer believes in eternal hell and the gift of 72 *houries* or paradisial nymphs in salvation. The European Christian, tho' saved by Martin Luther, will get much aid in breaking the last letters of lurking papacy which impede his progress to universal brotherhood of the Vedas so ably explained by Swami Dayanand Saraswati the Luther of India. Therefore, whether a person endorses the views of S.D.S. or not, he will be much benefited by reading this work of his.

Thus convinced of the use of the Satyarth Prakash, I thought to translate it so early as 1885, but the question of right came in my way. However, hearing the cry from all sides of true Arya gentlemen, sincerely devoted to the benevolent cause of the Divine Mission of the Vedas, for a translation of the *Satyarth Prakash*, which contains an able exposition of the principles of Vedic religion from the pen of

our Swamiji, and whose perusal alone can bring the strayed people back to the path of true virtue, I could not further suspend my energies from the cause benefiting the community of learned men all over the world. Therefore, in 1886 or so I translated a page or two with the Preface and sent it to Pt. Shyamaji Krishna Varma, M.A., then at Ajmere or Odeypore. He sent me a very encouraging letter and advised me to finish it. The Pratinidhi Sabha of the N. W. P. also supplied me with some ruling of the Govt., which settled the question of the right of translation. But the objection of the Arya Samaj leaders in the Punjab to the translation which they thought might reduce the sale of its Hindi edition and thus injure the Vedic Press at Ajmere, which had already objected to my translation of the Go-Karuna Nidhi, dissuaded me from proceeding further.

So I wrote on the 10*th September* 1891, when the translation was given up from legal and other obstructions :

It is a great pity that, when impartial Europeans appreciate Vedic religion, as is shown in Dr. Davis' above testamony, taught in modern times by our Swamiji, whose object was that the whole learned world should benefit by it, we should throw legal obstacles, by prohibiting the translation of the *Satyartha Prakasha*, which is the master-piece of our Swamiji, in the progress of this Divine Light, in whose absence the world was deluged with countless ugly form of vice.

It is well known that the *Satyartha Prakasha* being in Hindi, a language of Behar, Oude and the N. W. Provinces, cannot be read and understood by the remaining nine provinces of India, *viz.*, Scinde, Derajat, the Punjab excluding the centres of education, Bengal, Orissa, the Carnatic, the Koncan, Bombay, the Deccan; when it is confined to a portion of India, it cannot certainly be understood in the other countries of Asia, Europe, Africa, America, Australia, and Oceania. To think that the people of the world will condescend to learn Hindi to reach Vedic religion given in the book, is to ignore all history and human nature and to impede the spread of Vedic truth. Also, the knowledge of Hindi does not assist in the interpretation of the Vedas, which can only be understood by the study of Panini and other Vedic accessories. But an English translation of the book may carry it not only to the whole India but to millions of people who speak English all over the world. When the English have come to know our doctrines, they can easily disseminate them in other European countries and thus in the rest of the world. This hope of ours is strengthened by the fact, that the Bible does not satisfy the scientific mind of modern Europe.

Afterwards for the benefit of the English knowing public I brought out the most important part of the *Satyarth Prakash* in two small volumes. One of these contains the 11th chapter which refutes all the prevailing religions of India, with Swami Dayanand Saraswati's life and beliefs as given at the end of the *Satyarth Prakash*. It is entitled the S. D. S. on *Indian Religions*. The other volume is called his exposition of the *Vedic Religion*, containing the 7th, 8th, 9th and 10th chapters, with important Discussions held at Benares, Jallandher, Lucknow, and Bareilly. Thus these books are complete in themselves to give information of S. D. Saraswati's Reformation.

A desire for the translation of the whole book as it is, being still felt in some quarters, an English translation of the complete Satyarth Prakash is here presented to the public, brought out under must trying circumstances. This translation is almost literal to furnish pure materials to some future European translator, who alone can express our meaning correctly in a European tongue. Hence, my awkward expressions, inelegant style, barbarisms, solecisms and numerous typographical and other errors will not deflect the reader's thoughts from the pursuit of the subject-matter of the book.

LAHORE
29th May, 1908

—DURGA PRASAD

CONTENTS

PREFACE 1

CHAPTER I 9

Explanation of Aum ... 9
Context gives meanings ... 10
100 names of God ... 13
Primary meanings ... 12
Nirguna and Saguna ... 25
Summary ... 28

CHAPTER II 29

Dietary in pregnancy ... 29
Time of conception ... 29
Delivery ... 30
Management of infancy ... 30
Trainig of children by mothers 30
Education of children ... 31
Necromancy ... 31
Astrology ... 33
Small-pox and sorcery ... 34
Alchemy ... 34
Preservation of energy ... 35
Parental advice ... 35
Discipline ... 36
Moral instruction ... 36
Good manners ... 36
Veracity and Righteousness 37
Hygienic precaution ... 37
Parental duties ... 38
Summary ... 38

CHAPTER III 39

Acquisition and Impartation 39
Learning and Philanthropy 39
Admission to school ... 39
School locality ... 39
Watch over conduct ... 40
Compulsory education ... 40
Meaning of Gayatri, creedal verse ... 40
Prayer ... 41
Mode of worship ... 42
Deep breathing ... 42
Its process ... 43
Its 4 steps ... 43
Its advantages .. 43
Meditation ... 44
Fire oblation ... 44
Its outfits ... 44
Advantages of fire sacrifice 45
Brahmacharya ... 47
Its 3 grades ... 47
4 Stages of body ... 49
Rules of Instruction ... 49
Moral Instruction ... 53
Criteria of Test ... 55
8 Kinds of Evidence ... 55
6 Categories ... 58
9 Substances ... 58
Their Definitions ... 58
Qualities of Mind ... 60
Their Definitions ... 60
Scheme of Studies ... 64
Read Veda with meanings 67
Books recommended ... 69
Books rejected ... 69
Advice ... 71
Women, Shudras to study Veda ... 72
Summary ... 75
Puranas and Upapuranas ... 76

CHAPTER IV 77

Marriage ... 77
Whom to marry ... 79
Age for Marriage ... 79
Who to arrange marriage ... 81
Dhanvantary ... 81
Happy Home ... 82
Vedas on marriage age ... 82
Caution ... 83
Adult marriage ... 83
Caste by merit ... 83
Duties of Priests ... 87
" " Warriors ... 88
" " Merchants ... 88
" " Servants ... 89
8 Kinds of Marriage ... 89

Commendable Marriage ... 90
Time of Nuptial Celebration 90
Conduct in pregnancy ... 91
Food ,, ,, ... 92
Birth rites ... 92
Mutual love ... 93
Treatment of women ... 93
Eternal Rule of speaking Truth 94
Five Great Duties ... 95
Duty to Parents ... 96
Service of Seers ... 97
,, ,, Elders ... 97
,, ,, Sages ... 97
Duty to Nature ... 99
,, ,, Guests ... 100
Hypocrites ... 100
Early Rising ... 101
Retributive Justice ... 101
Practice of Truth ... 102
Peace with 13 Persons ... 102
3 Evil Men ... 102
Marks of Hypocrites ... 103
Necessity of Virtue ... 103
Pleasure and Pain ... 105
Husband and Wife ... 105
Duties of lay Brahmins ... 105
Qualifications of Masters ... 105
Marks of unfit persons ... 105
Qualities of Students ... 107
Fitness for acquiring knowledge ... 107
Duties of Kshatriyas, Vaishyas, and Shudras ... 108
Husband and Wife's Faults 108
Re-marriage ... 108
Niyoga (nuptial compact) 109
Veda on Niyoga ... 110
Veda and Niyoga ... 112
Devara or Niyoga Husband 112
Manu on Niyoga ... 113
Inheritance ... 115
Rationale of Marriage ... 116
Patriotism and Loyalty ... 116
Horse and Cow Sacrifices ... 116
Forgery of Books ... 117
Importance of Householdership ... 118
Summary ... 119
Sandhya or Prayer ... 120

CHAPTER V 124

Retirement ... 124
Time of Retirement ... 124
Renunciation ... 125
Duties of Clergy or Sannyasins ... 127
10 Essentials of Religion ... 129
Brahmins alone are to adopt renunciation ... 130
Modern Monks ... 132
Distinction between God and Soul ... 132
Summary ... 135

CHAPTER VI 136

Duties of the King ... 136
3 Councils ... 136
President's qualifications ... 138
True King ... 138
Chief Officers ... 140
Council ... 140
Members of Councils ... 141
Evils of anger ... 141
Ministers ... 143
Subjects of deliberation ... 143
Decision by majority ... 143
Experienced Ministers ... 143
Foreign and Home Ministers 144
Officials and their responsibilities ... 144
Tribute or Revenue ... 146
Laws of chivalry ... 147
Duties of Rulers ... 148
Policy ... 149
Ruin of Empire ... 149
Management ... 149
Peace Officers ... 151
Taxation ... 151
King's daily work ... 152
6 Kinds of tactics ... 153
Their six-fold nature ... 153
War ... 154
Invasion ... 155
Strategy ... 156
Battle Array ... 157
Treaty ... 158
Treatment of Prisoners ... 158
Ally ... 158
Neutral Power ... 159
King's daily duties ... 159
Schedule of imposts ... 159
Judicial procedure ... 160
18 Titles of Law ... 160
Importance of Justice ... 161

Sin of Injustice ... 162
Witnesses ... 163
Evidence ... 164
Punishment ... 164
Mode of punishment ... 165
Atrocious man's qualities ... 166
Punishment for adultery ... 167
Tolls and Insurance ... 168
Politics in Sanscrit ... 168
Summary ... 169

CHAPTER VII 172

God ... 172
33 Gods ... 172
Unity of Godhead ... 173
Proofs of God's Existence ... 174
Omnipresence of God ... 174
God's Mercy and Justice ... 175
God is Spirit ... 176
God is Almight ... 176
God is Eternal ... 176
God's purpose ... 176
Praise, Prayer, and Meditation ... 177
Prayer ... 177
Purity of Mind ... 178
Use of Prayer ... 179
Meditation ... 180
Yamas and Niyamas ... 180
Use of Meditation ... 180
Infinitude of God ... 180
Incarnation ... 184
Forgiveness of sins ... 185
Liberty of Soul ... 185
Characteristics of God and Soul ... 186
God's Prescience and Man's Liberty ... 187
Soul's place in body ... 187
Relation between God and man ... 188
Vedant Precepts ... 188
Non-ignorance of God ... 191
Vedantic theory ... 192
Disparity of God and Soul 193
No inconsistency ... 194
No passion of God ... 194
Veda ... 195
Method of Revelation ... 196
Why Vedas are in Sanscrit ... 197
Proof of Vedic Revelation ... 197
Necessity of Revelation ... 197
Origin of Brahmana Books 198
Distinction between Vedas and Brahmanas ... 198
Commentaries of Vedas ... 199
Eternity of Vedas ... 200
Summary ... 200

CHAPTER VIII 202

Creation, Preservation, and Destruction ... 202
Three Eternal Substances ... 203
Nature or Prakriti ... 204
Causes of the world ... 205
Pantheism ... 206
Distinction between God and Matter ... 206
Object of creation ... 206
Omnipotence of God ... 208
Nothing without a cause ... 209
A cause or monad has no cause ... 209
Atheistic objections answered 210
Christians and Moslems ... 210
Materialists ... 210
Vedantists ... 211
Buddhists and Jainis ... 212
Fatalists ... 212
No God but souls ... 213
Uniformity of creation ... 214
Consistency of six philosophies ... 214
The Elephant of the Blind Story ... 215
Creation what ... 216
First creation ... 218
Beginning of the world ... 218
Diversity of life ... 219
Place of man's creation ... 219
Advent of Aryas ... 219
Dasyus or Barbarians ... 220
Support of the world ... 222
The Earth goes round the sun 223
Other inhabited worlds ... 224
God's suzerainty ... 225
Summary ... 225

CHAPTER IX 227

Knowledge, Ignorance, Bondage, Emancipation ... 227
Damnation and Salvation ... 228
God and Soul distinguished... 228

Soul ... 229
World is supposition ... 230
Salvation and Incarnation ... 231
Means of Salvation ... 231
Constitution of Soul ... 231
Qualities of Soul ... 233
Soul not absorbed ... 233
Upanishats on Salvation ... 234
Return from Salvation ... 234
Duration of Salvation ... 235
Soul is increate ... 236
Means of Salvation ... 236
Minor means ... 239
Accessories ... 240
Practical hints ... 240
Kinds of Salvation ... 241
Incarnation ... 242
Inequality of condition ... 242
Predestination ... 243
Equality of all ... 243
Human and animal souls ... 244
Signs of man's nature ... 247
3 Gunas or qualities ... 247
Moral consequences ... 249
Summary ... 251

CHAPTER X ... 252

Conduct and Food ... 252
Righteous Works ... 253
Hair and Beard ... 254
Sources of Honour ... 255
Behaviour ... 256
Foreign Travel ... 257
Sea Voyage ... 257
Two kinds of food ... 259
Shudra or low caste cooks ... 259
Usefulness of the cow ... 261
Religious food ... 262
Eating together ... 262
Inter-dining ... 263
Summary ... 266

CHAPTER XI ... 277

Preface ... 278
Refutation and Advocation of Indian Religions ... 279
Indian Popes ... 284
European Popes ... 284
Wam Marg ... 286
Orgies ... 287
Worship of Wam Marg ... 288
Cow, Horse and Human Sacrifices ... 290
Not sanctioned by Vedas ... 291
Buddhists ... 291
Charvaka or Materialism ... 291
Jainism ... 292
Origin of Idolatry ... 292
Lord Shankara ... 292
Triumph of Vedic Religion ... 293
Spread of Vedic Religion ... 294
Shankara's Followers ... 294
Vedant ... 295
Mystery or Upadhi ... 297
Chidabhasa ... 298
Distinctness of soul ... 300
New Vedant ... 301
Nishchal Das ... 301
Yoga Vasisht ... 301
Jaimini, Vyasa on Salvation ... 302
Distinction of God and soul 303
Vicramadittya ... 304
Shaivism ... 305
Markande and Shiva Puran ... 306
Mahabharat ... 306
Origin of Hinduism ... 306
,, ,, Vishnuism ... 307
,, ,, Puranas ... 307
Shaktism ... 307
Putting on ashes ... 308
Worshippers of Vishnu ... 299
Story of Two Bigots ... 299
Popish Ignorance ... 300
Chakrankit Vaishnavism ... 300
Its Teachers ... 302
Shankara and Ramanuja ... 302
Idolatry ... 302
Distinction beween Jaina and Vaishnava Idolatry ... 303
Pious Frauds ... 303
Plea for Idolatry ... 304
Muttering of God's name ... 304
Image of Incarnation ... 305
Omnipresent God is an Image ... 305
Inefficacy of Faith ... 306
Falsity of Invocation ... 306
Monotheism in Veda ... 307
Spiritual worship in Upanishat ... 307

No Idolatry in Vedas ... 308
Two kinds of actions ... 308
Arguments against idolatry ... 310
Worship of 5 Gods ... 311
Great men's Images ... 313

MIRACLES AND SACRED PLACES

Benares ... 313
Gaya ... 314
Calcutta ... 314
Jagan Nath Puri ... 315
Inter-dining ... 316
Rameshwara ... 317
Deccan ... 317
Dwarka ... 317
Somanath ... 318
Narsi's Cheque ... 319
Jwala Mukhi and Hinglaj ... 319
Amritsar ... 320
Hardwar ... 320
Vindhya Goddess ... 321
Mathura ... 322
Modernity of Idolatry ... 322
Sanctity of Places ... 323
Service of the Teacher or Guru ... 324
Author of Puranas ... 325
Falsehood of Puranas ... 327
Creation in Shiva Purana ... 327
,, ,, Bhagwat ... 328
,, ,, Markande Puran ... 330
Origin of Bhagwat ... 330
Boar Incarnation ... 331
Lion ,, ... 331
Giantess Putana ... 332
Ajamel ... 333
Sumern ... 333
Author of Bhagwat ... 333
Krishna defended ... 334
12 Genitals of Light ... 334
Puranas for Shudras ... 334
All to study the Vedas ... 334
Astrology ... 335
Origin of priests' power ... 335
Garurha Purana ... 337
Shraddha or food to manes ... 338
Story of peasant's cow ... 338
Undeserving ... 341
Deserving ... 341
Fast Days ... 342
Harlot in heaven ... 343
Religious Sects ... 344
Lost Books of Vedas ... 344
All Vedas in Vyasa's time ... 345
Lost Branches not Vedas ... 345
Idolatry disgraces Rama ... 345
Wam Marg initiation ... 347
,, ,, ceremonies ... 347
Sects and Mysteries of Wam Marg ... 348
Shivism ... 348
Its sects ... 349
Vishnuism ... 349
Story of Robber Parikal ... 350
Its sects ... 350
Story of crow's excrement ... 351
Khaki ascetics ... 351
Pandit and Khaki dialogue ... 352
St. Kabir's religion ... 354
St. Kabir's life ... 355
St. Nanak's religion ... 355
Sects of Sikhism ... 357
Guru Govind Singh ... 357
Bibliolatry in Sikhism ... 357
Daduism ... 358
Ram Sanehiism ... 358
Its origin ... 358
Its dogma ... 359
Ram Charan ... 359
Kurha Panth ... 359
Gosainism ... 361
Its origin ... 361
Ballabhacharya ... 362
Sankalpa or offering ... 362
Ballabha's imposture ... 362
Path of Health ... 364
The Lady ... 365
Serving the Gosains ... 366
Sale of milk forbidden ... 367
Swami Narayanism ... 367
Story of Nose-cuts ... 368
Frauds of Swami Narayanists ... 370
Madhavism ... 371
Lingankitism ... 372
Brahmo Samaj and Prarthana Samaj ... 372
Caste ... 373

Blunders of Brahmoism ... 373
Infinite Progress ... 376
Advice to Brahmoes ... 377
Bird's eyeview of all religions ... 378
Assemblage of Religions ... 380
Religion and Irreligion ... 380
Pious Frauds ... 381
Almight of money ... 381
Unity of Religion ... 383
10 Orders of Friars ... 384
Monkish tricks ... 385
Geneology of kings ... 388
Lunar line ... 388
Solar line ... 390
Summary ... 391

CHAPTER XII ... 395

Preface ... 395
Historical Note ... 396
Examination of Atheism ... 397
Charvakism or Materialism ... 397
Gross Blunders ... 398
Animal sacrifices ... 399
Flesh-eating ... 400
Kinds of Charvak or Materialism ... 401
Buddhism ... 403
4 Kinds of Buddhists ... 403
Their refutation ... 404
5 Scandhas ... 405
Worship of senses ... 406
Doctrines of Buddhism ... 407
4 Sects of Buddhists ... 408
Buddhism and Jainism ... 409
7 Propositions ... 410
Jainism ... 412
Amarkosh ... 413
Proofs of God ... 414
Eternal God ... 415
Dialogue between Theist and Atheist ... 415
Science of Jainism ... 419
Chronology ,, ,, ... 420
Zoology ,, ,, ... 421
Geography ,, ,, ... 422
Beliefs of Jains ... 423
Mind and Matter ... 423
Soul's depravity ... 425
Intrinsic activity of Soul ... 426
Religion of Jainis ... 426
Praise of Jainis ... 427
Prohibitive acts ... 427
Jain Tenderness ... 428
Means of Salvation ... 428
5 Vows of Jainis ... 429
Blunders of Jainism ... 429
Exclusiveness ... 429
Sinfulness of other faiths ... 430
Selfishness ... 430
No good to others ... 431
Superiority of Jainism ... 431
Worship of Jina ... 433
Chief Doctrines ... 434
Self-praise ... 434
Prohibition of Trade ... 435
Prejudice ... 436
Salvation by faith ... 436
Book of Belief ... 437
Bliss of Jainism ... 437
Worship of Jina's image ... 438
Idolatry in Jainism ... 438
Detail of Ritual ... 438
Jainism, the author of idolatry ... 439
Creed of Jainism ... 440
Meaning of the creed verse 441
Salvation of Jainism ... 442
Jain Absurdities ... 443
Sin of Cookery ... 444
Sin of Horticulture ... 444
Qualifications of Holiness ... 445
Dry Vegetables ... 446
Boiled water ... 447
Mouth covering ... 447
24 Jain Saviours ... 451
Miracles ... 452
Saint's prostitute ... 452
Astronomy of Jainis ... 453
Rock of Salvation ... 454
Butterflies of 4 leagues ... 455
Seats of Jain Gods ... 456
Summary ... 457
Priority of Jainism to Buddhism ... 459

CHAPTER XIII 460

Preface ... 460
OLD TESTAMENT 461
Christianity ... 461
Creation of light ... 462
Creation of Adam ... 462
Forbidden fruit ... 463

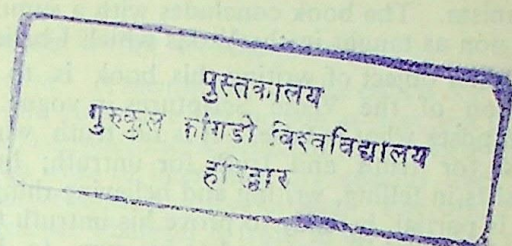
Cain and Abel ... 465
Noah ... 466
Tower of Babel ... 466
Abraham ... 468
Circumcision ... 468
Anthropomorphism ... 469
God eats flesh ... 469
Lot's incest ... 470
Hagar, Abraham's concubine 470
Human sacrifice ... 470
Burial ... 470
Abraham's God ... 472
Ismael ... 472
Litholatry ... 472
Idolatry ... 473
Wrestling match ... 473
Moses ... 473
Miracles ... 475
Parting of sea ... 475
Jealous God ... 475
Sabbath ... 476
Back of God ... 477
Sin offering ... 478
Priests' Frauds ... 478
God wants a house ... 480
Book of Job ... 481
NEW TESTAMENT 482
Birth of Jesus Christ ... 482
Miracles ... 483
Exorcism ... 484
Forgiveness of Sins ... 485
Miracle of Loaves ... 486
Messiah ... 487
Christ curses a fig tree ... 488
Betrayal of Christ ... 490
Humanity of Christ ... 490
Arrest of Christ ... 490
Crucifixion of Christ ... 492
Resurrection of Christ ... 493
Trinity ... 493
Mansions in heaven ... 494
Lamb opens the seals ... 496
Elects ... 497
Idolatry ... 497
Bottomless Pit ... 498
Horses in heaven ... 498
Temple of God ... 499
Woman in labour in heaven 499
War in heaven ... 499
Temple in heaven ... 501
Christ's Marriage ... 501
Christ's Wife ... 502
City in heaven ... 503
Heaven ... 503
Works ... 504
Summary ... 504

CHAPTER XIV 506
Preface ... 506
Religion of Moslems ... 507
Right way ... 508
Alkoran ... 508
Fezi's Koran ... 509
God teaches Adam ... 510
Worship of Adam ... 510
Satan deceives Adam ... 511
God works ... 512
Covenant ... 512
Infidels ... 513
Forgiveness ... 514
Moses' Miracles ... 514
Praying Side ... 514
Kaaba : Temple of Mecca ... 515
Keblah (Praying Side) ... 516
Women and Fast ... 517
Crescentade ... 518
Loan to God ... 519
God's arbitrary will ... 520
Praise of Islam ... 520
St. Mary ... 521
God's stratagems ... 522
Belief in Apostles ... 522
Belief in Mahomed ... 523
Kill Infidels ... 523
God's Associates ... 524
Forbidden Flesh ... 525
Parley between God and Satan ... 526
Sight of God ... 528
Allotment of Plunder ... 528
War against Idolatry ... 529
Special Providence ... 529
Crescentade ... 530
Troops of Angels ... 530
Police of God ... 530
Paradise ... 531
God's partiality ... 532
Eternal Hell ... 533
Prophets of Nations ... 534
Injustice and Inconsistency 535
Books deeds ... 535
Miracle of camel ... 535
Salvation ... 535
Mercilessness ... 535

Sun sets in mud ... 535
Immaculate conception ... 535
God tempts to sin ... 536
Mountains steady the earth 536
Idolatry of Kaaba ... 539
Evidence of organs ... 539
Passing of mountains ... 541
Murder forgiven ... 542
Noah lived 950 years ... 542
Second creation ... 542
Wonders of Koran ... 543
Allah not omnipresent ... 543
Prophet's wives ... 544
Mahomed marries Zeinab ... 544
Prophet's license ... 544
Prophet's widows not to remarry ... 545
Resurrection ... 546
Wine and Women ... 546
Injustice ... 548
Bate to Proselytes ... 549
Koran contradicts Bible ... 550
Massacre ... 550
Life in Paradise ... 551
War ... 552
War against Infidels ... 553
8 Angels bear God's throne 554
7 Heavens ... 555
Flaying of Heaven ... 556
Scattering of Stars ... 556
Original Koran ... 557
Descent of Koran ... 558
Conclusion ... 558
Islam in Veda ... 559
Summary ... 561
AUTHOR'S BELIEFS ... 563

ओ३म्

सच्चिदानन्देश्वराय नमो नमः

Humble Salutation to the Lord God, who is Truth, Intelligence, or Consciousness, and Happiness !

PREFACE

WHEN I brought out the first edition of this book, called the *Satyarth Prakasha*, I was not much familiar with the Hindi idiom; for my mother tongue was Gujrati, and the language I used to speak in the time of study was Sanscrit. Consequently many mistakes crept into that edition. But as the most frequent use of Hindi in the course of my preaching has now obtained me great facility and practice in speaking and writing it, I think it to be proper to publish the second edition of the book, after correcting its expressions according to the rules of Bhasha grammar. This revised and enlarged edition presents a slight difference in its wording, phraseology, structure of sentences and general disposition of the subject-matter; for, without this necessary alteration it was hard to express the Hindi idiom. But there is no doctrinal difference of any significance in it. Moreover, the typographical errors of the first edition have been corrected in the present one.

This book contains fourteen chapters and is divided into two parts. The first ten chapters form the first part and the last four, the second. The first edition did not contain the last two chapters and the one on my beliefs for certain reasons that need not be mentioned here.

The first chapter treats of the signification and explanation of the names of the Supreme Being, as Om and the like; the second, of education of children; the third, of the student life (*brahmacharya*), the rules of instruction, a list of authentic and spurious books and the curriculum of studies; the fourth, of the institution of marriage and the duties of the family life (*grihastha*); the fifth, of the retired life (*vanaprastha*) and the missionary life (*sannyastha*); the sixth, of the duties of kings; the seventh, of the Vedas and God; the eighth,

of the creation, preservation and destruction of the world; the ninth, of knowledge, ignorance, damnation and salvation; the tenth, of moral and immoral conduct, ordained and forbidden food; the eleventh, of the exposition and refutation of the faiths of India; the twelfth, of materialism, Buddhism (rationalism), atheism and Jainism or idolatry; the thirteenth, of Christianity; and the fourteenth, of Mahometanism. The book concludes with a summary of the ancient Aryan religion as taught in the Vedas which I believe in entirety.

The chief object of writing this book is to bring the correct interpretation of the Vedic Scriptures in vogue. It proves what is true and exposes what is false. It is no truth wherein falsehood is substituted for truth and truth for untruth; but, on the contrary, truth consists in telling, writing and believing things as they are. The man who is partial, is ready to prove his untruth to be truth, and the truth of other religions, opposed to his own, to be falsehood. He, therefore, cannot obtain true religion. Hence, it is the duty of virtuous and learned men to acquaint all the people with what is truth and what is falsehood, by means either of writing or of preaching in the public. They will then judge for themselves what is good and what is evil, and perchance choose truth and reject falsehood to their great ease and felicity. Though the power of the recognition of truth and falsehood is inherent in the soul of man, yet the promptings of motives, bigotry, prejudice, ignorance and the like passions keep him away from truth and incline him towards untruth. But this book is free from all these defects. Also, there is not the remotest object to hurt the feelings of any person either directly or indirectly; but, on the contrary, the book proposes that men should distinguish truth from falsehood. Thus alone can the human race steadily advance on the path of happiness; since none but the preaching of truth is the cause of the improvement of the human family.

Whatever mistakes are made in this book either unconsciously or in correcting the proofs in printing, shall be immediately attended to when pointed out in good faith; but the voice of prejudice and cavilation with the view of injuring the cause of truth shall be passed over unheeded. However, if a person informs us of something for the good of all men, his opinion when found correct shall be at once accepted. Since there are many learned men in all the religious bodies, the common people can obtain and enjoy comfort and pleasure, provided that they give up their partiality and acknowledge the truth of universal maxims, which hold good in all times and are beneficial to all people, and that they reject what is prejudicial to their good and live in peace with one another; for, the dissension of learned men kindle the flames of the mutual antipathy of the vulgar, which tend to the increase of various kinds of distress and to the decrease of ease and comfort. This loss which is liked by the selfish, has launched all the people upon the sea of sorrow. If any person sets about a beneficial undertaking for the good of all, he is embarrassed with many troubles thrown in his way by the vicious for his obstruction. But the old saying is:—

सत्यमेव जयति नानृतं सत्येन पन्था विततो देवयानः ।[1]

—meaning, Truth always triumphs, but not falsehood; truth paves the path of the learned. From the firm belief in this adage, the learned and virtuous never waver from revealing the truth of things, nor do they even grow indifferent to benevolence. It is one of the settled truth, viz;

यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ।[2]

which is said in the *Gita.* It means that all the efforts for the acquisition of knowledge and virtue are like poison at first, but turn nectar in the end. Similar considerations actuated me to write this book. The reader may act on what he likes after its careful and attentive persual and the comprehension of its purport. The whole merit of this book is that it accepts whatever is truth in all religions that does not conflict with others, and it discards all sectarian views which are false and selfish. Another merit of this book is that it has laid bare the secret and open wickedness of all religious sects for the information of both learned and unlearned men, so that they may think over them, settle their differences, become friends to one another, and follow one true religion. Just as I, being born in Aryavarta and living there, am not partial to the false views of the various religions of this land, but advocate the truth only, so I am neither partial to, nor prepossessed against, but treat the people of other countries and their religions with strict regard to right and justice. I am as much friend of those who strive for the improvement of this country, as of those who work for other lands; and the same should, I think; all virtuous people do. Had I leaned towards any religion, I would have become like one of those gentlemen of modern times, who are ready to extol, support and spread their own creeds, and slander, censure, obstruct, and persecute those of others. But these things are below the dignity of man. Because it is the characteristic of the lower animals that the strong afflict and prey upon the weak. And if a person takes advantage of his efficient machinery of the human body to perpetrate similar acts, verily he is not endowed with the godly virtue of humanity, and there is no reason why he should not be called a human beast. That person is a true man who protects the weak in the time of his strength. But he who injures the interests of others out of his selfishness, is closely akin to brutes, so to speak.

But to return. Now, the first eleven chapters of this book dwell upon the religious manners and customs of the people of Aryavatra. The religion they propound is based upon and enjoined by the Holy Vedas and has accordingly ever commanded my belief in it ; but the teachings of the modern Puranas (mythological and cosmological books) and Tantras (ritualistic and demonological books) herein exposed and refused should always be rejected with righteous contempt.

The religion of Charavaka (materialism) given in the 12th chapter, has now almost disappeared; it greatly resembles Buddhism and Jainism in respect of atheism and the like, only that Charavakism is greater than both put together. Its propaganda should of necessity

be checked; for, if false ideas be suffered to pass without restraint, the world will soon come to grief. Charavakism is one with Jainism and Buddhism and is therefore succinctly described in the 12th chapter. The points wherein it differs from the latter are also touched upon. Jainism agrees with Charavakism and Buddhism in many, and differs from them but in a few things; hence, it is looked upon as a distinct sect. The details of its divergence from the former will be correctly learnt from the perusal of the 12th chapter, which also gives the principal tenets of Buddhism and Jainism. The account of Buddhism is taken from the "Dipavansha" and other books, which give an abridgement of Buddhism. The following authorities on Jainism are consulted in the preparation of this book :—

4 Mool Sutras :—(1) Avashyaka Sutra, (2) Vishesha Avashyaka Sutra. (3) Dashavaikalika Sutra, and (4) Pakshika Sutra.

11 *Angas* :— (1) Acharanga Sutra, (2) Sugadanga Sutra, (3) Thananga Sutra, (4) Samavayanga Sutra; (5) Bhagawati Sutra, (6) Jnatadharmakatha Sutra, (7) Upasaka dasha Sutra, (8) Antagadadasha Sutra, (9) Anuttarovavai Sutra, (10) Vipaka Sutra, and (11) Prashnavyakarana Sutra.

12 *Upangas* :—(1) Upavai Sutra, (2) Rayapseni Sutra, (3) Jivabhigama Sutra. (4) Pannavana Sutra. (5) Jambudwipapannati Sutra, (6) Chandapannati Sutra, (7) Surapannati Sutra, (8) Niriyavali Sutra, (9) Kepyiya Sutra, (10) Kapabarhisaya Sutra, (11) Puppyyia Sutras and (12) Papyachuliya Sutra.

5 Kalpa Sutras :— (1) Uttaradhyayana Sutra, (2) Nishitha Sutra, (3) Kalpa Sutra, (4) Vyavahara Sutra, and (5) Jitakalpa Sutra.

Chhedas :— (1) Mahabnishithavrihadvachana Sutra, (3) Mahanishitha laghuvachana Sutra, (3) Madhyamavachana Sutra. (4) Pindanirukti Sutra, (5) Ougha nirukti Sutra, and (6) Paryushana Sutra.

10 *Payanna Sutras* :— (1) Chatussarna Sutra, (2) Panchakhans Sutra, (3) Tadulavaiyalika Sutra, (4) Bhaktiparijnana Sutra, (5) Maha pratyaknyana Sutra, (6) Chandavijaya Sutra, (7) Ganivijaya Sutra, (8) Maranasamadhi Sutra, (9) Devendrastamana Sutra, (10) Sansar Sutra ; and Nandi Sutra, Yogoddhara Sutra are also considered authentic.

5 *Panchangas* :— (1) Commentaries on all the above mentioned books. (2) Nirukti, (3) Charani, (4) Bhashya. These are called parts, and these with the text are called Panchangas. Of these, the Dhnndhiyas do not recognize the parts. Besides these, there are several books of the Jain faith. The 12th chapter of this book gives their doctrines and articles of faith. The Jain books labor under the fault of hundreads of thousands of repetitions. It is a custom with them that they consider a book to be spurious if it is in the hands of persons of different religions, or if it is a printed copy. This belief of theirs' is ridiculous enough ; for a book cannot be without the pale of Jainism, if a sect of theirs ever believed in it. Of course, that book cannot be called theirs, which neither is nor was ever believed in by

any of them. But there is no such book in the above list that has not been believed in by some or other person of Jain denomination. Hence the believer of a book alone is involved in the refutation or confirmation of its doctrines. But there are some among them who, when in a meeting or discussion, change their belief in a book which they otherwise believe in. So they are obliged to keep their books secret. They do not give them, read them or teach them to their opponents in religion. The reason is that they contain so many absurd things as cannot be maintained by the Jainis. The abandoning of a lie is its proper answer.

The 13th chater describes the religion of the Christians. These people hold the Bible to be their religious book. All their especial and important doctrines have been treated of in the said chapter.

The 14th chapter deals with the religion of the Mahometans. These people uphold the Koran to be the book of their religion, the chief doctrines of which have been as well explained and convassed as was consistent with brevity.

The book concludes with a synopsis of the important doctrines of Vedic religion. The perusal of the book that does not enter into the spirit of the author or his intention, will not at all elicit the real purport; for there are four conditions for the right understanding of a subject,* viz, (1) *akanksha* : expressiveness, (2) *yogyta* : fitness, (3) *asatti* : usage, and (4) *tatparya* : the object. He grasps the right meaning of a subject who reads it in conformity with these four essentials. 1 Expressiveness (the power of conveying thoughts) is the correlation between the speaker and the words of the language he employs with reference to their signification. 2 Fitness (propriety) is the suitability of the expressions used, just the same way as water is suitable for sprinkling. 3 Usage (idiom) is the proper order of words which regulates their co-location with one another. 4 The object is the purpose for which the writer has written a book or speaker has made a speech. This purpose should always be kept uppermost in the mind in the consideration of the subject. There are many prejudiced persons who throw out conjuctures quite contrary to the intention of the writer or speaker. These gentlemen are generally sectarian. Their intellect is destroyed by the darkness of ignorance brought about by sectarianism. But from the very beginning I do not view the Puranas, the Jain books, the Bible, and the Koran with the eye of prejudice, and therefore I accept what is good and reject what is faulty in them. I try for the advancement of the Hindus as well as for that of other nations. I think other people should also do the same. A few flaws of these religions have been here put forth. Sensible people can themselves judge which is a true and which is a false religion by comparing them, and accordingly form their opinion as to the acceptance of truth and rejection of falsehood. It is quite foreign to the sincere wish of the truly learned to incite any people to

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*आकाँक्षा, योग्यता, आसत्ति, तात्पर्य ।

prejudice them against each other, to set them together by the ear, and thus to work out their ruin. Though ignorant persons will think otherwise on perusing this book, yet learned and wise men alone will comprehend the true and real object of it. With this settled conviction and a sanguine hope of my labours being successful, I lay my object before the judgement of all good men. They may favour it with an impartial reading to make my labours useful to them. In like manner, it is the most important duty of mine and of virtuous people to reveal the truth and truth only. May the infinite God, who is all truth, all-intelligence, all-happiness, and the innermost spirit of all, out of his grace, give success and permanence to this object of mine ! *Verbum sat sapientia*—a word is enough for the wise.

ODEYPORE,
BHADRAPAD, Bright Fortnight,
1939, A.V.

—*DAYANAND SARASWATI*

NOTE BY THE TRANSLATOR

Transposition of Sanscrit Verses

In the translation of the book the Sanscrit authorities of the text are placed over the translation, though they are given in the original a long way before it, which makes it somewhat inconvenient for an enquirer to test the correctness of the translation. In the beginning the Sanscrit verses, not being explained there, are transposed to the place of their translation. In like manner, the verses of Manu, which are often grouped together, are interposed in the translation for the facility of reference.

Abbreviations used in Translation

The book is replete with Sanscrit quotations from numerous Sanscrit books, to repeat full names of which is very tedious. Hence the initials of their names are often used. We give most of these abbreviations below:—

Rig,	for Rig Veda	V.	for Varg.
Yaj.	,, Yajur Veda	M.	,, Mantra
Ps.	,, Psalm Veda	Ad.	,, Addhyaya
Ath.	,, Atharva Veda	An.	,, Anuvak
M.	,, Mandal	Pr.	,, Prapathak
S.	,, Sukta	K.	,, Kand
Ash.	,, Ashtak	Ar.	,, Archika

For example, Rig. II, xii, 5 means the Rigveda, 2nd Mandal, 12th Sukta, and 5th verse or mantra, Yaj. XXI, 3, means the Yajurveda, 21st Chapter or Addhyaya and 3rd mantra or verse.

The Rigveda is divided in two manners, 1st, into Mandala, Sukta and Mantra, 2ndly, into Ashtak, Prapathak, Anuwak, Varg and Mantra. Both are mixed up. The translation follows the first mode. The Yajurveda is divided into Addhyaya or chapters and mantras or verses. The Psalm Veda is divided into two Archikas and many Kandikas and Mantras. The Atharva Veda is divided into Kand, Varg, Sukta and Mantra.

Br.	for Brahdaranyka Upanishat		Shan	,, Shandalya	do.
Chh	,, Chhandogya	do.	Ait	,, Aitereya	do.
Man	,, Mandukya	do.	Yoga	,, Yoga philosophy	
Mun	,, Mundaka	do.	Ny.	,, Nyaya	do.
Kat	,, Kath	do.	Ved.	,, Vedant	do.
Kaiv	,, Kaivalya	do.	Vai.	,, Vaisheshak	do.
Tait	,, Taitereya	do.	San.	,, Sankhya	do.
Ish	,, Ish	do.	Mim.	,, Mimansa	do.
Prash	,, Prashna	do.	S.	,, Sutra	
Ken	,, Ken	do.	P.	,, Pada	
Brah	,, Brahmana		Manu.	,, Manu smriti	
Shat	,, Shatpath Brahmana		Ch.	,, Chanakyaniti	
Go	,, Gopath	do.	Su.	,, Sushrut	

Ch. ,, Charak
A. ,, Anhik
Nir. ,, Nirukta
Nig. ,, Nighantu
Jy. ,, Jyotis
Gr. ,, Gryhya Sutra
Ap. ,, Apasthamb
Mah. ,, Maha Bharat
Par. ,, Parva
V. ,, Valli
Kh. ,, Khand
Gita ,, Bhagwat Gita
Sh. ,, Shloka
V.R. ,, Valmiki Ramayan
Sarg. ,, Sarg
Bh. ,, Bhagwat
Sk. ,, Skandh
Tan. ,, Tantra Shastra
R. ,, Reviewer

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The Qoran is divided into Manzal, 114 Surat or Chap. 30 Spipara and Ayat.

Q. for Alqoran	S. for Surat
Sip. ,, Sipara	A. ,, Ayat

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The Bible in divided into Old and New Testaments. The former contains 39 books and the latter 27, each book contains Chapters and verses.

O.T. for Old Testament
Gen. ,, Genesis
Ex. ,, Exodus
Lev. ,, Leviticus
Num. ,, Numbers
Deut. ,, Deuteronomy
Jo. ,, Joshua
Jud. ,, Judges
Ruth. ,, Ruth
I Sam. ,, I Samual
II Sam. ,, II Samual
I K. ,, I Kings
II K. ,, II Kings
I Ch. ,, I Chronicles
II Ch. ,, II Chronicles
Ezra ,, Ezra
Neh. ,, Nehemiah
Es. ,, Esther
Job. ,, Job
Prov. ,, Proverbs
Ec. ,, Ecclesiastes
S. ,, The Song of Solomon
Is. ,, Isaiah
Jer. ,, Jeremiah
Lam. ,, Lamentation
Ez. ,, Ezekiel
Dan. ,, Daniel
Ho. ,, Hosea
Jo. ,, Joel
Am. ,, Amos
Ob. ,, Obadiah
Jonah ,, Jonah
Micah ,, Micah
Nan. ,, Nahum
Hab. ,, Habakkuk
Zep. ,, Zephaniah
Hag. ,, Haggai
Zech. ,, Zechariah
Mal. ,, Malachi
N.T. ,, New Testament
Mat. ,, Matthew
M. ,, Mark
L. ,, Luke
J. ,, John
Acts ,, The Acts
Ep. ,, Epistle to the Romans
I. Cor. ,, I Corinthians
II Cor. ,, II Corinthians
Gal. ,, Galatians
Eph. ,, Ephesians
Ph. ,, Philippians
Col. ,, Colossians
I Th. ,, I Thessalonians
II Th. ,, II Thessalonians
I T. ,, I Timothy
II T. ,, II Timothy
Titus. ,, Titus
Phil. ,, Philemon
H. ,, Epistle to the Hebrews
E.J. ,, Epistle of James
I P. ,, I Peter
II P. ,, II Peter
IJ. ,, I John
II J. ,, II John
III J. ,, III John
Judde ,, Jude
Rev. ,, Revelation

ओ३म्

AUM

SATYARTH PRAKASH

Light of Truth

CHAPTER I

EXPLANATION OF AUM

THE word *Aumkara** is the best name of God: for, the three letters, *a*, *u*, *m*, which compose the word *Aum*, denote many of his attributes. For instance, *a* signifies *Virat* : the Ruler of the universe, *Agni*: the Omniscient Being, *Vishwa* : the Omnipresent Being, and the like divine appellatives ; *u* implies *Hiranya Garbha*; the upholder of stars and planets, *Vayu* : the Omnipotent Being, *Tejah* : the Self-glorious Being, and such like God's epithets ; and *m* expresses *Ishwara* : the Lord God, *Aditya* : the Eternal Being, *Prajna* : the Universal Intellect, and similar names of the Deity. Thus the Divine Names are clearly and distinctly described in the Vedas and other philosophical books, and the context of the passages of all the books these names occur in, refers them to the Supreme Being alone.

Question—Why should not *Virat* and the like words be taken to mean objects rather than God ? Do they not mean the universe, the earth, and the similar creations; Indra and the like gods; and ginger and the like drugs in medicine ?

Answer—Yes; they do. But they also mean the infinite Spirit.

Q.—Don't you take them to mean gods only ?

A.—No. What is the authority for your taking them to mean exclusively so ?

Q.—Gods are well-known and are also considered the best of all ; hence I take these words to mean them.

A.—Is not God well-known? Is there anybody better than He ? Then, why don't you take them to mean God also ? How can anything be better than God, when he is well-known, and there is none equal to him ? Therefore your objection is untenable; for, it contains many inconsistencies: as, for instance,

उपस्थितं परित्यज्यानुपस्तिथं याचत इति बाधितन्यायः—

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*Kara is a termination added to letters to make them nouns and declinable as akara means simply a. So here aumkara is simply Aum, which is an indecelinable particle.

meaning, if a man having got food ready, goes about asking for it, he cannot be looked upon as a wise man; for, he tries for things rather few and far between than those near at hand. In like manner, your assertion is an unreasonable as the wisdom of that person is uncommendable. The reason is evident that there is no authority for your taking the words, *Virat,* &c., (which plainly and decidedly imply the Supreme Being, the universe, and the like objects of nature,) to mean gods and other imaginary beings only.

Context Gives Meaning

You would, perhaps, say that the occasion should determine the meanings of words. For instance, a gentleman says to his servant,

हे भृत्य त्वं सैंधवमानय—

meaning, O butler, bring me *saindhava.* Here the man should think of the occasion; for, *saindhava* means two things, 1. a horse, 2. salt. If it is his master's time to go out, he should bring his horse; and if he is at dinner, he should bring him salt; but if, on the contrary, he brings salt on the occasion of going out and the horse at the time of dinner, his master will get angry and say, "Thou art a fool. What is the use of bringing me salt at the time of going out and that horse at the time of dinner ? Thou dost not think of occasions, otherwise thou wouldst bring what was then needed. Thou didst not think what the occasion required; so thou art a blockhead. Get thee gone from me."

Well, what does this dialogue prove ? It goes to prove that that signification alone should be accepted, which is most appropriate and suitable to the occasion requiring it, and this is what we should all do and scrupulously observe at all times.

Examples

Let it, therefore, be borne in mind that *Om** and similar other words mean the Supreme Being in the Vedas in such passages as are quoted below. The object of these quotations is to show (1) that *Aum* and the like words in them signify the Infinite Spirit; (2) that no name of God is meaningless, as in the vulgar dialect a pauper is called *dhanpati* : a master of riches, and so forth. Moreover, they prove that these words denote either qualities, actions, bearings, or natures of things in different places.

Now, *Aum* and the other names of God occurring in the verses that follow are significant, as,

1. ओम् खं ब्रह्म । अवतीत्योम् । आकाशमिव व्यापकत्वात् खम् ।
सर्वेभ्यो बृहत्त्वाद् ब्रह्म—

meaning, God is called *Aum* from affording us protection, *Kham* from pervading all things like the sky, and *Brahma* from being greater than all things.

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* Om and Aum are optional spellings. O am.

2. ओमित्येतदक्षरमुद्गीथमुपासीत ।

He alone who is called *Aum*, and who is immortal, should be adored, but none else.—Chh. Up.

3. ओमित्येतदक्षरमिदँसर्वं तस्योपव्याख्यानम् ।

Aum is the specific, connotative and most important name of God in the Vedas and other scriptures, and his other names are of secondary importance.—Mandukya Upanishat.

4. सर्वे वेदा यत्पदमामनन्ति तपाँसि सर्वाणि च यद्वदन्ति ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं संग्रहेण ब्रवीमि ॥ ओं ॥ इत्येतत्

He is called *Aum* who is sung in all the Vedas, invoked in all the acts of devotion and austerity, and sought for obtainment in the vows of celibacy.—Kath. II, 12.

5. प्रशासितारं सर्वेषामणीयांसमणोरपि ।
रुक्माभं स्वप्नधीगम्यं विद्यात्तं पुरुषं परम् ॥

He should be regarded as the Supreme Being, who is the teacher, of all, who is more subtle than atoms, who is self-glorious, and who is known only in the intellect, composed in trance or abstracted from all influences of matter.—Manu, XII, 112.

6. एतमग्निं वदन्त्येके मनुमन्ये प्रजापतिम् ।
इन्द्रमेके परे प्राणमपरे ब्रह्म शाश्वतम् ॥

God is called *Agni*, because he is self-glorious ; *Manu*, because he is incarnate knowledge ; *Indra*, because he is the protector of all and the Almighty Lord of all ; *Prana* because he is the fountain of life of all ; and *Brahman*, because he is the all-pervading principle of the universe. *ib.* 128.

7. स ब्रह्मा स विष्णुः स रुद्रः स शिवः सोऽक्षरः स परमः स्वराट् ।
स इन्द्रः स कालाग्निः स चन्द्रमाः ॥ Kaivalya Upanishat

He is called *Brahma*, for he makes all the world ; *Vishnu*, for he, pervades all ; *Rudra*, for he afflicts the wicked by punishing them ; *Shiva* for he is happy and is the dispenser of good to all ; *Aksharæ*, for he is everywhere and immortal ; *Swarat*, for he is self-glorious ; and *Kalagni*, for he destroys all during the time of cata clysm and is, as it were, the destroyer of death, being the purifying fire of enternity.—

8. इन्द्रं मित्रं वरुणमग्निमाहुरथो दिव्यः स सुपर्णो गरुत्मान् ।
एकं सद्विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ॥

Indra and the similar other words are the names of the Deity who is non-dual, self-existent, and the all-encompassing substance—Rig I. 164 46.

द्युषु शुद्धेषु पदार्थेषु भवो दिव्यः शोभनानि पर्णानि पालनानि कर्माणि वा यस्य सः सुपर्णः । यो गुर्वात्मा स गरुत्मान् । यो मातरिश्वा वायुरिव बलवान् स मातरिश्वा ।

(1) He is called *Indra*, for he prevades the most wonderful empire of nature and all the objects therein ; (2) *Suparna*, for his

protection is best and his actions perfect ; (3) *Gaurtman*, for his glory is universal ; and (4) *Matrishwa*, for he is infinitely more powerful than the air. Thus Divya. Suparna, Garutman and Matrishwa are the names of God. The remaining names will be explained hereafter.

9. भूरसि भूमिरस्यदितिरसि विश्वधाया विश्वस्य भुवनस्य धर्त्री ।
पृथिवीं यच्छ पृथिवीं दृꣳह पृथिवीं मा हिꣳसीः ॥ Yaj. XIII. 18.

God is called *Bhumih*, for all the creatures exist in him. The other names of God in this verse will be explained hereafter.

10. इन्द्रो मह्ना रोदसी पप्रथच्छव इन्द्रः सूर्य्यमरोचयत् ।
इन्द्रे ह विश्वा भुवनानि येमिर इन्द्रे स्वानास इन्दवः ॥

Indra is a name of God in this verse ; hence, it is given here as an authority.—Psalm Veda, Pr. 7, A. 3, S. 8.

11. प्राणाय नमो यस्य सर्वमिदं वशे ।
यो भूतः सर्वस्येश्वरो यस्मिन्त्सर्वं प्रतिष्ठितम् ॥

God controls the whole world as the respiration does the senses of the body.—Atharva Veda, Kand 11, Adhaya 2, Sukta 2, Mantra 1,

Primary Meanings of Agni, &c.

The right interpretation of the above authorities establishes the fact, that the above names belong to God only, for Aum, Agni and the like names, properly speaking, denote God, as is shown by the *Vyakarana* or grammar, *Nirukta* or philology, *Brahmanas* or Vedic commentaries, *Sutras* or aphorisms and the expositions of scriptures by sages and philosophers. Hence these meanings should be accepted by all ; only that *Aum* is exclusively the name of God, but *Agni* and others mean God, when the subjects and the epithets indicate prayer, praise, meditation. Wherefore, it is established that when these names are modified and accompanied by such words as omniscient, omnipresent, holy, eternal, the maker of the world, and the like words, they mean God.

Secondary Meanings of Agni, &c.

But in such passages as

ततो विराडजायत विराजो अधिपूरुषः। श्रोत्राद्वायुश्च प्राणश्च मुखादग्निरजायत तेन देवा अयजन्त । पश्चाद्भूमिमथो पुरः। Yajur XXXI तस्माद्वा एतस्मादात्मन आकाशः सम्भूतः । आकाशाद्वायुः । वायोरग्निः । अग्नेरापः । अद्भ्यः पृथिवी पृथिव्यः ओषधयः । ओषधिभ्योऽन्नम् । अन्नाद्रेतः । रेतसः पुरुषः स वा एष पुरुषोऽन्नरसमयः—
—Tait. Brahmanand V III. 1st An. The words *virat*, *purusha*, *deva*, *akasha*, *vayu*, *agni*, *jala*, *bhumi*, &c. denote terrestrial objects ; for, wherever creation, preservation, destruction, partial knowledge, non-sentient, visible and the like epithets are mentioned, they do not signify God. The reason is that God is above creation and similar other actions, which in the above authorities are natural actions.

Hence, not being the names of God, the *virat*, &c. denote natural objects. But when they are used along with such adjectives as omniscient, &c., they signify the Great God ; and when they are qualified by such words as imply desire, enmity, exertion, pleasure, pain, partial knowledge, and the like, they mean the human soul. This holds good everywhere, for the birth and death of God never happen at all. Hence birth, &c. make *virat* and other words mean material and mental creations, but not God.

Now to show how *virat* and other words mean God derivatively.

100 Names of God

Om, Daivya, Suparna, Garutman, and Matrishwa are the 5 names previously explained, see page 11-12, and 95 names are here enumerated.

1. Virat यो विविधं नाम चराचरं जगद्राजयति प्रकाशयति स विराट् ।

The word *virat* (an illumer) is delivered from the root *raj*[1] : to illume or shine, with the prefix *vi* and *kvipa* termination. He who illumes and manifests the world in various forms, is called *Virat*. Hence it means God.

2. Agni अञ्चु गतिपूजनयोः अग, अगि, इण् गत्यर्थक । गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्चेति । पूजनं नाम सत्कारः। योऽञ्चति अच्यतेऽगत्यङ्गत्येति वा सोऽयमग्निः ।

The word *agni* (worshipful) is derived from the root *anchu* : to move or to worship or the roots *agi* and *ina* which signify motion.[2] *Agni* is the name of God because he is incarnate knowledge, omniscient, and worth knowing and acquiring.

3. Vishwa विशन्ति प्रविष्टानि सर्वाण्याकाशादीनि भूतानि यस्मिन् यो वा आकाशादिषु सर्वेषु भूतेषु प्रविष्टः स विश्व ईश्वरः ।

The word *vishwa* is derived from the root *vish* : to enter, with *va* as an affix, meaning an agent or a place. God is called *Vivhwa*, because he is the asylum of the heavens with all the creation, or he pervades and exists in them all. The above names are connoted by the letter A in the word Aum.

4. Hiranya Garbha ज्योतिर्वै हिरण्यम् । तेजो वै हिरण्यम् Aitareya & Shatapatha यो हिरण्यानां सूर्यादीनां तेजसां गर्भ उत्पत्तिनिमित्तमधिकरणं स हिरण्यगर्भः—

God is so called *Hiranya Garbha* (the womb of light), because the sun and other heavenly bodies are produced by and exist in him. The following verse of the Yajur Veda, XIII. 4, supports this meaning :—

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1. The letters which are elided in roots, prefixes and affixes, are here dropped out. They are signs for vowel elongation and classes of roots—Ed.

2. The word *Gati* which is the meaning of the root *AG*; has three meanings, *viz.*, knowledge, ideas, movement, acquisition. These are denoted by *Agni* when it means God.

3. In the opinion of some, the English word God is also derived from go, others says it is a contraction of Good.

हिरण्यगर्भः समवर्त्तताग्रे भूतस्य जातः पतिरेक आसीत् ।
स दाधार पृथिवीं द्यामुतेमां कस्मै देवाय हविषा विधेम ।।

There are many other verses which make *Hiranya Garbha* a name of God.

5. Vayu वा गतिगन्धनयोः, गन्धनं हिंसनम् ।
यो वाति चराऽचरञ्जगद्धरति बलिनां बलिष्ठः स वायुः ।

The word *vayu* (a mover) is derived from the root *va* : to move, to kill. God is called *Vayu*, because he moves, quickens, supports and destroys all the movable and immovable creatures and is the most powerful of all.

6. Tejah तिजनिशाने, तेजः—

The word *tejah* (an illumer) is derived from the root *tij* : to shine or illume, and *tajas* from the same root with a nominal suffix. God is called *Tejah*, because he is self-glorious and illumines the sun and the like refulgent bodies. The above names are indicated by the letter U in the word Aum.

7. Ishwara ईश ऐश्वर्ये, य ईष्टे सर्वैश्वर्यवान् वर्त्तते स ईश्वरः ।

The word *ishwara* (a ruler) comes from the root *ish* : to rule or to be wealthy, with *var* as a suffix, meaning an agent. God is called Ishwara, because his nature, knowledge and wealth are infinite.

8. Aditya अदिति, दो अवखण्डने, न विद्यते विनाशो यस्य सोऽयमदितिः अदितिरेव आदित्यः ।

The word *aditya* (unscatheable or immortal) is derived from the root *do* : to cut, with *a* privative as a prefix and *ti* a suffix, meaning an agent, and *o* changes into *e*, which makes *aditi*, and with a nominal termination it becomes *aditya*. Aditya is the name of God, because he never dies.

9. Prajna ज्ञा अवबोधने, यः प्रकृष्टतया चराचरस्य जगतो व्यवहारं जानाति स प्रज्ञः । प्रज्ञ एव प्राज्ञः ।

The word *prajna* (a knower) is derived from the root *jna* : to know, with *pra*, a prefix, it becomes *prajna* with a nominal termination. *Prajna* is the name of God, inasmuch as he rightly knows the actions of all the movable and immovable creatures of the world and whose knowledge is clear and free from all manner of doubt. These names are expressed by the letter M in the word Aum.

Here only three attributes are mentioned that are implied by each letter of the word *Aum*. In the same way, other names are inferred therefrom.

शन्नो मित्रः शं वरुणः शन्नो भवत्वर्यमा । शन्न इन्द्रो बृहस्पतिः शन्नो विष्णुरुरुक्रमः ।। नमो ब्रह्मणे नमस्ते वायो । त्वमेव प्रत्यक्षं ब्रह्मासि । त्वामेव प्रत्यक्षं ब्रह्म वदिष्यामि । ऋतं वदिष्यामि । सत्यं वदिष्यामि । तन्मामवतु । तद्वक्तारमवतु । अवतु माम् । अवतु वक्तारम् । ओं शान्तिः शान्तिः शान्तिः ।।

The names in the above verse, such as *mitra* and others, all belong to God; for, as has already been said. invocation, prayer and worship are only due to the *Shreshta* (Best) or Supreme Being, who excels others in attributes, character, nature and right ways. He who is exceedingly superior to even the best, is called the Lord God. None was, is, or will be equal to him. When there is none equal to him, how can any one be greater than He ? Truth, justice, mercy, omnipotence, omniscience, and other infinite attributes can not be so well and rightly predicated of any material object as of the Supreme Ruler of the universe. The Being which is true or real, can also have true attributes, character and nature. Hence, men should invoke, supplicate and worship none but God; for, ancient learned sages, whose names were *Brahma*, *Vishnu*, *Mahadeva*, nay, even the Titans, giants, and other low castes and common people, believed in God only, and praised, glorified and asked blessings of him alone, and not any other being. The same we all should do. This subject will be particularly described at large in the chapter on salvation and devotion.

Q—If it be urged that the words *mitra* and others should be taken in their popular sense of earthly friends, *Indra* and other divinities, as their actions are well-known. A.—It is replied that those significations will not do here; for, the person who is a friend to one, is an enemy to another, and is generally seen to be indifferent to a third individual. Hence, human companions and other popular meanings cannot be their primary significations. But as God is the undoubted friend of all, and is neither ill disposed, nor indifferent to any one, which a human being cannot be, those names can mean God only in such passages. Of course, in their secondary sense *mitra* and other words mean earthly friends and so forth.

10. Mitra ञिमिदा स्नेहने, मेद्यति स्निह्यति स्निह्यते वा स मित्रः ।

The word *mitra* (a friend) is derived from the root *nimid* : to love with *ktra* as a termination. God is called *Mitra*, because he loves all and deserves to be loved by all.

11. Varuna वृञ् वरणे, वर ईप्सायाम्, यः सर्वान् शिष्टान् मुमुक्षून्धर्मात्मनो वृणोत्यथवा यः शिष्टैर्मुमुक्षुभिर्धर्मात्मभिर्व्रियते वर्य्यते वा स वरुणः परमेश्वरः—

The word *varuna* is derived from the root *vri* to choose, with a suffix *unan*. God is called *Varuna*, because he accepts or is accepted by a metaphysician, a clairvoyant, the learned, an aspirant of salvation, the saved, and the righteous.

12. Aryama, ऋ गतिप्रापणयोः, अर्य्य (माङ् माने) "अर्यमा"
योऽर्यान् स्वामिनो न्यायाधीशान् मिमीते मान्यान् करोति सोऽर्यमा ।

The word *aryama* comes from *arya* and *ma* to respect, with *an*, an affix, and *arya* is derived, from *ri* to go, to obtain, and *ya* an affix. God is called *aryama*, because he honours them that do what is equitable and just, and rightly judges the good and evil actions of the virtuous and vicious.

13. Indra इदि परमैश्वर्ये । य इन्दति परमैश्वर्यवान् भवति स इन्द्रः परमेश्वरः ।

The word *indra* comes from the root *idi*: to have almighty power and the affix *ra*. God is called *Indra*, because he has almighty power.

14. Brihaspati यो बृहतामाकाशादीनां पतिः स्वामी पालयिता स बृहस्पतिः

The word *brihaspati* is derived from the root *pa*: to protect, with *vriha*, as a prefix the *t* of *brihat* is dropped and *s* is inserted. Then the affix *ti* is added. God is called *Brihaspati*, because he is the greatest of the great and is the Lord of the heaven and earth and the vast universe.

15. Vishnu वेवेष्टि व्याप्नोति चराचरं जगत् स विष्णुः—

The word *vishnu* comes from the root *vish*: to pervade and *na* an affix meaning an agent. God is called Vishnu, because he pervades the movable and immovable objects of the world.

16. Urukrama उरुर्महान् क्रमः पराक्रमो यस्य स उरुक्रमः—

On account of infinite power, God is called *Urukramah*.

The verse means: May (*bhavatu*) the Infinite Spirit (*Parmatma*) who is omnipotent (*Urukramah*), who is the friend of all (*Mitra*) who is the dispenser of happiness (*Sham*) who is the best of all (*Varuna*), who is the fountain of happiness (*Sham*), who is the common judge of all (*Aryama*), who is all-powerful *Indra*, who is the giver of all wealth (*Sham*) who is the support of all (*Brihaspati*), the teacher of knowledge (*Sham*) who pervades all (*Vishnu*), bless (*sham*) us (*nah*)!

17. Brahma बृह बृहि वृद्धौ ।

The word *brahma* is derived from the root *brih* or *brihi* to increase with the suffix *ma* of an agent. Meaning of the verse,—We salute the Great God Brahma, who is above all, who encompasses all, and who is infinitely powerful. Almighty Lord, thou alone art the searcher of the heart and evidently the ruler of all. I own thee as my Lord, and being present everywhere, thou art ever accessible to all. I shall act on and preach to others what is thy commandment in the Vedas. I shall follow truth in thought, speech, and action. Protect me, O Lord! Protect me, righteous and veracious as I am, so that my mind may hold fast to it; thy commandment is religion and its opposite is irreligion!

The repetition of the last phrase marks the fervour of prayer and the commencement of study. For instance, when a person says to another, "Go, go to the village", the repetition of the verb "go" marks quickness, *i.e.*, Go to the village quickly. In the same manner, in the former sentence, it denotes emphasis, *i.e* , Protect me, O Lord, protect me, do thou so that I may be firm and without any doubt whatever, is religion and hate irreligion. O Lord, do me this favour, I shall ever own thy grace!"

The object of repeating the word *shanti* (peace) thrice is to show that there are three kinds of pain in the world, mental, corporal and natural, 1 *Adhyatmic*, *i.e.*, ignorance, affection, enmity and folly belong to the mind; and fever and the similar evils to the body.

2 *Adhibhoutic*, *i.e.*, earthly evils come from an enemy, as the tiger, the serpent, and the like. 3 *Adhidaivic*, *i.e.*, natural evils are produced by the excess of rain, cold, heat and the disquietude of the mind and the senses. So it means: "Keep us all, O Lord, away from these three kinds of pain, and always employ us in the acts of benevolence, for thou art the source of happiness, the benefactor of the whole world, and the dispenser of bliss to the righteous and the seekers of salvation. Therefore, O Lord, be manifest in the hearts of all persons out of thy sheer grace, so that they may practise religion and abandon irreligion, obtain everlasting bliss, and be free from all kinds of pain."

18. Surya सूर्य्य आत्मा जगतस्तस्थुषश्च ।

The Supreme Ruler is called *Surya* in this verse of the Yajur Veda, for he is self-glorious, illumes all, and is the innermost soul of all that is movable,—the sentient creatures and other locomotive beings, and all that is immovable,—non-sentient trees, materials, such as earth and the like.

19. Paramatma अत सातत्यगमने । योऽतति व्याप्नोति स आत्मा परश्चासावात्मा च य आत्मभ्यो जीवेभ्यः सूक्ष्मेभ्यः परोऽतिसूक्ष्मः स परमात्मा ।

The word *atma* is derived from the root *at*: to pervade. God is called *Paramatma*, the Supreme Spirit, because he entirely pervades all the animals and other creatures, and because he is the best of all creatures, and finer than the atoms of matter, the soul and the sky, and is the life or innerself of all souls.

20. Parameshwara य ईश्वरेषु समर्थेषु परमः श्रेष्ठः स परमेश्वरः ।

The mighty is called *Ishwara* the Lord. He who is the Ruler of rulers and who has none equal to him, is called *Parameshwara* the Supreme Ruler.

21. Savita षुञ् अभिषवे । षुङ् प्राणिगर्भविमोचने । अभिषवः प्राणिगर्भ-विमोचनं चोत्पादनम् । यश्चराचरं जगत् सुनोति सूते वोत्पादयति स सविता परमेश्वरः ।

The word *savita* is derived from the root *su*: to produce, with *ta* a suffix, before which *su* becomes *savi*. Being the producer of all the world, God is called *Savita*.

22. Deva दिवु क्रीडाविजिगीषाव्यवहारद्युतिस्तुतिमोदमदस्वप्नकान्तिगतिषु । यो दीव्यति क्रीडति स देवः, विजिगीषते स देवः, व्यवहारयति स देवः, यश्चराचरं जगद् द्योतयति, यः स्तूयते स देवः, यो मोदयति स देवः, यो माद्यति स देवः, स्वापयति स देवः, यः कामयते काम्यते वा स देवः, यो गच्छति गम्यते वा स देवः ।

The word *deva* is derived from the root *div*, meaning play, desire, to conquer, work, glory, praise, joy, dream, beauty, motion. God is called *Deva*, because of affording pleasure to the innocent, of willing the triumph of the righteous, of being the dispenser of means and measures of all efforts and movements, of being self-glorious and giving light to all, of deserving all praise, of being happiness himself and giving it to others, of being the curber of the proud, of being the

maker of night and cataclysm for the rest of all, of being the object of the desire of all, and of being the fountain of knowledge. In other words, the Supreme Being is called *Deva*, because he delights in the happiness of himself and makes all the worlds by virtue of his nature and without the help of any other being, and is the source of the pleasure of all, because he overcomes all and is himself invulnerable and unconquerable, because he knows and teaches right and wrong, because he gives light to all, because he is entitled to the praise of all and the censure of none, because he is happiness in himself, and gives it to others, and has no trace of pain whatever, because he is ever happy, is beyond pain, is joyful and keeps others away from the misery of pain, because he gives rest to all the creatures in the time of cataclysm, because his will is based upon truth, and he is sought by all virtuous persons, and because he pervades all and is worth knowing.

23. Kuvera यः सर्वं कुवति स्वव्याप्त्याच्छादयति स कुवेरो जगदीश्वरः ।

The word *kuvera* (an encompasser) is derived from the root *kuvi*. to cover, to encompass. God is called *Kuvera*, because he encompasses all by virtue of his own presence everywhere.

24. Prithwi यः प्रथते सर्वं जगद्विस्तृणाति स पृथिवी ।

The word *prithwi* is derived from the root *prithu* : to spread. In as much as God spreads or makes the world, he is called *Prithwi*.

25. Jala जलति घातयति दुष्टान्, संघातयति अव्यक्तपरमाण्वादीन् तद् ब्रह्म जलम् ।

The word *jala* comes from the root *jala* : to kill. God is called *Jala*, because he punishes the wicked and composes and decomposes atoms or invisible molecules.

26. Akasha यः सर्वतः सर्वं जगत् प्रकाशयति स आकाशः ।

The word *akash* (a shiner) comes from the root *kash* : to shine. God is called *Akasha*, because he is the light of the world in every way.

27. Anna, 28. Annada अद्यतेऽत्ति च भूतानि तस्मादन्नं तदुच्यते ।

29. Atta अहमन्नमहमन्नमहमन्नम् । अहमन्नादोऽहमन्नादोऽहमन्नादः ।

The word *anna* comes from *ad* : to eat. The last is the aphorism of the Sharirik or Vedant by St. Vyasa. As he contains, holds and sustains all and is the fundamental support of all that is and all that moves, God is called *Anna*, *Annada* and *Atta*. The treble repetition of *Anna* in the *Upanishat* is by way of *par excellence*. All the world exists in God very much like the virmin in the fruit of "*Gular*" (fig), which are born and destroyed therein.

30. Vasu, वसन्ति भूतानि यस्मिन्नथवा यः सर्वेषु भूतेषु वसति स वसुरीश्वरः ।

The word *vasu* comes from the root *vas* : to live, with the suffix *u*. As all the heavens and the other creatures live in him, and He resides in them all, the supreme Ruler is called Vasu.

31. Rudra रुदिर् अश्रुविमोचने, यो रोदयत्यन्यायकारिणो जनान् स रुद्रः ।

The word *rudra* is derived from the root *rudir* : to shed tears and the affix *nich*, which becomes *a*. The Lord is called *Rudra*, because he brings the wicked to grief and causes them to weep.

यन्मनसा ध्यायति तद्वाचा वदति यद्वाचा वदति तत् कर्मणा
करोति यत् कर्मणा करोति तदभिसंपद्यते ।

This is a quotation from the Brahmana of the Yajur Veda. It means : Man expresses in speech what he thinks in mind. He puts in execution what he expresses in words. He bears the consequences of what he carries out in action. This proves that man reaps what he sows. When evil doers receive punishment for their sins from the equitable justice of God, they weep and lament. And this is how God makes them weep. Hence, the propriety of *Rudra* being his name.

32. Narayana आपो नारा इति प्रोक्ता आपो वै नरसूनवः
ता यदस्यायनं पूर्वं तेन नारायणः स्मृतः—Manu I. 10.

Nara is the name of *jala* : water and *jiwa* : soul. Since God pervades water and other elements as well as all the souls, which are his temples so to speak, he is rightly Narayana. Ayana means residence.

33. Chandra, यश्चन्दति चन्दयति वा स चन्द्रः ।

The word *chandra* (happy) is derived from the root *chadi* : to be happy. As God is the source of happiness and gives it to all others, he is called Chandra.

34. Mangala यो मंगति मंगयति वा स मंगलः ।

The word *mangala* is made of the primitive word *mang*, implying motion with *al* a suffix. As God is by nature holy and happy and also the source of happiness of all others, he is called Mangala.

35. Buddha यो बुध्यते बोधयति वा स बुधः ।

The word *buddha* comes from the root *budh* : to know. God is so called Buddha, because he is the absolute intellect and is the cause of all others' intelligence.

The meaning of the word Brihaspati has been already explained.

36. Shukra यः शुच्यति शोचयति वा स शुक्रः ।

The word *sukra* comes from the root *shu* : to purify with *kra* a suffix. God is called Shukra, as he is most holy and by his grace or the knowledge of him, the soul is purified.

37. Shanaishchar चर गतिभक्षणयोः । यः शनैश्चरति स शनैश्चरः ।

The word *shanaishchar* comes from the root *char* : to move and to eat with *shanaish* an adverbial prefix. Since God by virtue of his nature pervades all and is most forbearing or merciful, he is named Shanaishchara.

38. Rahu यो रहति परित्यजति दुष्टान् राहयति त्याजयति वा स राहुरीश्वरः ।

The word *rahu* is derived from the root *rah* : to abandon. As God is one and only, in whom no other substance is intermixed or is non-dual, who forsakes sinners and saves others, he is called Rahu.

39. Ketu कित निवासे, रोगापनयने च, यः केतयति चिकित्सति वा स केतुरीश्वरः—

The word *ketu* comes from *kit* : to live and to remove diseases. As God is free from all diseases, relieves all of all ills, in salvation that pant after it and is the resting place of all, he is called Ketu.

40. Yajna यज देवपूजासंगतिकरणदानेषु । यज्ञो वै विष्णुः । यो यजति विद्वद्भिरिज्यते वा स यज्ञः ।

The word *yajna* is derived from the root *yaj* : to worship, accompany and give in charity. It is a quotation from a Brahmana. God is called Yajna, as he is omnipresent, makes all the things in the world, was adored by all the ancient sages from Brahma downwards, is now worshipped by all the learned men and will ever be so in time without bounds.

41. Hota हु दानादनयोः, आदाने चेत्येके । यो जुहोति स होता ॥

The word *hota* comes from the root *hu* : to give and to take, also to take only in the opinion of some, with the affix *ta*. God is called *Hota*, as he gives what is worth giving to and takes away what deserves taking from all people.

42. Bandhu बन्ध बन्धने । यः स्वस्मिन् चराचरं जगद् बध्नाति बन्धुवद्धर्मात्मनां सुखाय सहायो वा वर्त्तते स बन्धुः ।

The word *bandhu* comes from the root *bandh* : to bind, with an affix *u*. God is called *Bandhu*, for He holds the worlds and stars in his power, well regulated by his laws, so that they do not trespass their respective orbits and violate his immutable law, and is the help of all creatures like the brothers by the same parents, giving ease and support to all the worlds and all that exist in them.

43. Pita पा रक्षणे । यः पाति सर्वान् स पिता ।

The word *pita* comes from the root *pa* ; to protect, with the affix *ta*. God is called *Pita*, as he is the protector of all, and wishes all souls success and prosperity out of His grace and mercy like a kind and generous father to his sons and daughters.

44. Pitamaha यः पितृणां पिता स पितामहः ।

God is called *Pitamaha*, because he is the father of fathers.

45. Prapitamaha यः पितामहानां पिता स प्रपितामहः ।

God is called *Prapitamaha*. because he is the father of the forefathers of fathers.

46. Mata यो मिमीते मानयति सर्वाञ्जीवान् स माता ।

God is called *Mata*, because He has at his heart the amelioriation of all, just as a kind and benevolent mother wishes her children ease and comfort in right good earnest. It is derived from *ma* : to respect and *ta* an affix.

47. Acharya चर गतिभक्षणयोः ।

य आचारं ग्राहयति सर्वा विद्या वा बोधयति स आचार्य्य ईश्वरः ।

The word *acharya* is derived from the root *char* : to eat and to move, with *a* a prefix and *ya* an affix. As He is pleased with virtuous conduct, and being the fountain of knowledge, gives it to mankind, God is called *Acharya*.

48. Guru गॄ शब्दे । यो धर्म्यान् शब्दान् गृणात्युपदिशति स गुरुः ॥
स पूर्वेषामपि गुरुः कालेनानवच्छेदात् ॥—Yoga.

The word *guru* is derived from the root *gri* : to sound. God is called *Guru*, because He teaches the Vedas, prescribing true religion and containing all knowledge; because He is the teacher even of Agni, Vayu, Adittya, Angira, Brahma and the like teachers of antiquity in the beginning of the creation, and because His death never takes place.

49. Aja अज गतिक्षेपणयोः, जनी प्रादुर्भावे । योऽजति सृष्टिं प्रति सर्वान् प्रकृत्यादीन् पदार्थान् प्रक्षिपति जानाति वा कदाचिन्न जायते सोऽजः ।

The word *aja* is derived from the root *aja* : to move or to throw, *ja* : to be manifest or revealed. The Lord God is called *Aja*, because he joins the atoms or the elements of ether and the like, and unites the body and the soul to bring them into existence, and is himself never born.

50. Brahma बृहि वृद्धौ । योऽखिलं जगन्निर्माणेन बृंहति वर्द्धयति स ब्रह्मा ।

The word *brahma* is derived from *brih*, to increase, to be great. God is called *Brahma*, because He improves, develops the world or brings it to perfection after creating it.

सत्यं ज्ञानमनन्तं ब्रह्म । सर्वेभ्यो बृहत्त्वाद् ब्रह्म ।

It is a quotation from Taitteriya Upanishat.Brahman or the Supreme Being is called Satya, Jnan and Anant.

51. Satya सन्तीति सन्तस्तेषु सत्सु साधु तत्सत्यम् ।

God is called *Satya*, because He is conversant with all objects, which are called *sat* in Sanskrit.

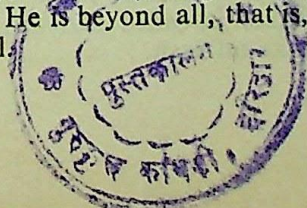
52. Jnana यज्जानाति चराचरं जगत्तज्ज्ञानम् ।

God is called *Jnana*, because He knows all (derived from *jna* to know).

53. Anant न विद्यतेऽन्तोऽवधिर्मर्यादा यस्य तदनन्तम् ॥

God is called *Anant*, because He has no end, or bound, dimension, that is to say, length, and breadth and depth or volume (*a*: no *ant*: end).

54. Anadi आङ्-डुदाञ् दाने । यस्मात् पूर्वं नास्ति परं चास्ति स आदिरित्युच्यते । विद्यते न आदिः कारणं यस्य सोऽनादिरीश्वरः ॥

The word *anadi* is derived from the root *do* : to give, with *a* and *na* prefixes. God is called *Anant* (unbeginning), because there is nothing prior to Him and He is beyond all, that is, He is not preceded by any but followed by all.

55. Anand आनन्दन्ति सर्वे मुक्ता यस्मिन् यद्वा
यः सर्वाञ्जीवानानन्दयति स आनन्दः ॥

The word *anand* is derived from the root *nad* : to increase or to thrive, with *a* a prefixed. God is called *Anand* because He is happiness itself, and all the elects enjoy beatitude in Him, and He blesses all that are righteous with happiness.

56. Sat अस भुवि । यदस्ति त्रिषु कालेषु न बाधते तत्सद् ब्रह्म ॥

The word *sat* is derived from *as* : to be. God is called *Sat* (Being), because He exists forever and is not hampered by the three-fold divisions of time, *viz.*, past, present, and future.

57. Chit चिति संज्ञाने । यश्चेतति चेतयति संज्ञापयति सर्वान् सज्जनान् योगिनस्तच्चित् परं ब्रह्म ॥

The word *chit* is derived from the root *chit* : to know well. God is called *Chit*, because He is Absolute Intellect, gives intelligence to all the souls, and enables them to discriminate truth from falsehood.

58. Satchidanand सच्चिदानन्दस्वरूप ॥

God is called *Satchidanand,* because these three words *sat*, *chit*, *anand*,—being, knowledge, delighting, are expressive of three great divine attributes.

59. Nitya यो नित्यध्रुवोऽचलोऽविनाशी स नित्यः ॥

God is called 'Nitya', as he is eternal, unchangeable and immortal.

60. Suhddha शुन्ध शुद्धौ । यः शुन्धति सर्वान् शोधयति वा स शुद्ध ईश्वरः ।

The word *shuddha* comes from *shudh* : to purify. God is called *Shuddha*, because He is himself holy and free from all taint of impurities, and he is the purifier of all.

61. Buddha बुध अवगमने । यो बुद्धवान् सदैव ज्ञाताऽस्ति स बुद्धो जगदीश्वरः ।

The word *buddha* is derived from the root *budh* : to know with *ta* a suffix. God is called *Buddha* because He ever knows all.

62. Mukta मुच मोचणे । यो मुञ्चति मोचयति वा मुमुक्षून् स मुक्तो जगदीश्वरः ।

The word *mukta* is derived from the root *much* : to release, with *ta* affixed. God is called *Mukta*, because he is free from all impurities and releases all the aspirants of salvation from the bonds of pain.

अत एव —नित्यशुद्धबुद्धमुक्तस्वभावो जगदीश्वरः ।

Hence, God is called Nitya, Shuddha, Buddha, Mukta—the *eternal* the *holy*, the *wise*; and the *absolute*.

63. Nirakar निर् आङ् डुकृञ् करणे । निर्गत आकारात्स निराकारः ।

The word *nirakar* is derived from the root *kri* : to do, with *nir* and *a* a prefixed. God is called *nirakar* because He has no form, nor does he ever take on flesh.

64. Niranjan अञ्जू व्यक्तिम्लक्षणकान्तिगतिषु ।
अञ्जनं व्यक्तिर्म्लक्षणं कुकाम इन्द्रियैः प्राप्तिश्चेत्यस्माद्यो निर्गतः पृथग्भूतः स निरञ्जनः

The word *nirainjan* is derived from the root *anj*: to be manifest, to indicate, to desire, to move, and the prefix *nir* of prevation and *an* affixed. God is called *Niranjan*, inasmuch as He is beyond the sphere of the objects of the senses, and free from corporeality, evil actions, and desires.

65. Ganesh, 66. Ganapati गण संख्याने । ये प्रकृत्यादयो जड़ा जीवाश्च गण्यन्ते संख्यायन्ते तेषामीशः स्वामी पतिः पालको वा ।

The words *ganesh* and *ganpati* come from the root *gan* : to count, which with *esh* and *pati* affixed gives Ganesh and Ganpati, the lord or master of hosts. God is called *Ganesh* or *Ganpati*, because He is the lord and protector of all things, both material, and unmaterial or that go to make up the empire of nature.

67. Vihsweshwar यो विश्वमीष्टे स विश्वेश्वरः ।

God is called *Vishweshwar*, because He is the Supreme Ruler of the universe. (*Vishwa* : the universe, *ish* to rule, *var* an affix).

68. Kutastha यः कूटेऽनेकविधव्यवहारे स्वस्वरूपेणैव तिष्ठति स कूटस्थः परमेश्वरः ।

God is called *Kutastha*, because He never changes his mind, although pervading all actions or changes, and being the cause of all those actions. (*Kuta* : elementary substance, and *stha* : to stay, = dwelling in matter).

69. Devi ब्रह्म चितिरीश्वरश्चेति ।

The word *devi* has as many meanings as the word *deva* mentioned above. The names of God are of three genders. The word *deva* is used when it qualifies *Ishwara* : Ruler (masculine) and *devi* when it qualifies *Chiti* Consciousness, (feminine). Hence *Devi* is a name of God.[1]

70. Shakti शक्लृ शक्तौ । यः सर्वं जगत् कर्तुं शक्नोति सः शक्तिः ।

The word *shakti* comes from the root '*shak*' ; to be able. God is called 'Shakti', because He is able to make the whole world.

71. Shri श्रिञ् सेवायाम् । यः श्रीयते सेव्यते सर्वेण जगता विद्वद्भिर्योगिभिश्च श्रीरीश्वरः ।

The word '*shri*' is derived from '*shri*' : to serve. God is called 'Shri' He is ineffable beauty, because He is served by the whole world, the learned and the ascetics included.

72. Lakshmi लक्ष दर्शनांकनयोः । यो लक्षयति पश्यत्यंकते चिह्नयति चराचरं जगदथवा वेदैराप्तैर्योगिभिश्च यो लक्ष्यते स लक्ष्मीः सर्वप्रियेश्वरः ।

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1. In Sanscrit God pervades all Grammar, as He does all sciences. Hence He is present to three genders. In Arabic and English God's names are masculine only. God's motherhood, his most endearing relation to humanity, is absent from Christianity and Islam.

The word '*lakshmi*' is derived from the root '*laksh*' ; to see and to mark. God is called 'Lakshmi' (the wealth of all), because He sees all the movable and immovable world, gives it a shape and form, conferring upon it the distinguishing marks, such as the eyes, the nose in the human body ; the leaves, flowers, fruits, and roots in the trees ; the black, red, white colours : clay, stone in land water ; the sun, moon and the like features of the material world ; and He is the Ever Wakeful Eye of the universe ; He is the beauty of beauties ; the cynosure of the Vedas and similar scriptures, the religious and the learned.

73. Saraswati सृ गतौ । सरो विविधं ज्ञानं विद्यते यस्यां चितौ सा सरस्वती ।

The word *saraswati* comes from the root *sri* : to go, which becomes 'saras', 'wat' and 'i' suffixes. God is called 'Saraswati' (the mother of speech), because he possesses immense knowledge and has correct notions of words and their significations, relations, and applications.

74. Sarvashaktiman सर्वा शक्तयो विद्यन्ते यस्मिन् सःसर्वशक्तिमानीश्वरः ।

God is called '*sarvashaktiman*' (the Almighty), because in His works He stands in no need of another and because He completes all His immeasurable works by His own power.

75. Nyayakari णीञ् प्रापणे । प्रमाणैरर्थपरीक्षणं न्यायः । पक्षपातराहित्याचरणं न्यायः । न्यायं कर्त्तुं शीलमस्य स न्यायकारीश्वरः ।

The word '*nyayakari*' is derived from the root '*ni*' : to obtain, and '*cri*' do, with '*in*' affixed. The above is a quotation from Vatsyasna commentary at the aphorism of Logic. Justice is what is proved to be right by the evidence of the senses, or it is virtuous conduct free from partiality. God is called 'Nyayakari' because it is His nature to do justice.

76. Dayalu दय दानगतिरक्षणहिंसादानेषु । दयते, ददाति, जानाति, गच्छति, रक्षति, हिनस्ति यया, सा दया बह्वी दया विद्यते यस्य स दयालुः परमेश्वरः ।

The word '*dayalu*' is derived from the root '*daya*': to give, to move, to protect, to kill, to receive, and '*lu*' afflxed. God is called 'Dayalu, because He is the conferror of fearlessness, the knower of right and wrong and all kinds of sciences, the protector of all good people, and the just punisher of the wicked.

77. Adwaita द्वयोर्भावो द्वाभ्यामितं सा द्विता द्वीतं वा सैव तदेव वा द्वैतम् न विद्यते द्वैतं द्वितीयेश्वरभावो यस्मिंस्तदद्वैतम् ।

God is called *Adwaita* (non-dual), because He is the only one Great God free from duality, or co-partnership in his divine being, having no like, as man has another man for his likeness, having no opposite or antagonist, as man has trees, stones, and other material objects for his opposites of his thinking nature, and having no susceptibility of division, in Himself, or corporeal distinction of lineament in His spiritual nature, as the eye, the ear, and the other limbs in the body of man.

अर्थात् सजातीयविजातीयस्वगतभेदशून्यं ब्रह्म ।

Hence, the Supreme Being is distinguished for Divine Unity, non-duality, or having no second hostile divinity or variety of goods in His divine godhead.

78. Nirguna गुण्यन्ते ये ते गुणा वा यैर्गणयन्ति ते गुणाः, यो गुणेभ्यो निर्गतः स निर्गुणः ईश्वरः ।

God is called *Nirguna*, because He is free from the properties of matter, such as *satwa* (visible existence), *raja* (action), *tama* (inertia), light, taste, touch, smell, and the like; and from the qualities of the human mind, such as ignorance, imperfact knowledge, affection, enmity and the similar passions and sufferings.

The authorities of the Upanishats support this view, as for instance—

अशब्दमस्पर्शमरूपमव्ययम्—Kath.

meaning to say, God is far from having the properties of matter as sound, touch, form, &c. (*Nir* : not, *guna* : qualities of matter.)

79. Saguna यो गुणैः सह वर्त्तते स सगुणः ।

God is called *Saguna*, because His attributes are omniscience, all holiness and the similar qualities of infinite character.

Attributiveness or Unattributiveness of God.

Just as the earth is said to be both *saguna*, *i. e*, possessed of the properties of matter, as smell, &c., and *nirguna*, *i. e.*, devoid of mental qualities, as desire, &c., so is God called both *Nirguna*, inasmuch as He is not reached by the qualities of mind and matter and *Saguna*, because He possesses the qualities of omniscience and the like infinite powers. In other words, there is nothing that is altogether devoid of the possession or non-possession of qualities. Just as the matter is *nirguna, i.e.*, without qualities, from the absence of the qualities of the mind, and is *saguna*, *i e.*, with qualities, from the possession of its own qualities ; so is the soul *nirguna*, from the absence of the qualities of the matter ; and *Saguna*, from the presence in it of the qualities of desire and the like mental powers. The same is the case with God.

80. Antaryami अन्तर्यन्तुं नियन्तुं शीलं यस्य सोऽयमन्तर्यामी ।

God is called *Antaryami* (Inner Controller), because He has under His control all the worlds, both animate and inanimate, from His presence in them all.

81. Dharmaraja यो धर्मे राजते स धर्मराजः ।

God is called *Dharmaraja* (the king of justice), because He glories in justice and upholds perfect equity without the least alloy of partiality or injustices.

82. Yama यमु उपरमे । य सर्वान् प्राणिनो नियच्छति स यमः ।

The word *yama* is derived from the root *yam* : to control. God is called *Yama*, because He is the Judge of the law of the rewards of the actions of all creatures and is not influenced by injustice.

83. Bhagwan भज सेवायाम् । भगः सकलैश्वर्यं सेवनं वा विद्यते यस्य स भगवान् ।

The word *Bhagwan* is derived from *bhag*, which is again derived from the root *bhaj* : to serve, and the termination *wan*. God is called *Bhagwan*, because He is the Lord of the universal wealth and is the object of adoration.

84. Manu मन ज्ञाने । यो मन्यते स मनुः ।

The word *manu* comes from the root *man*: to think. God is called *Manu*, because His knowledge is His glory, and He is the only being to whom worshlp is due.

85. Purusha पॄ पालनपूरणयोः । यः स्वव्याप्त्या चराचरं जगत् पृणाति पूरयति वा स पुरुषः ।

The word *purusha* comes from the root *pri* : to protect and to fill, or *pur* the body or the world and *shi* to abide, meaning Indweller of the world. God is called *Purusha*, as He fills all the world.

86. Vishawambhar विश्व डुभृञ् धारणपोषणयोः । यो विश्वं बिभर्ति, धरति, पुष्णाति वा स विश्वम्भरो जगदीश्वरः ।

The word *vishwambhar* comes from the root *bhri* : to hold and to nourish, with the word *vishwa* : the world, prefixed to it. God is called *Vishwambhar*, for He holds and supports the world.

87. Kala कल संख्याने । कलयति संख्याति सर्वान् पदार्थान् स कालः ।

The word *kala* comes from *kal*: to count, and *a* affixed. God is called *Kala* because He counts all the souls and objects of the world.

88. Shesha शिष्लृ विशेषणे । यः शिष्यते स शेषः ।

God is called *Shesha* (Omega), because He remains after the creation and destruction of the worlds. *Shis* : to specify, to remain.

89. Apta आप्लृ व्याप्तौ । यः सर्वान् धर्मात्मान आप्नोति वा सर्वैर्धर्मात्मभिराप्यते छलादिरहितः स आप्तः ।

The word *apta* comes from the root *ap* : to pervade, and the affix *ta*. God is called *Apta*, because He is the true preacher, possesed of all knowledge, is obtained by and accessible to all religious persons, and is free from all dissimulation, fraud, and other evils.

90. Shankar शंपूर्वक डुकृञ् करणे । यः शं कल्याणं सुखं करोति स शंकरः ।

The word *shankar* comes from the root *kri* : to do with *sham* : good as a perfix and *a* affixed. God is called *Shankar*, because He does good and dispenses joy and ease to all

91. Mahadeva महत् देव । यो महतां देवः स महादेवः ।

The word *mahadeva* is formed from *deva* with *mahat* prefixed to it. God's name is *Mahadeva*, because He is the Great God of gods, *i. e.*, the most learned of the learned, gives light even to the sun and other luminous objects.

92. Priya प्रीञ् तर्पणे कान्तौ च । यः पृणाति प्रीयते वा स प्रियः ।

The word '*priya*' comes from the root '*pri*' : to please, to be beautified. God's name is 'Priya, as He pleases all the saints, aspirants of salvation, and the good, and He is the object of desire of all.

93. Swayambhu स्वयं, भू सत्तायाम् । यः स्वयं भवति स स्वयम्भूरीश्वरः ।

The word '*Swayambhu*' comes from the root '*bhu*' : to be with the prefix *swayam*: self. God's name is Swayambhu, as He exists by Himself, and He is not born of another.

94. Kavi कु शब्दे । यः कौति शब्दयति सर्वा विद्याः स कविरीश्वरः ।

The word '*kavi*' comes from '*ku*' to sound or to teach. Kavi is a name of God, as he is the teacher of all branches of knowledge by means of the Vedas and knows them all.

95. Shiva शिवु कल्याणे । बहुलमेतन्निदर्शनम् ।

The word '*shiva*' comes from '*shiv*' : to be haypy. Also, shi : to repose, and va affixed, i.e., one in whom the universe reposes. God's name is Shiva, who is the embodiment of happiness and dispenses happiness to all the people.

Thus are the hundred names of God described. But there are still innumerable names of God besides them. For as God's attributes, actions and nature are infinite, so are His names indicating them, infinite in number. Of them, each denotes an attribute, action or a phase of his nature. Therefore the names of God above mentioned by me are like a drop compared with an ocean ; for the Vedas and other scriptures give innumerable attributes, actions and modes of his nature. Their study or teaching enlightens the mind. They alone can get the correct knowledge of other objects, who study the Vedas and other scriptures.

Prayful Exordium

Question.—Like other authors, why have you not written a mangalacharan : auspicious exordium, either in the beginning, middle or at the end of the book ?

Answer.—It is not fit for us ; for he who writes what is auspicious in the beginning, middle or end, will have his writing inauspicious between the beginning middle and end. Therefore, it is an aphorism of the Sankhya philosophy:—

मंगलाचरणं शिष्टाचारात् फलदर्शनाच्छ्रुतितश्चेति ।

It purports to mean that the mangalacharan (lit : right conduct) is the constant practice of justice without partiality, truth, and obedience to God's commandments in entirety everywhere and at all time. Writing what is right and true from the beginning to the end of a book, is called the mangalacharan. But it is not good to write what is good in some places and what is evil at other. So the writings of great seers and thinkers :—

यान्यनवद्यानि कर्माणि तानि सेवितव्यानि नो इतराणि ।

It is a quotation from the Taiteriya Upanishat, Prapathak 7, Anuvak 11.—Meaning : O dear children ! You should do what is irreproachable and unblameable or righteous works, but not unrighteous ones. Hence such expressions as [1]found in modern books, are considered by the wise to be false from their being opposed to the Vedas and scriptures for no such initial writing is found in the Vedas and the writings of sages. But the books by the Rishis (Vedic seers) contain the words Om and Atha—O God ! and "Of". See—

अथशब्दानुशासनम् । अथेत्ययं शब्दोऽधिकारार्थः प्रयुज्यते—Mahabhashya. अथातो धर्मजिज्ञासा, अथेत्यानन्तार्थे वेदाध्ययनानन्तरम्—Mim. अथातो धर्मं व्याख्यास्यामः, अथेति धर्म्मकथनानन्तरं धर्म्मलक्षणं विशेषेण व्याख्यास्यामः—Vai. अथ योगानुशासनम्, अथेत्ययमधिकारार्थः—Yoga. अथ त्रिविधदुःखात्यन्तनिवृत्तिरत्यन्तपुरुषार्थः सांसारिकविषयभोगानन्तरं त्रिविधदुःखात्यन्तनिवृत्यर्थं प्रयत्नः कर्त्तव्यः—San. अथातो ब्रह्मजिज्ञासा—Ved. ओमित्येतदक्षरमुद्गीथमुपासीत्—Chh. ओमित्येदक्षरमिदँ सर्वं तस्योपाव्याख्यानम्—Man.

These are the commencing words of these scriptures. In the same way, the other sages, and writers' works begin with Om and Atha. The beginning of all the four Vedas have the words, Agni, It, &c., but nowhere are found the expressions like:—

श्रीगणेशाय नमः । सीतारामाभ्यां नमः । राधाकृष्णाभ्यां नमः । श्रीगुरुचरणारविन्दाभ्यां नमः । हनुमते नमः । दुर्गायै नमः । वटुकाय नमः । भैरवाय नमः । शिवाय नमः । सरस्वत्यै नमः । नारायणाय नमः ।

Those men who read the Vedas by pronouncing or writing *Hari Om* have learnt them from the false belief of the mythologists or followers of the Puranas and ritualistic scriptures. The word *Hari* never occurs in other scriptures. Hence the word *Om* or *Atha* should be written at the commencement of a book. So much in brief with regard to the subject, entitled God. We take up primary education in the next chapter.

Summary

1. The monosyllable Om is the most sacred name of God. 2. The words Agni Indra, &c. mean God on the occasions of prayer and other religious purposes ; but they signify common objects in natural sciences and the ordinary affairs of life. The context determines their right sense. For instance, (saindhava) means a horse and salt. At the time of journey it means a horse, and that of dinner salt only. 3. Therefore 100 examples are given of the right meanings of the words, which signify God in religion. In case of others the occasion will give the right sense. 4. Books should begin with Om and Athas as of old, and not with a prayerful invocation, as Salutation to the Lord of hosts !

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*श्रीगणेशाय नमः ।

CHAPTER II

EDUCATION OF CHILDREN

मातृमान् पितृमानाचार्यवान् पुरुषो वेद ।

THIS is a quotation from the Shatapath Brahmana. It is a fact that a person becomes learned and wise, when blessed with three good instructors, viz, (1) the mother, (2) the father, (3) the teacher. Blessed is the family, fortunate is the child, whose mother and father are righteous and learned! Children do not receive so much good and benefit of education from any other person as they do from the mother. None loves to do good to children so much as the mother. Hence the scriptures declare:

मातृमान् अर्थात् प्रशस्ता धार्मिकी माता विद्यते यस्य स मातृमान् ।

that is, he is blessed whose mother is praise worthy and pious. Blessed is that mother who teaches her child what constitutes good character from its birth till the completion of its education.

Dietary in Pregnancy

Before conception, during pregnancy, and after delivery, the mother and the father should abstain from intoxicant drugs, wine, decomposed and sour substances injurious to the brain; and use such nutritious food stuffs, as clarified butter, milk, sugar, grain, water and the like, pure food and drink; which conduce to health, strength, sedateness, the clear brain, courage, moral conduct, and decent habits. Such a pure dietary will purge the ova and sperms of all defects and endue them with germs of excellent constitution of the embryo.

Time of Conception

The time of cohabitation lasts from the 5th day to the 16th day from the appearance of the menses. The first 4 days should be avoided. Of the remaining 2 days, the 11th and the 13th night of the lunar month should also be omitted. The remaining 10 nights are best for sexual congress with the view of bringing about conception. After the 16th day from menstruation there should be no conception. Again there should be no cohabitation till the next monthly course takes place, or a year passes away after conception. When man and wife are healthy in body and jubilant in mind, nay, when there is no shadow of sorrow to depress their spirits, they should meet to beget children. They should live with regard to food, drink and raiment as prescribed by the medical treatises of Charak and Sushrut, and see each other on the occasions enjoined by the Code of Manu, which lays down the rules of mutual fitness and enjoyment. The women

should be very careful after conception with regard to food, drink and dress. She should not go to her husband until a year after delivery, and take such food till confinement as promotes the understanding, strength, beauty, health, courage, calmness, and other noble qualities.

Delivery

After parturition, the child should be bathed in scented water and its umblical cord cut off carefully. Fragrant drugs and clarified butter should be burnt on the altar. Proper arrangements should be made for the bath and food of the mother, so that both the mother and the child should progress gradually in the recovery of their health. The mother or the nurses should take such edibles as enrich the quality of milk.

Management of Infancy

The mother should suckle her babe six days, after which it may be nurtured by a nurse. But the parents of the child should give nutritious food and drink to the nurse. Those who are too poor to afford to keep a nurse, should soak such medicines as benefit the intellect, courage, and health in pure water, boil, and strain them, and mixing them with water like milk, should give mixture to the child to drink. After delivery the mother and the child should be sent to the place whose climate is healthy. Their residence should contain fragrant and beautiful objects. They should be taken out to walk where the air is pure. But persons may do as they like with regard to these things where a nurse or the milk of the cow cannot be obtained. As the tissues of the mother's body make those of the child, a woman becomes weak after delivery, and therefore she should not suckle her babe. To check the secretion of milk in the mother's breast that medicine should be applied to it which prevents its secretion. The treatment of the mother restores her to youthful health in a month. During this period, a man should not waste his manhood but should keep himself chaste. Those men and women who will follow these rules, will be blessed with excellent children—long-lived, strong, courageous, and energetic. They will in their turn beget similar children of righteous character, and thus the families will be ever progressive. The women should try to heal the vagina and the man to guard his energy from wasting. This course will give them as many healthy children as will be born to them.

Training of Children by Mothers

The mother should always give her children the best instruction possible so that they may grow up good and virtuous and never abuse any organ of their body. When a child begins to speak, its mother should try to mould its tongue or pronunciation to clear and dintinct articulation. Every letter should be pronounced with its proper

organ and stress of voice. For instance, the organ of pronouncing *pa* is the lips and its stress of voice is open. It should be pronounced by bringing both lips together and blowing them open. Short, long, acute vowels and other sounds should be properly pronounced, so that gentle, grave, harmonious vowel sounds, accents, words, coalitions and stops should all be distinctly heard.

When children are able to speak and understand a little, they should be taught sweet speech, how to converse with superiors, nobles, inferiors, the father, mother, king, scholar and others, and how to behave themselves towards them and to keep their company, that their conduct may never be improper anywhere, and they may be honoured everywhere. Spare no pains to make children master of their senses, lovers of knowledge, and fond of a good company. They should not unnecessarily be allowed to indulge in playing, weeping, joking, qaurrelling, laughing, bemoaning, fondling with an object, envy, enmity and other evil habits. They should not touch and irritate the generative organ as it produces the loss of semen and the disease of impotency besides making the hand stink. The children should be trained to acquire the habit of veracity, bravery, patience, amiability and similar virtues.

Education of Children

When boys and girls are five years old, they should be taught the Devanagari characters and also those of foreign languages. Then they should be made to learn by heart with meanings the Veda Mantras, such verses or *shlokas*, aphorisms, prose passages and poems as contain nice and salutary instruction, advice, and morals, and teach how to behave towards the Diety, mother, father, teacher, scholar, guest, king, subject, family, relative, sister, servant, and others, so that they may not be misled and duped by cheats.

Necromancy

They should also be informed of the wicked actions which are at variance with wisdom, religion, and lead to temptation; so that they may not believe in ghosts, and other humbugs.

गुरोः प्रेतस्य शिष्यस्तु पितृमेधं समाचरन् ।

प्रेतहारैः समं तत्र दशरात्रेण शुध्यति ॥ मनु० । अ० ५ । ६५ ॥

Manu. V. 65—Meaning :—When a teacher is dead, the corpse is called 'preta' : ghost. The pupil who cremates it and helps in carrying it to a crematory, is purified in 10 days along with other carriers of the coffin. When the corpse is cremated, it is called 'bhuta', meaning gone, *i.e.*, he was so and so. Those who are born and no longer exist, are classed with the past : 'bhuta' which really means 'past'. Such is the opinion of all the learned persons from Brahma down to a modern scholar. But he who doubts, keeps a bad company, and has evil tendencies, is subject to fear and doubt,

transformed into so many devils, goblins, fays, fairies, and other tormenting illusions, got up by his own imagination. When a man dies, his soul takes on another body to reap the fruits of pleasure and pain produced from his good and evil deeds in the government of the Supreme Being. Can any body violate this eternal law of the Supreme Being ? Ignorant persons who have never studied, heard, or thought of medical books or physical science, give delerium, fever and other physical diseases, and mania and similar mental diseases the names of evil spirits, ghosts and so forth. Without getting them cured by means of proper medication, medically prescribed regimen and other modes of medical treatment, they put faith on cheats, hypocrites, ignoramuses, evil-doers, selfish fellows, sweepers, shoe-makers, low castes, barbarians and other dregs of the society. They practise many kinds of superstition, tricks, frauds, eat refuse of food, put on charmed threads, amulets, phylacteries—shells and false incantation, and induce other people to use these false things. They waste their money, ruin their children, promote diseases, and increase misery. When these simpletons, who are blind of the mental eye

आंख के अन्धे और गांठ के पूरे

and swollen with gold, go to the evilminded, sinful and selfish persons, and address, them : O great king, it is not known what the matter is with this boy, girl, woman, or man. They reply : A great devil, spook, hobgoblin, small pox genius, or a similar evil spirit has entered his or her body. He or she will never be free from the influence until you have recourse to some proper remedy, or else the case may prove fatal. If you give us so much sugared loaf or present, we shall exercise the devil by the force of our charms, mutterings of spell, passes and other necromantic performances. Then the persons and their relatives and companions mentally blind cry out : O great king, we are ready to sacrifice all our property, only you may cure him or her. Then those impostors find themselves in their element. So they say : Well then, bring, so much food, so much gift to be presented to the goddess, and give charity to avert the evil influence of stars. They then sing and play upon the cymbals, tabor, drums, sounding plate before the patient or haunted person. One of these hypocrites begins to dance and frolic out of madness and exclaims : I shall kill him or her. Thereupon the fools fall down at the feet of that sweeper or shoe-maker or some low caste and cry out : You may take what you like, only spare the life of this patient. The cheat replies ; I am Hanuman (Monkey General of Rama). Let me have butter, fried pastery oil, vermillion, a loaf of one maund and a quarter (100ths), and a pair of red breaches." Or, I am the goddess or Indian Bacchus. Give me five bottles of wine, twenty hens, five goats, sweatmeat and clothes. Then they reply : You may take what you please. Whereupon the impostor begins to dance, frisk and jump very much. But if a wise man beats him five times with shoes, blows of a cudgel, slaps or kicks him the supposed Hanuman, goddess, or Bacchus, will soon get satisfied and

leave him or her for good and all ; for, it was a sheer humbug to cheat money and other valuable things of simple folks.

Astrology

When they go to a pretender of astrology, who is shadowed with an evil star, and who is an incarnate evil star, and ask him : O great king, what is the matter with this ? He replies : He is under the influence of the sun and other cruel planets. If you hold the reading of the Veda mantras, beginning with the word *shanti* : peace, arrange for worship, and give charity ; he will recover, otherwise it is no wonder if he succumbs to death after severe ailing.

Layman—Tell me, dear astrologer, if the sun and other worlds are inanimate like this earth. They can do nothing beyond giving heat, light, &c. Are they living beings so that they afflict us when enraged and comfort us when propitiated ?

Astrologer—Is it not the effect of the stars that kings and subjects enjoy ease and suffer trouble in the world ?

L.—No, it is the consequence of good and evil deeds.

A.—Then, is the science of astronomy false ?

L.—No, whatever is said there of the science of figures, quantitie, and lines, is all true ; but what is said of the influence of stars is all false.

A.—Is the horoscope useless ?

L.—Yes ; it is. It should not be called the horoscope, but "sorrow-scope" ; for when a child is born, all persons of its house are delighted. But their joy lasts till they hear the effects of stars after the horoscope is prepared. When a priest asks permission to prepare the horoscope, the parents of the child request him : O great king, make a very good horoscope. If the father of the child is a rich man, he draws many beautiful and curious lines of red, yellow and the like colours ; but if poor, he makes an ordinary horoscope and goes to the child's house to read it to its parents, who sit down before him and ask :—Is the horoscope good ? The astrologer replies : I am going to read it to you as it is. The stars of the boy's nativity as well as those that are friendly are all very auspicious. Their influence is to make him honourable Whatever assembly he attends, all its members will be awed by his presence. He will be healthy of body and much respected in the town. On hearing these flattering things, the parents and other relatives of the child exclaim ; O learned astrologer, you are an excellent man. But he well knows that such empty coaxes do not profit him at all. So he says : These mansions of the stars are certainly very good ; but there are evil stars, that is to say, the conjunction of such and such planets will bring on his death in the 8th year of his age. Whereupon the parents lose their previous joy felt at the birth of their child, sink into the sea of sorrow, and ask the astrologer : O great king, what shall we do now ? Then he replies : Make a gift. The child's father asks :

What steps should we take ? The astrologer then explains details to him, *viz.*, so much charity should be given. Set up the muttering of the text referring to the evil star. Feed the Brahmanas daily. This plan will probably avert the evil of the nine mansions. The word probably is employed to keep a loophole to escape by, so that if the child dies, he can say there is no help for it. "None is over the Supreme Ruler. I have done my best, and so you did ; but it was the fate of the child, or it was the consequence of its works of previous life." If the child survives, he triumphantly exclaims : "Look at the power of our incantation, goddess and Brahmanas ! They have saved your child." In this matter it is desirable that if their muttering the mystic text recitation fail to produce any effect such fellows should be made to pay twice or thrice the amount spent by their orders. It should be extracted from them even when a child is saved ; for, as astrologers say, "None has power to destroy the child's actions of a previous life, or to violate the laws of God", so should lay men say, "This child is saved from death by means of the good consequences of its works in its anterior life and by the laws of God, but not on account of their effort". Also those teachers and others who induce people to give charities and donations which they pocket themselves, should be treated as astrologers.

Small Pox and Sorcery

As regards small box goddess, incantations, charms, mystic symbols and other magical devices, suffice it to say that they are all superstitions. Some of the magicians say that if they give a man a talismanic device or charmed thread after pronouncing incantation on it, their goddess and master spirit will avert all evil from him on account of the influence of their magical devices. These magicians and sorcerers should be asked : "Can you save persons from death, the operation of God's law, and the consequences of deeds ? Many children die notwithstanding all these devices of yours. You yourselves lose dear ones in your family. Shall you escape from death ?" Such queries silence these men, and they are convinced that their tricks are not to succeed with you. So all these mendacious actions should be abandoned. Virtuous, philanthropic and unselfish instructors and wise persons should be helped and served as they do much good to the world. The patronage of learning should on no account be neglected.

Alchemy

Those who pretend to prepare elixir, to bring on death by magic, to produce madness, to enslave persons and to work other diabolical miracles, should be set down as so many densely ignorant persons. Children should be early impresseed with the monstrocity of these superstitious and infernal tricks, so that they may not suffer trouble by falling into the snares of impostors.

Perservation of Energy

They should also be well informed that the preservation of energy produces joy and the waste of it brings on the ruin of the body and consequent misery. For instance, look at a person, how glad and cheerful he feels from the promotion of health, the brilliancy of the intellect, the feeling of strength and valour, which are the effects of the preservation of semen virile in the body. The best way to preserve it is that students should avoid reading or listening to love tales or stories of sensuousness, the company of sensualists, thinking of the objects of luxury, looking at women, closeting with them, talking with them, embracing them and other excitement of passions. They should devote themselves to the acquisition of the excellent truths of morality and perfection of their knowledge. He who wastes his manhood, becomes impotent and highly mischievous and vicious. He who gets a venereal disease, becomes emaciated, pale, dull, devoid of courage, boldness, endurance, prowess, valour, and manly qualities, and is finally ruined.

Parental Advice

O children! if you lose this splendid opportunity of acquiring moral training and perfect education, and developing physique by following the vow of chastity, you will never get this precious time again in your lifetime. As long as we, your elders, are able to do our domestic duties and are alive by the grace of God, so long you should be engaged in the acquisition of knowledge and the development of constitution and increase of bodily strength." Such and other kinds of instructions should be given to the children by the parents. Hence it is that the words *matriman* : honour the mother and *pitriman* : honour the father—are used in the texts above quoted. In other words, the mother should educate the child from its birth to its 5th year of age and the father from its 6th to 8th year of age, and at the commencement of the 9th year, regenerates (Brahmans, Khashatriyas, and Vaishyas), having invested their children with the sacred thread, should send them, both sons and daughtrs, to the *Acharya Kula* (professor's house). that is, where very great learned men and women teach and keep a school to instruct youths. The Shudras (low castes) and other servile tribes, without performing the sacred thread ceremony, should send their children to the *Guru Kula* (a teacher's house) for education.[1]

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1. The "Acharya Kula" and "Guru Kula" appear to be two kinds of schools. The former is reserved for the high castes and the latter for the low. Also the first inculcated all kinds of knowledge both sacred and secular. The secrets of religion, the esoteric meaning of the Vedas and professional knowledge were taught, in the first, while the second was a sort of grammar schools which taught elementary knowledge to servile classes. If any of these by good luck developed abilities to acquire a first class learning, he or she was permitted to do so, as several texts and specially Manu distinctly say that the low caste can rise to high castes by means of their qualification in knowledge.

Discipline

The children of those who do not fondle them, but, who, on the contrary are very strict to them while under training, become learned, well behaved, and civilised. It is well said in the Sanscrit Grammar, called the Mahabhashya, VIII, i, 8, in connection with this matter :

सामृतैः पाणिभिर्घ्नन्ति गुरवो न विषोक्षितैः ।
लालनाश्रयिणो दोषास्ताडनाश्रयिणो गुणाः ॥ अ० ८ । १ । ८ ॥

Those fathers, and mothers, and teachers who are severe in educating their children and pupils, are as it were, giving them nectar to drink with their own hands ; but those who fondly love them, give them poison to eat, so to speak, and thus spoil and ruin them. For, fondling begets evil characters and severity, good qualities in them. Children and pupils are always happy from severe and unhappy from affectionate treatment. However the mother, father, and teacher should not punish their children and pupils out of jealousy and hatred. They should outwardly use threats and inwardly bear love and kindness towards them.

Moral Instruction

Like intellectual education, they should also be taught to sail clear of robbery, adultery, indolence, negligence, intoxication, falsehood, slaughter, cruelty, jealousy, avarice, and similar evils, and to practise good behaviour, for a man who but once commits theft, adultery, tells a lie, or does any kind of evil before another, loses his respect in the eyes of people forever in his life. Nobody suffers so much loss of respect of credit as the person who breaks his promise or tells a lie. So, whatever righteous promise is made to a person, it should be fulfillled to a letter. Thus, for instance, a man said to another: I shall see you at such and such time and place, or give you such and such thing at a particular time, he should keep his word exactly, or else none would believe him. Therefore all should always speak the truth and abide by their promises. None should be proud. Deception, fraudulence, and ingratitude sting the heart of the person who practises them, not to mention the pain of others against whom they are aimed. Deception and fraudulence are those evil deeds where a person who puts on a different appearance from what he is at heart, entices another into his snare, does not care a fig for the loss of others, but encompassses his own object at any rate. Ingratitude is that vice which does not acknowledge the good done by others.

Good Manners and Obedience to Parents

Anger, harsh language and other similar vicious habits should be given up, and calm and sweet expressions should be used in conversation. Vain talk should be avoided. They should speak neither more nor less than what is required of them. They should respect

the elders. On the coming of their superiors, they should get up and conduct them to a higher seat. After saluting or bidding them *namaste* (salutation to thee), they should not sit on a higher seat before them. They should take a seat in an assembly which befits them and from which nobody may turn them out. They should not quarrel with any one. They should be cheerful, accept virtue and reject vice. They should keep company of good men and avoid the contact of the wicked. They should serve their mother, father, teacher with their life, heart, means, best things and love.

Veracity and Righteousness

यान्यस्माकं सुचरितानि तानि त्वयोपास्यानि नो इतराणि ।

It is a quotation from the Taitteriya Upanishat, vii 11. Its purport is that the mother, father, and teacher should always teach truth to their children and pupils. They should also tell them to adopt and follow those actions of theirs which are righteous and reject those actions which are vicious. Whatever truth they know, they should preach and publish. They should not believe a hypocrite and a vicious man. They should faithfully do that righteous work which their father, mother and teacher order them to do. The teacher should again instruct the meanings to pupils of those passages which the parents have made them learnt by heart from the Nighantu, Nirukta and Ashtadhyayi or other aphorisms or Veda Mantras. They should adore God in spirit according to the description of God in the first chapter of this book.

Hygienic Precaution

They should eat, drink, and dress and do any other work in a manner which contributes to their health, knowledge and strength. In plain words, they should eat a little less than appetite demands, and abstain from the use of flesh, wine and other intoxicants. They should not enter the water of unknown depth, for they will suffer trouble from some aquatic animal or other objects, or if they do not know how to swim, they may be drowned. Says Manu—Don't enter unknown waters to bathe in. नाविज्ञाते जलाशये ।

दृष्टिपूतं न्यसेत्पादं वस्त्रपूतं जलं पिबेत् ।

सत्यपूतां वदेद्वाचं मनःपूतं समाचरेत् ॥ मनु० । अ० ६ । ४६ ॥

Manu, VI, 46—In walking one should keep his eyes on the road, and proceed after seeing the elevations and depressions of the path. The water should be drunk after straining it through a piece of cloth. What is sanctioned by truth, should be spoken. Work should be done after a thorough consideration.

Parental Duties

माता शत्रुः पिता वैरी येन बालो न पाठितः ।
न शोभते सभामध्ये हंसमध्ये वको यथा ॥

This is said by a poet in the Chanakya Niti. Those fathers and mothers are great enemies of their own children, who have not taught them any kind of knowledge. Those children when grown up are treated with contempt or look so awkward in the assembly of the learned as the jackdaw among swans. It is the imperative duty, the highest virtue, the cause of fame of the parents to make their children learned, virtuous, civilised and well educated at the expense of their own comfort, thought and wealth. These brief points relative to the education of boys and girls are sufficiently significant to the wise for amplification.

Summary

The person becomes good whose mother, father, and teacher are virtuous and learned. During pregnancy a woman should take vegetarian diet and pure water, but never flesh food and alcoholic beverages. Her husband should not waste his manhood. They should not meet sexually for a year after successful conception. The best days for conjugal embrace are 10 after the lapse of 4 days from the menses the 11th and 13th night being avoided. After delivery the mother and child should live in a place of good sanitary condition. The mother or a nurse may suckle the child. But they should take nutritious food. The mother and father should teach the child proper pronunciation and instruct it in elementary knowledge, such as Vedic verses and other moral sayings with meanings. The child should be warned against vulgar superstition, sorcery, astrology and alchemy. Chastity and physical culture should be enforced. Moral training should also go hand in hand with intellectual training. Good behaviour and etiquette should not be lost sight of. In short, it is the first duty of parents to educate their children well at all costs.

CHAPTER III

ACADEMICAL EDUCATION

(Acquisition and Impartation of Knowledge)

NOW in this third chapter we describe the system of education—acquisition and impartation of knowledge. The chief duty of the father, preceptor, and kinsmen is to adorn the offspring with the ornaments of the best education, the sense of duties and the attainment of good qualities, morality and nature. The soul of man can never be adorned with the ornaments made of gold, silver, rubies, pearls, corals, and other gems. For, the decoration of person with ornaments begets the vanity of the body and fondness for sensuous pleasures, and is attended with the fear of thieves and other pests, nay, with the possibility of death. It is seen in the world that the wicked murder children and others for the sake of ornaments.

Learning and Philanthropy

विद्याविलासमनसो धृतशीलशिक्षाः सत्यव्रता रहितमानमलपहाराः ।
संसारदुःखदलनेन सुभूषिता ये धन्या नरा विहितकर्मपरोपकाराः ॥

Blessed are the men and women whose mind is engaged in the pursuit of knowledge, who are of amiable disposition and polite manners, who observe the rules of veracity and other virtues, who are free from pride and impurity, who destroy others' vices, who are adorned with the jewels of the advocacy of truth, who alleviate the sufferings of humanity in the world by the inculcation of knowledge and who do good to others by means of works ordained by the Vedas.

Admission to School

So, when boys and girls are of 8 years af age, they should be sent to their respective (boys to male and girls to female) schools. The masters and mistresses of bad conduct should not be allowed to teach children. They alone are fit for teaching and training who are thoroughly learned and righteous. Investing the sons with the sacred thread and ministering an appropriate sacrament to the daughters at home, the regenerate or twice-born classes should send them to their respective seminaries, conducted by the teachers of the aforesaid qualifications.

School Locality

An unfrequented tract of country should be selected for the place of education. The male and female schools should be situated

two miles or leagues apart from each other. The teaching staff, servants and followers should be all male in male schools and female in female schools. Neither a boy, even of 5 years old, should be allowed to enter into the female school, nor a girl of the same age into the school of boys. In plain words, so long as the pupils are bachelors and maids, observing the vow of chastity in their academical career, they should not indulge in eyeing men or women, embracing, living in privacy, talking, listening to love stories, sporting with one another, and thinking of sensual pleasures and their enjoyment, which are the eight kinds of the vice of carnality.

Watch over Conduct and Equal Treatment

The teachers should keep the pupils aloof from these injurious habits so that they may acquire the very best knowledge, morality, behaviour, habitude and the highest development of mind and body, and be able to promote their joy ever in life. Schools should be a league or four miles away from the vicinity of a town or a city. Whether the sons and daughters of kings or the children of poor people, all the students should be treated alike with regard to the supply of food, drink, shelter and seats to them They should all be the devotees of knowledge. Neither the pupils nor their parents should be permitted to see each other or keep any kind of epistolary communication between them, so that being rid of all the cares of the world, they may have the idea of acquiring knowledge alone foremost in the mind. When out on walk, they should be accompanied by their teachers, so that they may not commit an act of any kind of misconduct and fall into the habit of indolence negligence.

Compulsory Education

कन्यानां सम्प्रदानं च कुमाराणां च रक्षणम्—Manu. VII, 152.

Its purport is that there should be a government order and national custom that persons must not keep their sons and daughters at home after they are 8 years of age. They must send them to schools at the pain of penalty. At first the investiture of boys with the sacred thread should take place at home and afterwards at the residence of professors in the schools.

Meaning of the Gayatri or Creedal Verse

Parents and teachers should initiate children and pupils into creed of the Gayatri verse of the Veda with its meaning. It is as follows :—

ओ३म् भूर्भुवः स्वः । तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् ॥

—*Aum, Bhur, Bhuvah, Swah, tat Savitur varenyam bhargo devasya dhimahi, dhiyo yo nah prachodayat.* The meaning of AUM in the beginning of the above verse has been given in the first chapter, which

may be consulted for it. Yaj. XXXVI, 3. We now briefly give the meanings of the three great mystic syllables, called the *Vyahrities*.

भूरिति वै प्राण: । य: प्राणयति चराऽचरं जगत् स भू: स्वयम्भूरीश्वर: ।

—*Bhuh* is a name of God, signifying that life which is the support or the existence of all the worlds, which is self-existent and which is dearer than individual life.

भुवरित्यपान: । य: सर्वं दु:खमपानयति सोऽपान: ।

—*Bhuvah* is a name of God, because the word means the one who is free from all suffering, and whose company emancipates others from it.

स्वरितिव्यान: । यो विविधं जगत् व्यानयति व्याप्नोति स व्यान: ।

—*Swah* is a name of God, because the word means the one who pervades all the diversity of the world, and who supports all the beings therein.

These three syallables are taken from the Tatteriya Arannyak.

Prayer

सवितु—य: सुनोत्युत्पादयति सर्वं जगत् स सविता । तस्य देवस्य यो दीव्यति दीव्यते वा स देव: । वरेण्यं वर्तुमर्हम् । भर्ग: शुद्धस्वरूपम् । तत् धीमहि धरेमहि, अस्माकम् धिय: बुद्धौ प्रचोदयात् प्रेरयेत् ।

—May we ever remember that amiable and sublime glory, the all wise Supreme Being, who is holy and of sanctifying nature, who is the producer of the whole world and the dispenser of all blessings, who is the giver of all comfort, and whose obtainment is desired by all the peopel, so that he who is the father and the innerself and guide of our intellects, may keep us off from evil actions and lead us on to good works !

हे परमेश्वर ! हे सच्चिदानन्दस्वरूप ! हे नित्यशुद्धबुद्धमुक्तस्वभाव ! हे अज निरञ्जन निर्विकार ! हे सर्वान्तर्यामिन् ! हे सर्वाधार ! जगत्पते ! सकलजगदुत्पादक ! हे अनादे ! विश्वम्भर ! सर्वव्यापिन् ! हे करुणामृतवारिधे ! सवितु:देवस्य तव यद् भूर्भुव: स्वर्वरेण्यं भर्गोस्ति तद्वयं धीमहि दधीमहि धरेमहि ध्यायेम वा । कस्मै प्रयोजनायेत्यत्राह । हे भगवन् ! य: सविता देव: परमेश्वरो भवानस्माकं धिय: प्रचोदयात् स एवास्माकं पूज्य उपासनीय इष्टदेवो भवतु नातोऽन्यं भवत्तुल्यं भवतोऽधिकं च कञ्चित् कदाचिन्मन्यामहे ।

—O people, let us adore the spiritual glory of the Supreme Being, who is the Lord of lords, the Mightiest among the mighty, whose nature is Truth Consciousness and Happiness, who is ever Holy, ever Wakeful, and ever Free by his nature, who is the Ocean of Mercy, the most impartial Judge free from all suffering of birth and death, who is formless or immaterial knowing the thoughts of all hearts, the Supporter of all, the Common Father, Begetter, and Provider of food

and other means to all the world ! He is the Possessor of all wealth, Maker of the world, all-holy, and dearest to be sought after for the great purpose, that he, being the Supreme Lord, dwelling in our heart and illuming our intellects, may take us away from evil conduct and unrighteous course and lead us to the most virtuous conduct and right path. May we never turn away from him and adore any thing else; for there is none equal to Him, much less higher than He ! He alone is our Father, Ruler, Judge, and Dispenser of all blessings.

Mode of Worship

Thus inculcating the article of creed, the Gayatri verse of the Veda, the parents and teachers of pupils should teach them the *modus operandi* of praying and meditation, which consists of bathing, sipping a little water to clear the throat and set the circulation a going on, deep breathing and the like minutiae of the method.

The object of bathing is to effect the cleanliness and so to keep the health of the external organs of the body. In proof of this statement, we quote the 109th verse from the fifth chapter of the Code of Manu :—

अद्भिर्गात्राणि शुध्यन्ति मनः सत्येन शुध्यति ।
विद्यातपोभ्यां भूतात्मा बुद्धिर्ज्ञानेन शुध्यति ।

—Water cleans the external organs of the body, right conduct purifies the will ; knowledge and austerity, that is, the practice of virtue in the midst of all kinds of trouble, purify the mind ; wisdom, or the discriminate knowledge of all beings from the earth upto the Deity, brightens the understanding, making it firm in faith. So bath must be taken before dinner.

Deep Breathing

The spiritual worship requires the regulations of breath, which is supported by the following authority:—

योगांगानुष्ठानादशुद्धिक्षयं ज्ञानदीप्तिराविवेकख्यातेः ।—Yoga, II, 28.*

This is an aphorism from the Yoga Philosophy. When a man begins to practise the controlment of breath, his impurities or bad desires are gradually being destroyed in course of time, and his light of knowledge burns brighter and brighter in him, so that the knowledge of his soul is ever on the steady increase till his salvation is effected.

दह्यन्ते ध्मायमानानां धातूनां हि यथा मलाः ।
तथेन्द्रियाणां दह्यन्ते दोषाः प्राणस्य निग्रहात् —Manu. VI, 71.

This couplet is from Manu's law—The controlment of breath

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*There are 4 padas or parts of Yoga Philosophy; namely, 1 Samadhi (trance), 2. Sadhan (means), 3. Vibhuti (powers), Kaivalya (Absoluteness).

purges the conative faculty and other senses of their defects and restores their rectitude, as the purity of gold and the like metals is effected by burning them in fire, which destroys their impurity.

Its Process

प्रच्छर्दनविधारणाभ्यां वा प्राणस्य—Yoga. 1, 34.

—It is a Yoga aphorism. As a violent vomition throws out the intestinal food and liquids, so the breath should be violently ejected in an action of expiration and be not allowed to come in back to the best of one's power. To expire the breath, the nether organ (anus) should be contracted upwards. The breath is held out till the contraction lasts. In this way the breath can be held out till uneasiness is felt, when uneasiness is felt it should be gradually drawn in and held there as long as possible. This process should be repeated as often as one has power and will to do. The word *Om* should be repteated at the same time in the mind. This work effects the purity and tranquility of the soul and the will.

Its 4 Steps

In other words, the process has 4 stages,[1] *viz.*, I. To held out the breath outside for a long time. 2. To restrain the breath inside as long as possible. 3. To stop the course of breathing at once as long as can be. 4. To restrain the internal breath when it is to go out, by breathing in, in opposition to it, and to restrain the external breath, when it seeks to get in, by breathing out to propel and stop it. By thus breathing oppositely the action of both expiration and inspiration is checked, and the respiration being controlled, the will and the senses are brought under subjection to the mind or soul.

Its Advantages

One's courage being increased, the understanding becomes refined and sharp so as to comprehend very difficult and abstruse subjects quickly. It develops energy in the body, which adds to solid strength, valour, control over the senses, so that a person masters all the systems of philosophy in a very short interval of time. Women should also practise the Yoga or abstraction of mind in the same way.

Instruction of Etiquette

Studedts should be taught the proper way of dining, dressing, going, sitting, departing, conversing, and behaving towards inferiors and superiors.

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1. बाह्यविषय, आभ्यन्तर, स्तम्भवृत्ति, बाह्यान्तराक्षेपी ।

Brahma Yajna or Meditation

1. The children should be taught the *Sandhyopasana* : the Mass —Matins and vespers, which are called the worship of the Supreme Being. (*Vide* The Five Great Duties of the Aryans).

On sitting to pray, only that much of water should be used in sipping, called the *Achaman*, which can be held in the palm of the hand and which can just reach down the throat, but neither more nor less than that. It is sucked in by placing the lips in its centre. This removes the throat phlegm and bile a little.

Then a covenant with the senses, called the *Marjan*, should be made. Water should be sprinkled over the eyes and other senses with the foreparts of the middle and ring fingers to drive off drowsiness. If there be no drowsiness and no water at hand, it should be dispensed with.

They should be taught the *Pranayam* : controlment of breath with Vedic verses, the mental circumambulation or comprehensive view of the creation, called the *Manas Prakriaman*, mental presentation to the Lord, called the *Upasthan*, the chanting of the praises of the Lord, prayer and the contemplation of Him, called the *Upasana*. Then let them learn the *Aghamarshan*, *i.e.*, the desire to do evil should never be entertained. This morning and evening mass should be performed in a retired place with rapt and undivided attention.

अपां समीपे नियतो नैत्यकं विधिमास्थितः ।
सावित्रीमप्यधीयीत गत्वारण्यं समाहितः ॥

—So says Manu, II, 104. Persons should go to the jungle or a Place of Solitude, compose themselves, stand by the side of the water, perform the ordinary rituals and repeat the *gayatri* or creed with its meaning (in the mind). They should regulate their conduct according to it. But this practice should be commenced as early as possible.

Deva Yajna or Fire Oblation

The second service is Fire-offering, which is burning drugs in fire, the company of the learned and their service. The mass and fire-offering should be performed both in the morning and at evening only ; for there are only two junctions of night and day and no other. Meditation should be performed at least one hour before and after the manner of the ascetics or Yogis, who contemplate on the divine glory of God in the posture of trance.

Outfits of Fire Oblation

The time of fire-offering is just after the sunrise and before the sunest. For this purpose, (1) an alter like a tub of either of metal or clay may be made, which should be of 12 or 16 fingers in three dimensions, but the bottom may be 3 or 4 fingers square, that is to say, its mouth should be four times of its bottom in area.(2) Pieces

of sandal, palash (butea frondosa) or mango wood, which are the best kind of wood, should be made larger or smaller in proportion to the size of the altar and placed in it. In the centre fire should be put and the above mentioned fuel arranged around it. (3) A ladle, (4) a pot, (5) a dish for clarified butter, and (6) a spoon should be made of gold, silver, or wood. Water should be put in the pot and the ladle, and the clarified butter in the ladle or cup made for it. It should be melt at the fire. These vessels, the ladle and the pot, are convenient to take out water to wash hands. The clarified butter should be well examined and then the offering into the fire should be made with the following verses :—

1. ओं भूरग्नये प्राणाय स्वाहा । 2. भुववर्यिवेऽपानाय स्वाहा । 3. स्वरादित्याय व्यानाय स्वाहा । 4. भूर्भुवः स्वरग्निवायवादित्येभ्यः प्राणापानव्यानेभ्यः स्वाहा ।।[1]

Each oblation should be made by reciting a verse. But if more offerings are to be made, the following Vedic verse and the aforesaid creedal verse should be repeated with every succeeding offering :—

विश्वानि देव सवितर्दुरितानि परासुव । यद्भद्रं तन्न आसुव ।।[2]

Om, Bhu, Pran, and others are the names of the Great God. Their meanings have been told. The word *Swaha* (Amen ! or Selah !) means that what is in the heart, should be spoken, and not otherwise. As the Lord Almighty has created the objects of this world for the ease and comforts of all the animals, so should men also do good to all beings to the best of their power.

Advantages of Havan or Fire Sacrifice

Question—What is the good of *Havan* or Fire Sacrifice ?

Answer—All men know that the foul air and bad water produce disease, which in turn begets suffering among mankind. But, on the contrary, pure air and water bring on health, and the absence of disease produces comfort among them.

Q.—Is it not useful to rub and paste the sandalwood on the person of somebody, or to give the clarified butter to some one to eat, instead of throwing them into fire and thus to waste them? Does it indicate any sense in the man who does so ?

A.—If you knew the physical science, you would never talk so, for nothing is destroyed or wasted. See the persons who stand at a distance from the place of the *havan* or fire offering, smell sweet affluvia wafted to them. In the same manner, they also feel foul stench. It should show you well that a substance thrown into the fire gets purified and goes with the wind to distant places where it replaces stench.

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1. Offering to Om, the adorable God, the lite. 2. Offering to Om, the almighty God, the holy. 3. Offering to Om, the enternal God, the happy. 4. Offering to Om, God, the life, holy, happy, adorable, almighty, and eternal.

2. O God, the Father, remove all evils and give us that which is good.

Q.—If it is so, why don't you in your house place saffron, musk, fragrant flowers. perfumed oils and the like odoriferous substances so as to odorify the current of air in the room and to give pleasure to all ?

A. The odour has no power to drive off the impure air of the house and to introduce pure air from outside; for, it has no power to decompose putrid or noxiuos air of the room and turn it out to usher in fresh air from outside. It is the power of fire to decompose nasty things; and rarefying them it drives them out of the house and brings in fresh air from outside.

Q.—Then what is the use of reciting the verses or mantras on the occasion of the oblation to fire ?

A. The verses or mantras describe the advantages of the fire-offering and their recitation impresses them on the memory, and thus it tends to preserve the loss of Vedic Learning.

Q.—Is the non-performance of the fire-obtation sinful ?

A.—Yes; persons commit as much sin as they occasion pain and misery to the creation by contributing to the production of diseases, which spring from their spoiling the air and water by discharging into them all the stench and impurities generated in their body. Hence, to make amends for the sins thus committed, odour, equivalent to or more than that to produce pleasure, should be diffused in the air and water. The donation of food and drink gives pleasure and comfort to the recipient only. The odoriferous and the clarified butter which a person eats. do good to hundreds of thousands of people by being offered into the fire.

If people do not get the clarified butter or nutritious viands, the strength of their body and mind will not improve. Therefore nutritious edibles should also be given always to the people for food and drink. But the *havan* should always be done by persons. Hence the necessity of the ceremony of oblation.

Q.—How many offerings should be made. and what must be the quantity of each offering ?

A.—Each person should offer 16 times, and the clarified butter and other perfumes or disinfectants in each time should weigh at least 6 masas or one-half of a rupee. If more than this is offered, so much the better. Therefore the jewels and pride of the Aryas, great men, scientific men, professors and divine sages, kings, and emperors in old times performed the *havan* in abundance, and advised the same to do to others. As long as the practice and custom of the *havan* was in vogue. India then Aryavarta, was free from diseases and filled with comfort. Even now if the custom be revived, the same ease and comfort will again accrue.

These are the two services required of a student, *viz.*, (1) *Brahma Yajna* which is the study and impartation of knowledge, the recitation of God's attributes, prayer, and meditation; (2) *Deva Yajna*, which consists of the fire offering, *ashwa medha* and other rituals, the service of the learned and their company. So the prayer and fire sacrifice

alone should be performed by the student in his school life devoted to acquiring knowledge.

ब्राह्मणस्त्रयाणां वर्णानामुपनयनं कर्त्तुमर्हति । राजन्यो द्वयस्य । वैश्यो वैश्यस्यैवेति । शूद्रमपि कुलगुणसम्पन्नं मन्त्रवर्जमनुपनीतमध्यापयेदित्येके ॥

This quotation is from the second chapter of the Sushrut. It means that the Brahman can invest the three classes, *viz.*, Brahman, Kshatriya and Vaishya, with the sacred thread and teach them; the Kshatriya, the two orders, *viz.*, the Kshatirya and Vaishya; and the Vaishya, only one, *viz* , Vaishya. If there be a Shudra (person of the servant class) of good family and of good character, he should be instructed in all the scriptures and the text of the Vedas. The Shudra may read; but he should not be invested with the sacred thread. This is the opinion of many Acharyas or professors of theology.

Brahmacharya : Unmarried School Life

When boys and girls, after their fifth year, are sent to their respective schools, they should regularly begin the following course of instruction.

षट्त्रिंशदाब्दिकं चर्य्यं गुरौ त्रैवेदिकं व्रतम् । तदर्धिकं पादिकं वा ग्रहणान्तिकमेवा ।

—The vow of celibacy should be kept by students from the 8th to 36th year of age, *i.e.*, 12 years should be spent in the study of each of the three Vedas with their accessories and commentaries, which make 36 years with 8 years of pre-school life being added they amount to 44 years. Or, the vow may be kept for 18 years, which with 8 years as before make 26 years. Or, it may be kept for 9 years, or till the acquisition of knowledge is completed.—Manu, III, 1.

Its three Grades

The following six quotations are from the Chhandogya Upanishat. There are three grades in the vow of the student's celibacy.

पुरुषो वाव यज्ञस्तस्य यानि चतुर्विꣳशतिवर्षाणि तत्प्रातःसवनं, चतुर्विꣳशत्यक्षरा गायत्री गायत्रं प्रातः सवनं, तदस्य वसवोऽन्वायत्ताः प्राणा वाव वसव एते हीदꣳ सर्वं वासयन्ति ॥ १ ॥

1. The lowest grade is when a man, whose body is made of food and other nutritious substances, and is pervaded by the soul, and whose duty is to live in good company and to perform good actions, should study the Vedas and other scriptures and learn the practice of morality during 24 years of the vow of the student's celibacy and keep his senses under control. He should not indulge in vices even after marriage. Then his body becomes very vigorous in life time and good qualities reside in him.

तञ्चेदेतस्मिन् वयसि किंचिदुपतपेत्स ब्रूयात्प्राणा वसव इदं मे प्रातःसवनं माध्यंदिनꣳसवनमनुसन्तनुतेति माहं प्राणानां वसूनां मध्ये यज्ञो विलोप्सीयेत्युद्धैव तत एत्यगदो ह भवति ॥ २ ॥

The first part of life should be devoted to the study of knowledge. The teacher should also always advise his pupils to the same effect. The pupil should always believe that if he keeps the vow of chastity perfectly in the first part of life, his body and soul will be healthy, and vigorous, and his life endowed with good qualities. O man, increase your happiness and pleasure in this way. Say to yourself, if I do not break the vow of celibacy, and if I marry after the 24th year of age, it is evident I shall be healthy and my life will last 70 or 80 years.

अथ यानि चतुश्चत्त्वारिंशद्वर्षाणि तन्माध्यन्दिनꣳ सवनं चतुश्चत्वारिंशदक्षरा त्रिष्टुप् त्रैष्टुभं माध्यंदिनꣳसवनं तदस्य रुद्रा अन्वायत्ताः प्राणा वाव रुद्रा एते हीदꣳसर्वꣳरोदयन्ति ॥ ३ ॥

2. The middle grade of chastity is when a man keeps the vow of the student's celibacy for 44 years and applies himself to acquiring knowledge all the while, his breath, sense, intellect, and soul become healthy and vigorous. He stamps out vice and protects virtue.

तं चेदेतस्मिन्वयसि किंचिदुपतपेत्स ब्रूयात्प्राणा रुद्रा इदं मे माध्यंदिनꣳसवनं तृतीयसवनमनुसन्तनुतेति माहं प्राणानाꣳरुद्राणां मध्ये यज्ञो विलोप्सीयेत्युद्धैव तत एत्यगदो ह् भवति ॥ ४ ॥

He should say to his teacher, if I spend the first part of my life in the *Brahmacharya*: vow of chastity and austerity, my life will become happy and I shall accomplish the middle grade of chastity. "Do O student", the teacher should say to his pupils, "as I have done and become an incarnate sacrifice by adhering to the vow of chastity. I have come from the same family of teachers as those of old, and being free from disease I am always healthy. Act as a good student acts in his life".

अथ यान्यष्टाचत्वारिꣳशद्वर्षाणि तत् तृतीयसवनमष्टाचत्वारिꣳशदक्षरा जगती जागतं तृतीयसवनं तदस्यादित्या अन्वायत्ताः प्राणा वावादित्या एते हीदꣳ सर्वमाददते ॥ ५ ॥

3. The third grade of chastity is the best of all. It lasts till 48 years of age. He becomes a master of self and knowledge in all its departments, who strictly keeps the vow of bachelorship during the course of study.

तं चेदेतस्मिन् वयसि किंचिदुपतपेत्स ब्रूयात् प्राणा आदित्या इदं मे तृतीयसवन-मायुरनुसंतनुतेति माहं प्राणानामादित्यानां मध्ये यज्ञो विलोप्सीयेत्युद्धैव तत एत्यगदो हैव भवति ॥ ६ ॥

—The teacher, the father and the mother should make and train the children as ascetics for the acquirement of knowledge and good habits and always preach them the advantages of such a course in the first part of their life. The children themselves should stick to the unbroken vow of bachelorship and thus accomplish the third grade of chastity when they become learned and live for full 400 years. They should act upon such preachings of their teachers. For, those pupils

who keep this vow of bachelorship and never break it, are always free from disease and blessed with virtue, wealth, success and salvation.

Four Stages of Body

चतस्रोऽवस्थाः शरीरस्य वृद्धिर्यौवनं संपूर्णता किंचित्परिहाणिश्चेति । आषोडशाद्वृद्धिः । आपञ्चविंशतेर्यौवनम् । आचत्वारिंशतः संपूर्णता । ततः किंचित्परिहाणिश्चेति ॥

पञ्चविंशे ततो वर्षे पुमान् नारी तु षोडशे ।—Sutrasthan.
समत्वागतवीर्यौ तौ जानीयात्कुशलो भिषक् ॥ Chapter, 35.

This quotation is from the Sushrut. This body has 4 stages. The 1st stage is that of growth, which lasts from the 16th to 25th year of age, and in which all the tissues of the body are growing. The 2nd stage is that of youth, which commences from the 25th year of age. The 3rd stage is that of manhood or perfection, which lasts till the 40th year of age, when all the tissues of the body attain maturity. The 4th stage is that of fullness, when all the limbs and organs of the body obtain perfection in development. After this period the increase of semen runs off in sleep, the excess of perspiration and the like occasion of depletion, as it cannot be retained in the body. This 40th year is, therefore, the best time for marriage. But the very best time for marriage is the 48th year of age.

Q.—Is this rule of the vow of chastity alike for both man and woman ?

A.—No. If a man keeps it for 25 years, a woman should do it for 16 years of age. If a man is celibate for 30 years, a woman should be so till 17. If a man is unmarried till 36, a woman should be so till the 18th year of age. If a man keeps it till 40, a woman should do it till 20. If a man observes it till 44, a woman should do it till 22. If a man keeps it till 48, a woman should do it till 24. That is to say, a man should not keep it beyond 48, and a woman beyond 24. But this rule is for persons who marry. But those who do not wish to marry at all, may be celibate till death, they are at liberty. However, this can only be done by perfectly learned man or woman, who is the master of one's senses, and who is not hampered with a single fault, rather who is an ascetic or Yogi. It is the most difficult work to check the force of passion and keep the senses under subjection to the dictates of the will.

Rules of Instruction

1. ऋतं च स्वाध्यायप्रवचने च । 2. सत्यं च स्वाध्यायप्रवचने च । 3. तपश्च स्वाध्यायप्रवचने च । 4. दमश्च स्वाध्यायप्रवचने च । 5. शमश्च स्वाध्यायप्रवचने च 6. अग्नयश्च स्वाध्यायप्रवचने च । 7. अग्निहोत्रश्च स्वाध्यायप्रवचने च । 8. अतिथयश्च स्वाध्यायप्रवचने च । 9. मानुषं च स्वाध्यायप्रवचने च । 10. प्रजा च स्वाध्यायप्रवचने च । 11. प्रजनश्च स्वध्यायप्रवचने च । 12. प्रजातिश्च स्वाध्यायप्रवचने च ।

—This quotation is from the Tait. It lays down rules for the teacher and the taught. They are—1. Studying and teaching require the maintenance of right conduct. 2. Persons should study and teach what is truth in knowledge. 3. They should be ascetics or practise virtue in studying and teaching the Vedas and other scriptures. 4. They should prevent the senses from indulging in vices during studying and teaching. 5. They should in every way check the tendency of the mind to connive at all kinds of its defects during study and instruction. 6. The knowledge of the laws of sacrificial fire and electricity should occupy their attention in teaching and studying. 7. The performance of the fire-offering should be observed in studying and teaching. 8. They should entertain and serve guests or itinerant sages during the course of teaching and studying. 9. The attention of the teacher and the taught is invited to the proper knowledge of the human affairs. 10. They should study and teach the laws of the protection of children and government. 11. They should protect and improve their energy while instruction lasts. 12 They should learn how to protect and nourish sons and pupils when under training.

यमान् सेवेत सततं न नियमान् केवलान् बुधः ।
यमान्पतत्यकुर्वाणो नियमान् केवलान् भजन् ।। Manu, IV, 204.

—A wise man should mind the Yamas (moral duties) and not the *Niyamas* (religious ceremonies) only. Without practising the *Yamas*, a man falls from rectitude, though he observes the *Niyamas*. The *Yamas* are of 5 kinds. They are given in this aphorism of the Yoga philosophy :

तत्राहिंसा सत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः । Yoga, II, 30.

—1. The regard of truth in thought, speech and action; 2. the giving up of theft in mind, word, and deed; 3. the curbing of amativeness; 4. the absence of pride; 5. the giving up of selfishness and fickleness in the extreme. These five *Yamas* or acts of virtue, purificatory of character, should always be observed, and not the *Niyamas* only.

शौचसन्तोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः । Yoga, II 32.

—This aphorism enumerates the 5 *Niyamas*. 1. Purification by bath and the like means. 2. Contentment, (not apathetic idleness) but the exertion of all possible energy without exultation in profit and dejection in loss. 3. The practice of virtuous deeds inspite of physical pain. 4. Studying and teaching. 5. The sacrifice of life and devotion to the service of God. These are the five *Niyamas*. They alone should not be practised to the exclusion of the moral duties. But they both should be observed. He does not improve who practices the *Niyamas* without the *Yamas*, rather he falls lower and lower, *i.e.*, he becomes wordly.

कामात्मता न प्रशस्ता न चैवेहास्त्यकामता ।
काम्यो हि वेदाधिगमः कर्मयोगश्च वैदिकः ।।

—The excess of desire and indifference are not good for anybody ; for if there is no desire the knowledge of the Vedas and the performance of the works required by them and other virtuous work will not be accomplished.—Manu, II, 28.

स्वाध्यायेन व्रतैर्होमैस्त्रैविद्येनेज्यया सुतैः ।
महायज्ञैश्च यज्ञैश्च ब्राह्मीयं क्रियते तनुः ॥

—The body is made Brahman (body), fit for the worship of God and study of the Vedas, by the study and instruction of all kinds of knowledge, by the observance of the vows of chastity and veracity, and by performing offrings into fire, the adoption of truth and rejection of untruth, by the gift of various kinds of true knowledge, by meditation and other works enjoined by the Vedas, by performing fortnightly and other sacrifices, by producing children, by performing the great duties of (1) adoration, (2) fire offering, (3) service of parents (4) feeding the disabled and lower animals, (5) hospitality of learned strangers or guests; by performing sacrifices and learning handicrafts or manufacture, and other sciences and arts. Without these means, a person is not Brahmanized.

इन्द्रियाणां विचरतां विषयेष्वपहारिषु ।
संयमे यत्नमातिष्ठेद्विद्वान् यन्तेव वाजिनाम् ॥

—Just as a skilful driver keeps the horses of his car on the right path, so should a person try by all means the senses from falling into the temptation of sensuous pleasures, which lead the will and the mind to sinful acts.—Manu, II, 88.

इन्द्रियाणां प्रसंगेन दोषमृच्छत्यसंशयम् ।
सन्नियम्य तु तान्येव ततः सिद्धिं नियच्छति । Manu, II, 93.

—The soul being enslaved by the senses becomes liable to many great vices and weaknesses; but when it subjects the senses to its control, it becomes successful. For,

वेदास्त्यागश्च यज्ञाश्च नियमाश्च तपांसि च ।
न विप्रदुष्टभावस्य सिद्धिं गच्छन्ति कर्हिचित् ॥

—He who is of wicked conduct and not master of his senses, is never successful in the Veda, resignation, Yoga, sacrifice, the *Niyamas*, purity, asceticism, or any other good work.—Manu, II, 97.

वेदोपकरणे चैव स्वाध्याये चैव नैत्यके । नानुरोधोऽस्त्यनध्याये होममन्त्रेषु चैव हि ॥

—There is no break or holiday in the study of instructions of the Veda, the performance of the five great duties and fire oblation.—Manu, II, 105.

नैत्यके नास्त्यनध्यायो ब्रह्मसत्रं हि तत्स्मृतम् ।
ब्रह्माहुतिहुतं पुण्यमनध्यायवषट्कृतम् ॥

—For, there is no cessation in the daily religious work, which should be performed, every day the work of respiration is always going on and is never stopped. On no occasion it should be stopped, for, the performonce of the fire-oblation even in holidays is converted into meritorious act. As there is always sin in lying, and merit in speaking the truth, so there is always prohibition in doing vicious and sanction in doing virtuous acts. —Manu, II, 106.

अभिवादनशीलस्य नित्यं वृद्धोपसेविनः ।
चत्वारि तस्य वर्द्धन्त आयुर्विद्या यशो बलम् ॥

—His four qualities, *viz.*, age, knowledge, fame, and strength, are always on the increase, who is ever humble and polite, who is learned and serves the seniors and the old; but those who do not act so, are deprived of the development of these four qualities in them.—Manu, 11, 121.

अहिंसयैव भूतानां कार्यं श्रेयोनुशासनम् ।
वाक् चैव मधुराश्लक्ष्णा प्रयोज्या धर्ममिच्छता ।।

—The learned and the students should give up all enmity against one another and should preach the path of good to all mankind. Preachers should always speak in sweet and polite language. They who wish success in religion, should always act on truth, and always preach truth.— Manu, II, 159.

यस्य वाङ्मनसे शुद्धे सम्यग्गुप्ते च सर्वदा ।
स वै सर्वमवाप्नोति वेदान्तोपगतं फलम् ।।

—That person gets all the merit of the study of the Vedant or the cream of the Vedic truth whose language and thoughts are pure and under proper control. Manu, II, 160.

संमानाद् ब्राह्मणो नित्यमुद्विजेत विषादिव ।
अमृतस्येव चाकांक्षेदवमानस्य च सर्वदा ।।

—That Brahman knows God and the whole of the Vedas who always shuns praise as if it were a poison, and courts dispraise like nectar. Manu, II, 162.

अनेन क्रमयोगेन संस्कृतात्मा द्विजः शनैः ।
गुरौ वसन् संश्चिनुयाद् ब्रह्माधिगमिकं तपः ।।

—In this manner, the regenerate students, both male and female, engaged in the study of the Vedas, being regenerated by the sacrament of the investiture of the thread, should gradually improve their knowledge of the Vedas. Manu, II, 164.

योऽनधीत्य द्विजो वेदमन्यत्र कुरुते श्रमम् ।
स जीवन्नेव शूद्रत्वमाशु गच्छति सान्वयः ।।

—He who does not study the Vedas and tries his best in some other subjects, soon becomes a Shudra or low caste together with his sons and grandsons.—Manu, II, 168.

वर्जयेन्मधुमांसञ्च गन्धं माल्यं रसान् स्त्रियः ।
शुक्तानि यानि सर्वाणि प्राणिनां चैव हिंसनम् ।।—Manu, II, 177.

—Male and female students engaged in the study of the Vedas should abstain from the use of wine, flesh, perfumes, garlands, beverages, gazing at and embracing a man or a woman, pickles, and slaughter of animals.

अभ्यङ्गमञ्जनं चाक्ष्णोरुपानच्छत्रधारणम् ।
कामं क्रोधं च लोभं च नर्त्तनं गीतवादनम् ।।

—Let them give up the anointment of the body, the touch of the generative organs, putting antimony in the eyes, shoes, umbrellas, sensual desire, anger, avarice, sordidness, fear, sorrow, envy, enmity, dancing, singing, playing upon musical instruments. Manu, II, 178.

द्यूतं च जनवादं च परिवादं तथाऽनृतम् । स्त्रीणां च प्रेक्षणालम्भमुपघातं परस्य च ॥

—They should leave off gambling, talk of persons, detraction, falsehood, wantonly glancing at women, injury to others, and the like vices. Manu, II, 179.

एकः शयीत सर्वत्र न रेतः स्कंदयेत्क्वचित् ।
कामाद्धि स्कंदयन्रेतो हिनस्ति व्रतमात्मनः ॥ Manu, II, 180.

—They should always sleep alone, never waste their energy, if one wastes his semen out of lust he destroys his vow of chastity,so to speak.

Moral Instruction

1. वेदमनूच्याचार्योऽन्तेवासिनमनुशास्ति । 2. सत्यं वद । 3. धर्मं चर । 4. स्वाध्यायान्मा प्रमदः । 5. आचार्य्याय प्रियं धनमाहृत्य प्रजातन्तुं मा व्यवच्छेत्सीः । 6. सत्यान्न प्रमदितव्यम् । 7. धर्मान्न प्रमदितव्यम् । 8. कुशलान्न प्रमदितव्यम् । भूत्यै न प्रमदितव्यम् । 9. स्वाध्यायप्रवचनाभ्यां न प्रमदितव्यम् । 10. देवपितृकार्य्याभ्यां न प्रमदितव्यम् । 11. मातृदेवो भव । पितृदेवो भव । आचार्य्यदेवो भव । अतिथिदेवो भव । 12. यान्यनवद्यानि कर्माणि तानि सेवितव्यानि नो इतराणि । 13. यान्यस्माकँ सुचरितानि तानि त्वयोपास्यानि नो इतराणि । 14. ये के चास्मच्छ्रेयाँसो ब्राह्मणास्तेषां त्वयासनेन प्रश्वसितव्यम् । 15. श्रद्धया देयम् । अश्रद्धया देयम् । श्रिया देयम् । ह्रिया देयम् । भिया देयम् । संविदा देयम् । 16. अथ यदि ते कर्मविचिकित्सा वा वृत्तिविचिकित्सा वा स्यात् ये तत्र ब्राह्मणाः सम्मर्शिनो युक्ता अयुक्ता अलूक्षा धर्मकामाः स्युर्यथा ते तत्र वर्तेरन् तथा तत्र वर्त्तेथाः । 17. एष आदेश एष उपदेश एषा वेदोपनिषत् । एतादनुशासनम् । एवमुपासितव्यम् । एवमु चैतदुपास्यम् ।

—Tait. Pr. 7, An 11.

—1. The teacher should thus give moral lessons to his female and male pupils :—2. Always speak the truth 3. Practise virtue. 4. Give up carelessness in either learning or teaching. Keep the vow of chastity unbroken in acquiring all kinds of knowledge. 5. Give the teacher valuable articles of wealth. Marry and beget children. 6. Do not give up truth out of inadvertence. 7. Do not abadon religion out of negligence. 8. Do not ruin health, dexterity and prosperity out of neglect. 9. Do not discontinue study and instruction out of carelessness. 10. Do not be careless in serving God, learned persons, the father, mother and other elders. 11. Always serve the father, the mother, the teacher and the guest in the same manner as the learned. 12. Perform unblamable and virtuous works, such as the speaking of truth and the like. Never do what is contrary, to them, as the speaking of falsehood and the like. 13. Imitate our good actions, which are enjoined by religion, but never our wicked actions. 14. Keep company of those religious learned Brahmins among us, who are best, and put faith in them. 15. Give charity from faith, give it without faith, give it for fame, give it with modesty, give it with fear, give it to redeem promise. 16. Whenever you get a doubt of any kind, you should act like those persons who are prudent, free from partiality, Yogis or clairvoyants, gentle-hearted, des-

irous to do good and pious. 17. This is the commandment, this is the teaching, this is the Upanishat (essence) of the Vedas, this is the advice. Act on this and this alone, and mould your character according to it.

अकामस्य क्रिया काचिद् दृश्यते नेह कर्हिचित् ।
यद्यद्धि कुरुते किंचित् तत्तत्कामस्य चेष्टितम् ॥—Manu II, 4.

—People should know that even the twinkling of the eye does not take place in a man having no object. Hence it is proved that whatever a man does he does not do without some kind of object in view

आचारः परमो धर्मः श्रुत्युक्तः स्मार्त्त एव च ।
तस्मादस्मिन्सदा युक्तो नित्यं स्यादात्मवान् द्विजः ॥—Manu 1, 108.

—A Man should always practise virtue ; for it is the end of talking, hearing, preaching and instructing that persons should fulfill the duties enjoined by the Vedas and the laws in accord with them.

आचाराद्विच्युतो विप्रो न वेदफलमश्नुते ।
आचारेण तु संयुक्तः संपूर्णफलभाग्भवेत् ॥

—For, that person cannot obtain the blessed fruit of virtue enjoined for practice by the Vedas, whose conduct is not righteous ; but he alone gets perfect joy who lives a righteous life after completing his education.—Manu 1, 109.

योऽवमन्येत ते मूले हेतुशास्त्राश्रयाद् द्विजः ।
स साधुभिर्बहिष्कार्यो नास्तिको वेदनिन्दकः ॥—Manu II, 11.

—The person who oppugnes the Vedas and the works written by great sages in consonance with the Vedas, should be driven away as an atheist and scorner of the Veda from the company of the virtuous —tribe, society, and country.

वेदः स्मृतिः सदाचारः स्वस्य च प्रियमात्मनः ।
एतच्चतुर्विधं प्राहुः साक्षाद्धर्मस्य लक्षणम् ॥—Manu II 12.

—The four signs of virtue which distinguish it from vice, are —1. the Veda; 2. the codes of law, written by sages agreably to the Vedas, such as the ordinances of Manu; 3. the conduct of the virtuous or permanent duties enjoined by God through the Veda; 4. the satisfaction of the conscienee, or what is liked by the soul, as the speaking of truth.

Religion is the conduct which consists of the practice of the justice free from partiality, the adoption of truth and the total rejection of falsehood. The conduct contrary to this, full of partiality, the doing of injustice, the rejection of truth, and the adoption of untruth, constitutes irreligion.

अर्थकामेष्वसक्तानां धर्मज्ञानं विधीयते ।
धर्मं जिज्ञासमानानां प्रमाणं परमं श्रुतिः ॥

—They acquire the knowledge of religion who are not enslaved by the allurements of gold and gems, the company of women and the like form of luxury. They who are desirous of the knowledge of religion, should ascertain it through the Vedas ; for religion and

irreligion cannot be exactly distinguished without a reference to the Vedas—Manu, II. 13.

Thus the teacher should admonish his pupils. Also the king and other members of the warrior class, the mercantile class and the worthy persons of the servile class must need be especially educated; for if only the Brahmans are educated, but dot others, their can be no improvement in knowledge, religion, government, wealth and the like institutions. The Brahmans depend upon the military and other orders for sustenance and are their guides. There is no superintendent over them. Also there is no punisher of crimes. Hence, all the orders have fallen victims to hypocrisy. But when the warrior and the other classes are educated, the Brahmans study much and adhere to the path of religion. They cannot practise hypocrisy and falsehood before other educated classes. But when the military order, traders, and the servant class are not educated, the Brahmans do whatever they like and teach others to do the same. Therefore, if the Brahmans themselves love their own good, they should very studiously and attentively instruct the warrior and other classes in the Vedas and other true scriptures for they alone are the promoters of knowledge, religion, government and wealth. They do not beg for livelihood, so they cannot be partial in the worldly matters and knowledge. When all the classes are well educated and morally well behaved, no one can impose upon other or practise frauds and other vices. Hence the inference from the above is that the Brahmans and ascetics guide the warriors and others in the path of religion and they themselves are kept righteous by the latter. Wherefore education must necessarily be ennforced among the men and women of all classes.

Criteria of Test

Whatever is studied or taught, should be tested in a thorough manner. The criteria of test are of five kinds:—(1) what is in accordance with the attributes, actions and nature of God, and with the tenor of the Vedas, is true ; and what is contrary to it, is untrue. (2) Whatever is in unison with the laws of nature, is true ; and whatever is contrary to them, is untrue ; as, for instance, the statement that a child is born without the existence of its father and mother is untrue, being against the laws of nature. (3) Whatever is consistent with the teachings of the virtuous, learned, veracious and upright, is acceptable ; but what is against them, is rejectable. (4) The rightness of the self in conformity to the dictates of knowledge, *i.e.*, just as we like pleasure and dislike pain, so we should always bear in mind that, if we give pleasure or pain to any body, he or she will be affected accordingly. (5) The eight kinds of evidence, *viz.*, (i) Perception, (ii) Inference, (iii) Anology, (iv) the Teaching of the Learned or holy Writ, (v) History, (vi) the Converse, (vii) Possibility, (viii) Non-existence.

Eight Kinds of Evidence

The aphorisms given below as definitions of the above kinds of evidence are from the II Chapter of Logic.

इन्द्रियार्थसन्निकर्षोत्पन्नं ज्ञानमव्यपदेश्यमव्यभिचारि व्यवसायात्मकम्प्रत्यक्षम् ।

I. The knowledge produced from the immediate contact of the mind and the will, of the will and the senses—the ear, the skin, the eye, the tongue, the nose, and of the senses and their object—sound, touch, form, taste, smell, is called the *Pratyaksha* : Perception. (*a*) But what is derived from *vyapadesha, i.e.*, the relation of a word and its object, is not perception in its true sense. As, for example, a man says to another, "Bring me water." He brings and puts it before him and says, "This is water." But the word water neither of the persons can see. The thing which is called water, can only be preceived. The knowledge which is produced from sound, falls under the head of the Personal or Scriptural evidence. (*b*) Suppose a person seeing a pillar at night believes it to be a man, but when he sees it in the day his knowledge of the man of the night is destroyed and he knows it to be a pillar. Such a delusive knowledge is called *Vyabhichari* delusion. (*c*) Suppose a man seeing the sands of a river from a distance fancies that "clothes are drying, there is water or there is something else." "Is there Deva Datta standing or Yajna Datta?" As long as there is no certainty, it cannot be called perception. So perception is that knowledge which is neither delusive, changeable, nor uncertain.

अथ तत्पूर्वकं त्रिविधमनुमानं पूर्ववच्छेषवत्सामान्यतो दृष्टञ्च ॥ Ny. 1.i.5.

II. If a part of a thing or the whole of it has been perceived at some time or place, the knowledge of the thing, though unseen, which is obtained from the preception of one of its component parts at other time or place, is called Inference. As, for example, we infer the existence of a father by seeing his son, the knowledge of fire from the perception of smoke on the mountain, and the prior existence of life from the perception of pleasure and pain in the world. Inference is of three kinds.—1. *Purvavat*: as we get the idea of rain from the appearence of clouds, of the production of children from the perception of the ceremony of marriage, and of the proficiency of knowledge from the perception of the labour and attention of students. In short, it is the knowledge of the effect from the perception of the cause. 2. *Sheshavat*: which is the knowledge of the cause from the perception of the effect; as, for example, we infer the heavy fall of rain in the up-country from the perception of the inundation of a river, the existence of a father from the perception of his son, of the unbeginning first cause and of God the creator from that of the creation, and of his pleasure and pain from the observation of good and evil in the conduct of a person. 3. *Samanyatodrshta*, which is that inference in which circumstances have no connection as cause and effect, but possess some characteristics in common. As, for example, since none can go from one place to another without movement, a particular individual can't go to another place without movement. The word *anuman* means that knowledge—

प्रत्यक्षस्य पश्चान्मीयते ज्ञायते येन तदनुमानम् ।

Which is obtained after perception has taken place. Thus, none can come to the knowledge of an invisible fire without the actual perception by the senses of the phenomenon of its smoke.

प्रसिद्धसाधर्म्यात्साध्यसाधनमुपमानम् ॥—Nyaya, 1, i, 6.

III. The evidence of Similitude is that kind of proof which is based upon the agreement of important characteristics cognizable by the senses.

उपमीयते येन तदुपमानम् ।

As, for instance, a man tells his servant to bring to him Vishnu Mitra who is like Deva Datt. The servant says he has hever seen him. The master replies, Vishnu Datta is like Deva Datta here. Or, take another example; the *nil gao* (antelope) in the forest is like this cow. When the servant goes to the place, he finds Vishnu Mitra resemble Deva Datta, and so he gets assured that he is the required person. Accordingly, he brings him to his master. Or, in the other case, going to the forest and finding an animal like the cow, he gets assured that it is the *nil gao*, and so he brings it home. It is also called Comparison and Analogy.

आप्तोपदेशः शब्दः ॥—Nyaya I, i, 7.

IV. The Authority is that evidence which is the opinion of an adept or a person throughly learned, righteous, benevolent, veracious, energetic, self-possessed, advocating the good of all people, and impelled by his sincere desire to tell others the ways he has obtained happiness by and what is good in his mind, that is of a person, who is versed in the knowledge of all beings from the earth upto the Supreme Ruler. The opinion of such a savant and the commandment of God, which constitute the Vedas are to be considered as the authority or evidence of a sage or the Holy Writ. It may be called the Personal or Scriptural evidence.

न चतुष्ट्वमैतिह्यार्थापत्तिसंभवाभावप्रामाण्यात् ॥—Nyaya II, ii, 7.

V. The Historical proof shows the exact occurrence of event or actions of persons, that is, it is the life or biography of a person.

अर्थादापद्यते सा अर्थापत्तिः केनचिदुच्यते सत्सु घनेषु वृष्टिः सति कारणे कार्यं भवतीति किमत्र प्रसज्यते असत्सु घनेसु वृष्टिरसति कारणे च कार्य्यं न भवति ।

VI. The proof of the Converse: as, for instance, when it is affirmed that the existence of clouds produces rain, or every effect has its cause, it is proved without any explicit saying that there is no rain without clouds, and no effect without a cause.

सम्भवति यस्मिन् स सम्भवः ।

VII. Possibility. For example, such assertions of people as—So and so was born without parents, a certain person raised the dead, he lifted mountains, he floated stone on the waters of the sea, he split the moon, God took in flesh; a certain man has horns, the son and daughter of a barren woman were married, and similar others, are all impossible of occurrence; for, they are against the laws of nature. What is in accordance with the laws of nature, is considered possible.

न भवन्ति यस्मिन् सोऽभावः ।

VIII.—Non-existence. As, for instance, a man desired his servant to bring him an elephant from a certain place. But on going there, he found no elephant. However, he brought it from the place where it was found.

Such are the 8 kinds of proof or evidence. If history be included in authority, and the converse, possibility and non-existence in inference, there are left 4 kinds of proof only. A man can test the truth or otherwise of a matter by means of these five canons of examinations, *viz.*, the Laws of Spirit, Laws of Nature, Wisdom of Sages, Voice of Conscience, Eight-fold Evidence ; but not in any other way.

Salvation by Knowledge—6 Categories of Existence

धर्मविशेषप्रसूताद् द्रव्यगुणकर्मसामान्यविशेषसमवायानां पदार्थानां साधर्म्यवैधर्म्याभ्यां तत्त्वज्ञानान्निःश्रेयसम् ॥ Vaisheshik, Ch. I, i, 4*.

—A man obtains salvation or absolute beatitude, when he, being purified by the practising of virtue to his best, masters the philosophical knowledge of the six categories of existence, namely, *Sadharmiya* identity *i.e.*, the commonness of properties, as inertia in earth and water, *Vaidharmiya* : disparity, as hardness of earth and softness of water, similarly, 1 *dravya* : substance, 3 *guna* qualities, 3 *karma* : action or influence 4 *samanya* : agreement, 5 *vishesha* difference, and 6 *samavaya* necessary relation or causal connection.

9 Substances

1. पृथिव्यापस्तेजो वायुराकाशं कालो दिगात्मा मन इति द्रव्याणि ॥ 1, i, 5.

—Earth, water, fire, air, ether, time, space, soul, and will or mind are the nine substances, called *dravyas* in Sanscrit.

क्रियागुणवत्समवायिकारणमिति द्रव्यलक्षणम् ॥ 1, i, 15.

क्रियाश्च गुणाश्च विद्यन्ते यस्मिंस्तत् क्रियागुणवत् ।

—A substance is that which has energy, properties, or even properties alone. Of the substances, earth, water, fire, air, will and soul are the six substances that have both qualities and action. Either time and space are the three substances that have properties, but not action or force.

(समवायि) समवेतुं शीलं यस्य तत् समवायि, प्राग्वृत्तित्वं कारणं समवायि च तत्कारणं च समवायिकारणम् । लक्ष्यते येन तल्लक्षणम् ।

—An object or substance (*dravya*) is a cause existing before its natural effect, produced by contact and sharing in its nature. That by which an object is known, is called the sense ; as, light or form is discerned by means of the eye.

Their Definitions

1. Prithvi रूपरसगन्धस्पर्शवती पृथिवी ॥ 11, i, 1,

—Earth has the properties of form or corporeity, tastibility, odour and tangibility. It has these properties from its union with fire, water and air.

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* All the aphorisms given here from page 59 to 64 are quoted from the Vaisheshik Philosophy. So its name will not be repeated ; but its Addhyaya (Chapter) Khand (Section) and Sutra (aphorism) only will be mentioned.—T.

व्यवस्थितः पृथिव्यां गन्धः ।। II, ii, 2.

—Oduor is the essential property of earth ; in the same way, taste is that of water ; form or light is that of fire ; tangibility is that of air ; and sound is that of ether.

2. Apa रूपरसस्पर्शवत्य आपो द्रवाः स्निग्धाः ।। II, i, 2.

—Water has the properties of form, taste, tangibility, fluidity and softness. But of these, taste is its essential quality. Form and tangibility are due to its union with fire and air.

अप्सु शीतता ।। II, ii, 5.

—Coldness is also an essential property of water.

3. Teja तेजो रूपस्पर्शवत् ।। II, i, 3.

—Light or colour and tangibility are the essential properties of fire. But form (colour) is its natural quality and tangibility is acquired by its union with air.

4. Vayu स्पर्शवान् वायुः ।। II, i, 4.

—Air has the property of tangibility. But it imbibes heat and cold from its union with fire and water.

5. 'Akasha' त आकाशे न विद्यन्ते ।। II, i, 5.

—Ether does not possess form, taste, odour, and touch ; but sound alone is its property.

निष्क्रमणं प्रवेशनमित्याकाशस्य लिंगम् ।। II, ii, 20.

—The quality of ether is its admissibility of entry and exit.

कार्य्यान्तराप्रादुर्भावाच्च शब्दः स्पर्शवतामगुणः ।। II, i, 25.

—Sound alone is the property of ether, as it is not found in earth and other objects or their products.

6. 'Kala' अपरस्मिन्नपरं युगपच्चिरं क्षिप्रमिति कालंलिगानि ।। II, ii, 6.

—Time is that to which the application of the ideas expressing now, beyond, simultaniety, quickness, slowness and the like characteristics is proper and congruous.

नित्येष्वभावादनित्येषु भावात्कारणे कालाख्येति ।। II, ii, 9.

—Time is not found in the nature of noumena, but only in that of phenomena. The idea of time comes up in the consideration of causation.

7. 'Disha' इत इदमिति यतस्तद्दिश्यं लिंगम् ।। II, ii, 10.

—Space is that of which east, south, west, and north, up and down with reference to a certain place, can be spoken.

आदित्यसंयोगाद् भूतपूर्वाद् भविष्यतो भूताच्च प्राची । II, ii, 14.

—East is that direction where the sun rises or will rise, and the side where it sets, is called the west. South is on the right side of a man facing towards the east, and north is on his left side.

एतेन दिगन्तरालानि व्याख्यातानि ।। II, ii, 16.

—The direction between East and South is called *agneyi* : E. S. the point between S. and W., *nairiti* : S. W., that between W. and N. Vayavi W. N., and that between N. and E., *aishani* : N. E.

Qualities of Soul

8. 'Atma' इच्छाद्वेषप्रयत्नसुखदुःखज्ञानान्यात्मनो लिंगमिति ॥ Ny. I, 10.

—That which manifests the qualities of desire, hatred, energy, pleasure, pain, cognition, is called the soul. The *Vaisheshik* philosophy has the following in addition to the above :

प्राणापाननिमेषोन्मेषजीवनमनोगतीन्द्रियान्तर्विकाराःसुखदुःखेच्छाद्वेष-
प्रयत्नाश्चात्मनो लिंगानि ॥ 111, ii, 4.

—Inbreath, outbreath, dropping the eyelids, casting them up, having life thinking or consciousness, voluntary movement, employing the senses in their objects and perceiving those objects through them, hunger, thirst, fever, sickness and the like changes, besides the above, namely, pleasure, pain, desire, hatred, and energy,—all these are the powers and qualities of the soul.

6. 'Manas' युगपज्ज्ञानानुत्पत्तिर्मनसो लिंगम् ॥ Ny, 1, i, 16.

—That which cannot attend to two objects at the one and the same time, is called the *mana* : will, attention or desire. So much for the nature and characters of substances. Now to mention their qualities.

24 Qualities

11. 'Guna' रूपरसगन्धस्पर्शाः संख्या परिमाणानि पृथक्त्वः संयोगविभागौ परत्वापरत्वे बुद्धयः सुखदुःखेच्छाद्वेषौ प्रयत्नाश्च गुणाः ॥ 1, i, 6.

—Light (form), taste, smell, touch, sound, number, measure, separability, cohesion, divisibility, distance, nearness, understanding, pleasure, pain, desire, hatred, exertion, gravity, fluidity, greasiness, influence, inherence, and incongruity are the 24 qualities of substances.

द्रव्याश्रय्यगुणवान् संयोगविभागेष्वकारणमनपेक्ष इति गुणलक्षणम् ॥ 1, ii, 16.

—Quality is that which depends for its existence on a substance and does not assume another character. It is never the cause of union or separation.

Their Definitions

श्रोत्रोपलब्धिर्बुद्धिनिर्ग्राह्यः प्रयोगेणाभिज्वलित आकाशदेशः शब्दः ॥

—Mahabhashya.

—*Shabda* : Sound is what is felt in the ear, perceived by the understanding, and manifested by utterance, and whose home or element is ether. *Rupa* : Colour or form is what is preceived through the eye. *Rasa* : Taste is what affects the tongue, as sweet etc. *Gandha* : Smell is what is perceived with the nose. *Sparsha* : Touch is what is perceived through the skin. *Sankhya* : Number is that by which one, two and the like are counted. *Parimana* : Measure is what shows weight as light, heavy. *Prithaktwa* : Separation is exclusion from one another. *Sanyoga* : Union is contact with one another. *Vibhaga* : Division is breaking what is united into many parts. *Paratwa* : Remoteness is distance from a point. *Aparatwa* : Nearness is proximity with reference to a point. *Budhi* : Intellect is the faculty

which discerns right and wrong. *Sukha* : Pleasure is joy. *Dukha* : Pain is distress. *Ichha* : Desire is attachment. *Dwesha* : Hatred is dislike. *Prayatna* : Exertion is the putting forth of strength and energy in many ways. *Gurutwa* : Gravity is heaviness. *Dravatwa* : Fluidity is the quality of being melted. *Sneha* : Oleagiousness is oiliness and love. *Sanscara* : Influence is the effect produced in consequence of the presence of something else. *Dharma* : Inherence is just conduct or solidity and the like qualities. *Adharma* : Incoherence is unjust conduct, or softness and other qualities, opposites of solidity and the like. Such are the 24 qualities.

III. "Karma" उत्क्षेपणमवक्षेपणमाकुञ्चनं प्रसारणं गमनमिति कर्माणि ॥

—Ascension, descension, contraction, expansion, movement and the like change of position are called actions. Now to desctibe the characters of action.

एकं द्रव्यमगुणं संयोगविभागेष्वनपेक्षकारणमिति कर्मलक्षणम् ॥ 1. i, 17.

एकन्द्रव्यमाश्रय आधारो यस्य तदेकद्रव्यं, न विद्यते गुणो यस्य यस्मिन् वा तदगुणम्, संयोगेषु विभागेषु चापेक्षारहितं कारणं तत्कर्मलक्षणम् । अथवा यत् क्रियते तत्कर्म, लक्ष्यते येन तल्लक्षणम्, कर्मणो लक्षणं कर्मलक्षणम् ॥

—Action is that which depends on an object, has no qualities, and is an independent cause in union and division.

IV. "Samanyam" द्रव्यगुणकर्मणां द्रव्यं कारणं सामान्यम् ॥ I. i. 18.

—A common substance is that which is a cause of products, qualities and actions.

द्रव्याणां द्रव्यं कार्यं सामान्यम् ॥

A product of substances is common or similar to all such products in virtue of its being an effect.

V. "Vishesha" द्रव्यत्वं गुणत्वं कर्मत्वञ्च सामान्यानि विशेषाश्च ॥

—Objectivity in objects, characteristicalness in characteristics, activity in action are agreement and difference or commonness and distinctiveness. For, objectivity in objects is common and is distinct from qualitativeness or characteristicalness and activity. The same may be said of all else at all places.

सामान्यं विशेष इति बुद्ध्यपेक्षम् ॥

—Agreement and difference are proved by reference to the intellect ; as, for example, humanity in the individuals of mankind is a point of agreement ; but it is a point of difference with reference to animals and other creatures. The quality of the Brahmin or piety, the quality of the Kshatriya or bravery, the quality of the Vaishya or business aptitude, the quality of the Shudra or servility are also the differentiating qualities among human beings, besides femininity and masculinity of their sex. Piety or the quality of the Brahmin is a character in which all the Brahmin individuals agree : but it differentiates the Kshatriyas or warrior from them. This law holds good everywhere, namely, the essential qualities of one kind are not found in another.

VI. "Samavaya" इहेदमिति यतः कार्यकारणयोः स समवायः ॥ VII, ii, 26.

—The constant relation between the parts and the whole ; an

act ; action and the actor ; qualities and the substance, a class and the individuals, a cause and the effect, is called inherence. The relation between any two substances is called union, *i.e.*, an accidence or temporary relation.

द्रव्यगुणयोः सजातीयारम्भकत्वं साधर्म्यम् । I, i, 9.

—The homogeneous and cognate change in the effect from a cause is called homogeneity—*Sadharmya*. Thus, for instance, earth possesses materiality, which is also shared by its products, as pitchers and other earthenwares. In the same way, materiality is alike found in water and its products, as ice and other forms ; thus earth and water agree in the possession of the common property of materiality.

द्रव्यगुणयोः सजातीयारम्भकत्वं साधर्म्यम् ॥

—It shows that the opposite character of qualities and a substance in the product is called heterogeneity—*Vaidharmya*. Thus the properties of hardness, dryness, and odorousness of earth are opposites of the properties of fluidity, softness, and liquidity of water.

कारणभावात्कार्यभावः ॥ IV, i, 3.

—An effect takes place when there is a cause.

न तु कार्याभावात्कारणाभावः ॥ I, ii, 2.

—The non-existence of an effect does not prove the non-existence of the cause.

कारणाभावात्कार्य्याभावः ॥ I, ii, 1.

—No effect has the same qualities as its cause.

कारणगुणपूर्वकः कार्यगुणो दृष्टः ॥ II, i, 24.

—An effect has the same qualities as its cause.

अणुमहदिति तस्मिन्विशेषभावाद्विशेषाभावाच्च ॥ VII, i, 11.

—Size is of two kinds. Small, large, as a particle (of three atoms) is smaller than a nit or an atom, and larger than two atoms, and mountains are smaller than the earth and larger than trees.

सदिति यतो द्रव्यगुणकर्मसु सा सत्ता ॥ I, ii, 7.

—The word *sat* : being is implied in substances, qualities, and actions ; *i.e.*, the word *sat* denoting present time (copula) is joined to all.

भावोऽनुवृत्तेरेव हेतुत्वात्सामान्यमेव ॥ I, i, 1.

—Existence which is found in all things, is called the great agreement of being—*Mahasamanya*. Such is the law of the existence of substances.

5 Kinds of Non-existence

1. क्रियागुणव्यपदेशाभावात्प्रागसत् ॥ IX, i, 1.

—Non-existence is of 5 kinds. The existence of a thing, quality or action before its particular cause, is called the *Prag-abhava* ; as a pot, a piece of cloth, or any other object does not exist before its production.

2. सदसत् ॥ IX, i, 2.

—The non-existence of the object, having been in existence, is called the *Pradhwans-abhava* as, a pot being made is destroyed.

3. सच्चासत् ॥ IX, i, 4.

—Existence in one and non-existence in another object is called the *Anyony-abhava* mutual exclusion ; as, a horse is not a cow, and a cow is not a horse, that is, there is non-existence of the horse in the cow, and *vice-versa*. The existence of the cow is found in the cow only, and similarly that of the horse, in the horse only.

4. यच्चान्यदसदतस्तदसत् ॥ IX, i, 5.

—That which is different from the above three kinds, is called the *Atyantabhava* absolute non-existence ; as, the horns of man, the flowers of the sky, the son of a barren woman, and so forth.

5. नास्ति घटो गेह इति सतो घटस्य गेहसंसर्गप्रतिषेधः ॥ IX, i, 10.

—The pot is not in the house *i.e.*, it is elsewhere. The pot has no connection with the house. Such are the 5 kinds of non-existence.

इन्द्रियदोषात्संस्कारदोषाच्चाविद्या ॥ IX, ii, 10.

—The defects of the senses, and disposition (*sanscar*) produce ignorance.

तद् दुष्टज्ञानम् ॥ IX, ii, 11.

—False knowledge or wrong information is ignorance or nescience.

अदुष्टं विद्या ॥ IX, ii, 12.

Defectless or right information is called knowledge or science.

पृथिव्यादि रूपरसगन्धस्पर्शाः द्रव्यानित्यत्वादनित्याश्च ॥ VII, i, 2.

—The phenomena existence of earth and other objects is unreal and their properties *viz.*, colour, tastes, odour, touch, are also unreal from the unreality of phenomenal objects.

एतेन नित्येषु नित्यत्वमुक्तम् ॥ VII, i, 3.

—But the qualities of odour and others, existing in the noumenal existence of earth and other elements, are real.

सदकारणवन्नित्यम् ॥ IV, i, 1.

—That which exists and has no cause is constant or real. The qualities of a cause appearing in the effect are unreal.

अस्येदं कार्यं कारणं संयोगि विरोधि समवायि चेति लैंगिकम् ॥ IX, ii, 1.

—Four kinds of knowledge is obtained when it is said that this is a cause or effect of that, *i.e.*, from the relation of a substance to its qualities, *viz.*, *samavayi* the knowledge of inherence or intimate relation, as ether is measurable ; *Sanyogi* the knowledge of necessary concomitance as the body and skin ; Such and the like relations are constant. *Ekarthasamavayi* : the knowledge of two objects by expressing one as touch implies the object of touch and the sensation of touch ; *Virodhi* the knowledge of the opposite, as the rain which is fallen, is the opposite of the rain to come.

नियतधर्मसाहित्यमुभयोरेकतरस्य वा व्याप्तिः ॥ Sankhya, I, 29.

—The invariable concomitance of the characteristics of the object to be proved and the means by which it is proved, or even of one of them, *viz.*, some determinate circumstances in the means is called the *vyapti*. Thus, there is invariable concomitancy between smoke and fire.

निजशक्त्युद्भवमित्याचार्याः ।। Ibid, 31.

—Smoke is an object, pervaded by fire, and, produced by its own power, goes to a distance where it exists without its union with fire. This circumstance is called the *vyapti*. In other words, smoke is produced by the disintegrating and thermic property of fire operating on water and other objects.

आधेयशक्तियोग इति पञ्चशिखः ।। Ib, 32.

—The relation between the power of pervasion of the material substance in the great elements, called the *mahattatwa*, and the capacity of being pervaded of the intellect and others, is called the *vyapti* or in variable concomitancy as is the relation between power and the possessor of it, or the contained and the container.

In this way study and instruction should be conducted and examined according to the proofs given in books on philosophy. Otherwise pupils cannot acquire right knowledge. Whatever books are taught, should be examined by the light of evidence described above, and those books only should be taught which stand the test. But those books should be neither studied nor taught, which are against the decision of the above examination. For, the definition of objects (as *Gandhavati Prithvi*,—whatever is earth, possesses odour) and the proofs (such as preception and others) determine truth and falsehood and the existence of objects.—लक्षणप्रमाणाभ्यां वस्तुसिद्धिः ।। Without this course nothing can be ascetained.

Method of Learning and Teaching—Scheme of Studies.

Now we describe the method of studying and teaching and give a curriculum of studies.

1. *Shiksha*. Orthoeny by Panini, which is written in aphorisms. It should be taught thus. Pupils should be taught the organs, the effort, and the vehicle of the pronunciation of letters; as the organ of pronunciation of *pa* is the lips, the effort in pronouncing it is open, and the breath and motion of the tongue constitute its vehicle or utterance. In like manner, the father, mother, and teacher should teach the pronunciation of all other letters according to the rules of orthoeny.

2. *Vyakaran* : Grammar. The *Ashtadhyayi* or Panini's Eight Lectures should be read thus : (*i*) aphorisms, as *Vriddhiradaich ;* (*ii*) the separation of their words, as *vriddhi—at*, *aich* in the above examples (*iii*) their collocation, as *ach cha aich cha—adaich*, and its meaning, as *ai* and *ow* are called *vriddhi;* compound vowels. The letter before *ta* and the letter after *ta* are called the *tapara*, *ie.*, *a* before *ta* and *aich* after *ta* are both *tapara*. The object of the rule of this *tapara* is that the short and long vowels are not called *vriddhi*.

Examples—1. *Bhaaga* is from the root *bhaj*, to which *ghanj* a termination is affixed, of which *gh* and *nj* are to be elided. After elision it stands as *bhaj a*. Here the *a* of *bha* before *j* is made long and becomes *a* (long). It then becomes *bhaaj* Here *j* changes into *g*, which with the subsequent *a* becomes *ga*, making the word *bhaaga*. Such is its formation. 2 *Adhyaaya* is from the root *eng* with *adhy* a prefix. The short *e* is replaced by *ai*, its vriddhi, before the termination *ghanj* The *ai* is changed into *aay*, which with *a* of *ghanj* becomes *adhyaaya*. 3. *Naayaka* is from the root *neenj*. For its long *e* is substituted by *ai*, its *vriddhi*, before the affix *nvul* (elided), and with the *ai* being changed into *aay*, and joining with *a* following it becomes *naayaka* 4 *Staavaka* comes from the root *stu* with the *nvul* affix. Its short *u* is made long into *ow*, which changes into *aav*, and with the subsequent *a* it becomes *staavaka*. 5 *Kaaraka* is formed from the root *krinj* with the *nvul* suffix, of which *n* and *l* are to be elided. After elision *vu* is replaced by *aka*, and *aar* is substituted for *ri*, being its *vriddhi* or long sound. It then becomes *kaaraka*.

The teacher should explain the rules or aphorisms applied in these instances. The process of formation should be shown on a slate or board. The crude forms should be written and then their changes should be shown step by step ; thus *bhaj ghanj-su*. After dropping *gh* and *nj* one after the other, it should be written *bhaj-a-su* as left after elisions. Then *a*-being made long and *j* changed into *g*, it stands as *bhaag-a-su*. Then coalescing with *a*, it becomes *bhaaga-su*. Here *u* is elidable and *s* changes into *ru*, of which *u* is again elided. After elision the word becomes *bhaagar*. Now, : *visarga* (*h*) being substituted for *r*, it becomes *bhaagah*. Thus *bhaagah* is made from *bhaj*. The rules or aphorisms which are applied and the change, they effect, should be well read and taught and written to enable the pupil to understand the process of formation. Reading and teaching in this way very soon results in a great deal of substantial progress in knowledge. Having taught the *Ashtadhyayi* in the aforesaid manner, the master should then teach the following:—

3. *Dhatupath* : Verbs, with meanings and the paradigms of the ten *Lakaras* or moods and Tenses. Then the *utsarga sutra* : general rules should be taught in their order with explanation. Thus, *Karmany-an* : when the word *karma* is used as *upapad* before a root, *an* should be affixed to it; as, *kumbhakaarah*. Then *apvad sutra* : particular rules or aphorisms relating to exceptions should be taught ; as, *Ato-nupasarge kah*—the suffix 'aka' is to be added to a root ending in 'a' when preceded by 'karm' by implication without a preposition; as, 'vayu' 'vyapak'. If the 'karma' : object is implied, all roots take 'an'. Other minor rules are included in the aforesaid rules regarding the roots ending in 'a' and taking the suffix 'ka'. Particular rules or aphorisms of exceptions are applicable to the cases embraced by general rules; but general rules are not applicable to the instances of particular rules. For instance, the rulers of kingdoms and chiefs of principalities can be included in the empire of the universal king, but the latter cannot be included in the former. Thus Panini has put the whole knowledge of words and their grammatical

relations in a 1,000 couplets or verses.* After teaching the roots, the master should well teach all the declensions in going through the part of grammer *unadi* giving rules of the words commencing with *un*. Then the *Ashtadhyayi* should be taught second time, explaining all the objections to rules, their *vartik*: annotations, their *karika*: amplifications, *paribhasha*: echnology, with examples.

4. *Mahabhashya* should then be taught. If intelligent, energetic, sincere lovers of knowledge daily study or teach grammar, they will finish the Ashtadhyayi and Mahabhashya each in 1½ year, *i.e.* complete their grammatical course in three years, and become perfect scholars of grammar. They will be able to understand the Vedic and popular Sanscrit terminologies by the help of their proficiency in grammar, and then to study and teach other Sanscrit books quickly and easily. The study of other books does not require so much application and labour as grammar does. So much knowledge is acquired by studying these books, the Ashtadhyayi and Mahabhashya, in three years, as cannot be done by studying bad books, for 50 years, such as the Saraswat, Chandrika, Manorama and others. How can the spurious books of the narrow-minded persons of superficial knowledge contain the vast learning and erudition which the great men, seers and savants have easily and naturally displayed in their works? The methods of savants lead to the comprehension of a subject with facility and in a short time as far as possible. The object of the men of superficial learning and little thought is to write as difficult language as possible so as to cost the reader much pain with little gain. It is like digging a mountain to find a shell. But the study of savant's works is like bringing out handfuls of very precious pearls in one diving after finishing grammar.

5. Yaska's *Nighantu* and *Nirukuta* should be taught in six or eight months with their meanings. Persons should not waste many years in studying the Amar Kosh and the like books written by atheists.

6. *Pingala*, a treatise on poetry by Prof. Pingala, should then be gone through, as it gives the knowledge of the Vedic and popular Sanscrit metre as well as new methods of metrification and versification in the best manner possible. This book and the methods of modern versification as well as their later development can be mastered in 4 months. Many years should not be wasted in the study of the Vritta Ratnakar and other books on metres written by persons of little learning.

7. The *Code of Manu*, the *Ramayana* of Valmika, Vidur's *Niti*, Morals in the Udyoga Parva of the Mahabharata and other select passages of Scriptures, which purge the mind of evil desires to let in excellence and urbanity, should then be taken up. These should be studied after the manner of poetical study, that is, the separation of words, telling out the meanings of words, the prose order, the relation of adjectives and substantives and their purport in brief should be explained by the teacher and learnt attentively by the pupil. This course should occupy them less than a year.

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*Now there are 4047 aphorisms in Panini. It is not known where these 1,000 verses or Shlokas can be found, which would be very useful in learning Panini-T.

8. *Purva Mimansa*, *Vaisheshik*, *Nyaya*, *Yoga*, *Sankhya*, and *Vedanta* are then to be taken up. These six schools of philosophy should be studied as far as possible with the help of their commentaries by sages and philosophers or the simple annotations of eminent scholars. But before reading the Vedanta aphorisms, the ten Upanishats namely :—

9. Isha, Kena, Katha, Prashna, Mundaka, Mandukya, Aitareya, Taittiriya, Chhandogya and Vrihadaranyaka, should be gone through, and then the six philosophies course should be finished within two years.

10. Rig, Yajur, Sama, and Atharva—the 4 Vedas—should then be studied with their annotation, meanings of words, syntactical connection, and manual gesticulation, as well as the 4 Brahmanas.

11. Aitareya Shatapatha, Sama, and Gopatha, within 6 years.

Read Veda with Meanings

This verse from the Nirukta is an authority for this:—

स्थाणुरयं भारहारः किलाभूदधीत्य वेदं न विजानाति योऽर्थम् ।
योऽर्थज्ञ इत्सकलं भद्रमश्नुते नाकमेति ज्ञानविधूतपाप्मा ।।

—He who reads the Vedas with proper accents only and does not know their meanings, is like a tree which bears the burden of branches, without leaves, and fruit, or like a beast which carries the burden of grain and other stuff. But he who reads the Vedas and knows their meanings properly, obtains perfect joy in life, and having abandoned sin by and of knowledge and by the influence of righteous conducts is rewarded with beatitude after death.

उत त्वः पश्यन्न ददर्श वाचमुत त्वः शृण्वन्न शृणोत्येनाम् ।
उतो त्वस्मै तन्वं विसस्रे जायेव पत्य उशती सुवासाः ।। Rig, X, Lxxi, 4.

—Those who are ignorant, have ears, but they hear not. They have eyes, but they see not. They have the tongue in the mouth, but they speak not. In plain words, the ignorant cannot know the secret of this speech of knowledge. Knowledge reveals her glory, not to this ignorant, but to the learned man who knows the meaning and the bearing of the import of the text, as a beautiful woman decked with jewels and fine dress shows her person out of love to her husband.

ऋचो अक्षरे परमे व्योमन् यस्मिन्देवा अधिविश्वे निषेदुः । Rig. I.
यस्तन्न वेद किमृचा करिष्यति य इत्तद्विदुस्त इमे समासत ।। Clxiv, 39.

—What pleasure can he derive from the study of the Rig and other Vedas, who does not know the Supreme Being, the all-pervading, immortal and most excellent Over-Lord, the knowledge of whom is the sole end of the Vedas, and in whom all the learned people with earth, sun and other worlds move and have their being ? Nothing whatever, they alone get the supreme bliss of salvation, who having an abiding faith in God, study the Vedas, become, righteous adepts in introspection or yogis, and realise the Infinite Sprit of God. Hence, all that is to be studied or taught should be mastered with the knowledge of its meaning and purport.

The study of the Vedas being thus finished, the Ayurveda, science of (life) medicine, should then be taken up for study, which is given in the :—

12. "Charak, Sushrut" and other medical treatises by sages and savants of medicine. It should be finished in nearly 4 years. Then the

13. 'Dhanurveda' should be studied, which is concerned with the affairs of government. It is divided into two parts; namely, the one concerning the royalty and the other concerning the people. All the officers of the army in a government should be trained in the use of all arms, weapons and missiles, and in the practice of various kinds of military squad formations, now called drill, and used in field service on the occasion of fighting with enemies. These should be thoroughly learnt. The part of the science of government which refers to the protection of the people and the promotion of their interest, should be studied to govern the people with justice and equity so as to secure them happiness and contentment. Students should also thoroughly learn the rules of criminal justice to punish crime and to guard the best and law-abiding people. This study of the two parts of the science of government should be finished in two years each.

14. The 'Gandharvaveda', which is called the science of music, should then be taken up. Its notes, modes, modification, time, measure, scale, tune, air, instruments, dancing, singing, and the like subjects should be properly learnt. But the singing of the Sam Veda and the playing of its tunes on musical instruments should be particularly learnt. The muscial treaties written by St. Narada and other holy minstrels should be studied. But they should never indulge in the useless screeching of buffoons, prostitutes, and monkish vagabonds, braying like asses to excite sensuality.

15. The 'Arthaveda', which is called the art of manufacture, should then be properly learnt in two years with its models, knowledge of the qualities of things, manipulations, skill, making of various sorts of articles and the processes of industries which are used on land and in the aerial regions. It is an art of acquiring fortune Then astronomy as given in the

16. "Suryasidhanta and other books on heavenly bodies, which include algebra, arithmetic, geography and geology, should be systematically learnt.

17. Handicrafts, mechanics, engineering and other mechanical arts should then be learnt. But all the books of astrology, describing the influence of stars, planets, the casting of horoscope, mansions, zodiac constellations, auspecious times and others of the sort, should not be attempted, being considered false and untruthful.

The teacher and the taught should so try as to complete the course of all uptodate knowledge and the best training in 20 or 21 years. Having thus done what they had to do, the people will live happily on earth. This system of education will give them as much knowledge in 20 or 21 years as can not be acquired by any other method in a hundred years.

The reason why the books written by seers and savants alone should be studied, is that they were very great scholars versed in all the authentic books and were righteous at the same time. But the books written by the men of superficial learning, whose mind was imbued with partiality, share the spirit of their authors.

Books by Savants Recommended for Study

1. Jaimini's Purva Mimansa with Vyasa's Commentary.
2. Kanada's Vaisheshika ,, Gotama's ,,
3. Gotama's Naya ,, Vatsyayana's ,,
4. Patanjali's Yoga ,, Vyasa's ,,
5. Kapila's Sankhya ,, Bhaguri's ,,
6. Vyasa's Vedanta ,, Vatsyayna's ,, or Boudhayana's ,, with annotations.

These aphorismic books are also classed with the "kalpa:" monitory studies of the Vedas. As the Rig, Yajur, Psalm, and Atharva are the 4 Vedas made by God or Revelations ; so are the Aitareya, Shatapath, Psalm and Gopath, the 4 Brahmanas ; the Shiksha, Kalpa, Vyakarana, Nighantu, Nirukta, Chhanda and Jyotis, the 6 Angas : accessories or auxiliary studies of the Vedas ; Mimansa and others the 6 Upangas : Complementary studies of the Vedas : and the Ayur, Dhanur, Gandharva, and Artha Vedas, the "Upavedas:" Secondary Vedas all written by sages and philosophers. Of these again, those which appear to be contradictory to the Vedas, should be rejected ; for the Vedas, being made by God, are infalible and self-sufficiently authoritative, that is to say, the Vedas are their own authority. The Brahmans and all other books of the kind are of dependent authority, that is, their proof depends upon the truth of the Vedas.

Further details of information regarding the Vedas may be learnt from our introductian to the Commentary of the Rig and other Vedas "Rigvedaadi Bhashya Bhumika." We shall also give it further on in this book.

Books rejected from study

The books, which should be rejected in reading, are briefly enumerated here, that is the following books should be considered as spurious :—

In **Grammars** : Katantra, Saraswat, Chandrika, Mugdhabodh, Koumudi, Shekhar : Manorama, and others. In **Dictionaries** : Amar kosh, &c. In **Prosody** : Virttaratnakara and others. In **Primers** : Atha Shiksha, &c. In **Astronomy** : Shigrabodh, Muhurat Chintamani and others. In **poetry** : Nayakabheda, the distinction of female characters Kuvalayanand, Raghuvansa, Magha, Kiratarjuniya and others. In **Mimansa** : Dharma Sindhu, Viratarka, &c. In **Vaisheshak**, Tark Sangrah and others. In **Nyaya** : Jagdishi and others. In **Yoga** : Hat pradipika and others. In **Sankhya** : Sankhytatwa Koumudi, &c. In **Vedant** : Yogavashishta, Panchdashi and

others. In **Medicine** : Sarangdhar and others. In **Law** : all Codes except selected couplets of Manu. All Tantras (books), on demonoglogy, all Puranas (cosmology) Uppuranas, Tulsi Das' Ramayan, Rukmani Mangal and others, and all Bhasha or Vernacular books should be rejected, as they are all imaginary and false books.

Q.—Is there no truth whatever in them ?

A.—There is a little truth in them indeed, but with it there is a great deal of falsehood. Therefore they should be rejected as is the delicious food cast away, being contaminated with poison.

विषसंपृक्तान्नवत् त्याज्याः ।

Q.—Don't you believe in the Puranas and historical books ?

A.—O yes ; we do believe in them. But we believe truth only and not falsehood.

Q.—What are true books and what false ?

A—ब्राह्मणानीतिहासान् पुराणानि कल्पान् गाथा नाराशंसीरिति—

This is a quotation from the Grahiya Sutra. The Aitareya, Shatapath and other Brahmanas, which we have mentioned before, are also called by the 5 names of history, purana (cosmology), kalpa (monitory), gatha (tradition) and narashansi (biography). Srimat-Bhagwat and other books are not Puranas.

Q.—Why don't you accept the truth found in spurious books ?

A.—Whatever truth is found in them, belongs to the Vedas and other truthful and genuine books ; but whatever is false, is their own manufacture. The acceptance of the Vedas and other truthful books includes the recognition of all truths. If any one wishes to accept the truth of these mythical books, he will be caught in the trap of their falsehood. Hence, the truth of a book mixed with untruth should be thrown of like a food mixed with poison.

असत्यमिश्रं सत्यं दूरतस्त्याज्यमिति ।

Q.—What is your belief ?

A.—We believe in the Veda, that is, whatever acts of commission and omission are ordained by the Vedas. As we believe in the Veda our religion is Veda. This belief should be accepted by all people and particularly by the Aryas so as to have one faith among them while they live on earth.

Q.—Authentic scriptures also differ in view with regard to right and wrong from one another like spurious books ; as, for instance, the six schools of philosophy hold opposite views about the creation. To take concrete examples. The origin of the creation is assigned in the Mimansa to action, in the Vaisheshak to time, in the Nyaya to atoms, in the Yoga to energy, in the Sankhya to nature, and in the Vedant to Brahma or the Supreme Being. Is not this antithetical ?

A.—Firstly, the origin of the creation is not explicitly described in the 4 schools of philosophy, the Sankhya and Vedant alone giving it. Secondly, there is no contradiction in them : for you don't know the distinction between concord and conflict, I ask you

to tell me where opposition is? It is found in one subject *per se* or in different subjects?

Q.—The conflict of many persons' views on one subject is called contradiction. In the case of the six schools of philosophy, the subject is one namely, the origin of the creation.

A.—Is knowledge one or two? (Is there unity in knowledge?)

Q.—It is one.

A.—If one, how is it that the subjects of grammer; medicine, astronomy and other books are different from one another? As in one science the various branches of many other sciences are differently described, so the six divisions of the knowledge of the creation are differently described. Hence, there is no contradiction whatever in the six schools of philosophy. For example, the causes concerned in the making of an earthen pot are action, time, clay, design or the thought of the fitting and separating of parts and other information, energy, the properties of things, and the potter. In the same manner, the part played in the causation of the genesis of the world by action or motion is described in the Mimansa, by time in the Vaisheshak, by the matter in the Nyaya, by energy in the Yoga, by atoms in the Sankhya, which gives a serial order of elements, and by the Supreme Being, who is the efficient cause, in the Vedant philosophy. Thus there is no opposition in them. Though, for instance, diagnosis, treatment, medicine, regimen and fast are different subjects given in books on medicine, yet their main object is the cure of disease. So likewise there are 6 causes of the creation of the world. Each of these causes is explained by each author of the six schools or divisons of philosophy. Therefore, there is no contradiction in those philosophies. We shall give the detailed explanation of this subject in the chapter of this book 'on the creation.'

Advice

The teacher and the taught should avoid the impediments in the pursuit and impartation of knowledge. They are—bad company, as the use of wine and other intoxicants, whoring and other forms of adultery ; early marriage, that is marrying before the 25th year of age of man, and before 16 of woman ; incompletion of the vow of chastity ; want of love for the spread of the knowledge of the Vedas and other authentic books in the breast of the king, mother, father, and the learned ; gluttony, vigil, or over waking ; slackness in the studying, teaching, and holding examinations, cheating, ignorance of the supreme importance of knowledge ; disbelief in the improvement of strength, intelligence, valour, healh, commonwealth by the observance of the vow of chastity ; useless waste of time in visiting shrines and worshiping the graven images made of stone and other material in place of the adoration and contemplation of God ; neither doing service to nor waiting upon the mother, father, guest, preceptor and learned persons, who are; as it were, the living images of God ; painting the forehead with erect and cross lines of sandal paste and other marks and badges in place of doing the duties of the four orders of the society ; wearing strings of beads, rosary ; fasting on the 11th,

13th of both fortnights of every month, and other fasts ; pilgrimages to Kashi and other places ; belief of getting rid of sin by the muttering of the names of Rama, Krishna, Narayana, Shiva, Bhagwati, Ganesh and other gods ; no desire for the acquisition of knowledge from the advice of hypocrites ; belief regarding salvation as accruing not from the attainment of knowledge, merit of righteousness, illumination of Yoga, and worship of God, but from listening to the stories and ancedotes of the Bhagwat and other books, falsely called the Puranas or paleontology ; no love for knowledge from engrossment in the collection of wealh out of covetousness ; useless rambling about without any objection in view ; and similar other false and wicked acts, indulgence in which deprives persons of the blessedness of chastity and knowledge and consigns them to the misery of disease and ignorance. Modern sectarians and selfish priests, Brahmins and others of the sort, taking others off from the pursuit of knowledge and keeping good company, and catching them in their snares, ruin their health, wealth and happiness. They think that if the warrior class and other people be enlightened by acquiring knowledge, they will get out of their snares of deception, and coming to know their frauds, disrespect and dishonour them. Such are the obstacles in the path of the education of youths. The king and people should remove them and try their best to make their sons and daughters learned and well educated without sparing any amount of effort, thought and money.

Women and helots to study Veda

Q.—May women and serfs (Shudras) study the Veda ? If they read what shall we do ? There is no authority sanctioning their education.

स्त्रीशूद्रौ नाधीयातामिति श्रुतेः ।

—Here is prohibition of it. It is a precept of the Veda that woman and the servant should not be allowed to learn.

A.—Damn your eyes ! All human beings, whether men or women have a right to study. This verse is your fabrication. It is to be found nowhere in any authentic scripture. On the contrary, the 2nd verse of the 26th chapter of the Yajur Veda is an explicit authority in support of the title of all persons to read and to listen to the expounding of the Veda and other scriptures,—

यथेमां वाचं कल्याणीमावदानि जनेभ्यः ।
ब्रह्मराजन्याभ्याँ शूद्राय चार्याय च स्वाय चारणाय ॥

The Lord saith : I declare this speech of the 4 Vedas, Rig and others, for all the people so as to do them good both in this world and after. Here it may be urged that the word 'jana' signifies regenerates only ; for, the codes of Law give the priests, warriors and merchants the right of studying the Vedas, but not to women, serfs and the like plebians.

A.—See, the Lord himself saith : We have revealed the Vedas, for, the Brahmanas, Kshatriyas, Vaishyas, Shudras and our servants, women, and very low castes, that is, for all the people, who should

read and teach the Vedas, listen to and read them to others, so as to improve their knowlege, to adopt the virtuous course of conduct, to eschew vicious habits, to get rid of distress and to obtain happiness.

Now, tell me if I obey you or the Lord God over us. The Lord's commandment must needs be obeyed. This being the case, if a man however does not accept the authority of the Vedas, is called'an atheist. Does, not God wish to do good to the servant class ? Is God so unjust that He has forbidden their study or hearing to the serfs and permitted it to the twice born classes ? If it was not the will of God that the serfs and plebians should read or teach, why did He furnish their body with the organ of voice, and the sense of hearing? As God has made the earth, water, fire, air, sun, moon, edibles and other things for all beings; so has He revealed, the Vedas for all of them.

Wherever their study is forbidden, it means that he who learns nothing, by reading with a teacher is called a dullard ignoramus from the fact of his being dull and ignorant. His reading or teaching him is of no use. It is a proof of your ignorance, selfishness and stupidity that you prohibit women from studying. See the authority of the Vedas in support of girl's education. Atharva Veda, K. 11. Pt. 24, Ad, 3, Verse 18.—

ब्रह्मचर्य्येण कन्या युवानं विन्दते पतिम् ।

—Like boys who acquire perfect Knowledge, and good training by observing the vow of chastity and, when of age, marry maidens, youthful, educated, lovely, suitable, equal to them ; let girls also acquire perfect knowledge and the best training by studying the Vedas and other scriptures during their vow of chastity and, attaining puberty and full majority, marry bachelors. youthful, handsome, educated and equal to them. Hence, women must also observe the vow of chastity and acquire knowledge.

Q.—Should women study the Vedas ?

A.—Certainly, they should. *Vide* the Shrout precepts and others.

इमं मन्त्रं पत्नी पठेत् ।

It means that the wife should recite this verse of the Vedas at a sacrifice. If she has not studied the Vedas and other scriptures, how can she read the Vedic verses with fluent pronunciation and proper annotation and converse in Sanscrit on the occasion of worship ? Gargi and other ladies, the jewels of the women of ancient India, became eminently learned by the study of the Vedas and other scriptures. This is explicitly written in the Shatpath. Well, if the master of a house be educated and his wife uneducated or vice versa, there will every day be a war between gods and devils in the house.[1] How can

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1. **Devasur Sangram.**—In mythology it is said that in very old times gods and devils fought. Vishnu the Great God, brought about their peace on the conditions that they should churn the ocean and divide the finds between them. Then the Sumeru Mountain was made a churning rod, and a rope was made of the Hydra of serapis whose head was held by the devils and tail by the gods in the act of churning. The venom emitted by the Hydra destroyed the devils. The gods obtained the 14 priceless products of the sea at the hands of Vishnu, who was the umpire. The occidental mythology relates a similar tale of a war between the Titans and Gaints, when Saturn was the Great God. The Christian mythology also mentions a war in heaven between God and Satan.—T.

there be joy in it ? If women don't read how can they be teachers in girls' schools ? Without knowledge a woman cannot discharge the domestic duties properly, such as the management of the household, just treatment of all, duties of married life, mutual satisfaction of husband and wife, domestic work under the control of the mistress of a house, and similar other duties.

See, the wives of kings and nobles of Aryavarta (ancient India) knew the military art and laws of chivalry very well. If they did not know it, how could Queen Kekayee and others accompany King Dashrath and others to the battle field and take part in fighting ? So the Brahmin and warrior class women should learn all branches of knowledge, the merchant class women should acquire commercial knowledge, and the servile class women should know the culinary art and the duties of service. Like men who must at least learn something of grammar, religion, and ethics, women should also learn grammar, religion, medicine, arithmetic, hardicraft, as a matter, of course. For without the knowledge of these arts they cannot distinguish right from wrong, behave themselves agreeably towards the husbands and other relatives, beget children properly, nurture, bring up and well train them, do or see the domestic duties done as they ought to be done, cook or superintend the cooking of food, and prepare drink like medicine according to the method prescribed by the medical art, so that disease may not attack the household, and all the inmates live happily. Without the knowledge of handicraft, they cannot supervise the building of a house, make or inspect the making of suits, jewelry, and other requisites ; without the knowledge of arthmetic, they cannot keep or render accounts of all concerned ; and without the knowledge of the Vedas and other sacred scriptures, which give them a right idea of God and religion, they cannot guard themselves against irreligion or vice. Hence, blessed are they and deserve to be congratulated, who train their children by the rules of chastity to acquire the best morals, knowledge, and develop their physical strength and mental calibre to perfection, so that those children when of age behave themselves properly, nobly and righteously towards their mother, father, husband, mother-in law, father-in-law, king, fellow subjects, neighbours, favourites, friends, children, relatives and other kinsmen. Knowledge is an inexhaustibie treasure. The more it is spent the more it is increased. All other treasures are exhausted by expenditure. Inheritors take their own share in a legacy. But there is no inheritor or thief of a person's wealth of knowledge. The king and the people, too are in particular the guardians and promoters of this priceless treasure.

कन्यानां सम्प्रदानं च कुमाराणां च रक्षणम् ॥ Manu, VII, 152.

The king should order the enforcement of the vow of chastity among all the girls and boys of his dominions for a definite period of their age, and have them acquire knowledge to be civilised. If it be not obeyed by any young person, its mother and father should be punished. In plain words, it should be a standing order of the king that none should keep their sons or daughters at home after their eight years of age. They should live in the school, called the Acharyakul.

Their marriage should not be allowed to take place until the time they return from their academy on the termination of their educational training.

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते ।

वार्यन्नगोमहीवासस्तिलकाञ्चनसर्पिषाम् ॥ Manu, IV, 233.

—Of all the gifts in the world, that is of food, drink, kine, land, clothes, sesame, gold, and clarified butter, the impartation of the Vedic lore is the best. Therefore the people should try as far as possible with all their power, thoughtfulness and means to promote the cause of knowledge. That country is blessed with prosperity in which the chastity of students, progress of knowledge, and light of Vedic religion are kept up all the time. So much in brief for the education and training of the student community. In the 4th chapter the return of students from school and the household life will be described.

Summary

The academical education consists of 1. Spiritual, 2. Moral, 3. Intellectual, and 4. Physical Training.

Boys and girls should after their eighth year be sent to their respective schools, situated four miles apart and conducted by the teachers of good moral character. 1. They should be taught the mass with meanings and the performance of fire-oblation. Daily bath and deep-breathing should precede prayer. They should solemnly take the vow of chastity, which has three grades : the first lasting till the 24th year of age, the second till the 44th and the third till the 48th. Girls may keep the vow upto 16 or 24. 2. The supreme importance of truth, honesty, plain living, selfdenial, and contenment should be impressed on their mind. They should bear in mind that a person falls low by observing religious ceremonies only without discharging moral duties (Manu, IV. 204). Politeness and proper etiquette should never be lost sight of. Those who do not study the Veda are degraded to the lower class of people.

They should abstain from flesh food, strong drink, using chaplets of flowers, perfumes, exciting beverages, pickles, condiments. unguents, putting antimony in the eyes, carrying the umbrella, cruelty to animals, sensual desire, covetousness, singing, dancing, gambling, slandering, and company of women.

They should sleep singly and keep their semen and hymen guarded, wantonness in which breaks their vow of chastity.

On no account should they be negligent in speaking truth, practising righteousness; studying the Veda, honouring the teacher, father, mother, and guest. They should practise chastity from any consideration, and adopt the virtuous, and not vicious actions of their elders. In case of doubt in any matter, to follow the example of the learned and virtuous persons, is the safest course for them.

3. In intellectual education, their study should satisfy the five great canons, namely, the laws of spirit, the laws of nature, the wisdom of sages, the eight-fold evidence of logic, and the voice of conscience. The eight-fold evidence of logic consists of perception, inference, analogy, Holy Writ, history, the converse, possibility, and non-existence. In other words, their study should include both physics and metaphysics, as relating to the six categories of existence, namely, substance, quality, action, agreement, difference, and causation. To raise the educational standand to the ancient greatness of Aryavarta, the Scheme of Studies should consist of the Ashtadhyayi, Nighantu, Nirukta, selections from Manu, Ramayan, Mahabharat, six schools philosophy,—Mimansa, Yoga, Nyaya, Vaishesik, Sankhya, and Vedant,—ten Upanishats,—Isha, Kena, Katha, Prashna, Mundak, Mandukya, Aitareya, Taitireya, Chhandogya, and Brahdaranyak—four Vedas,—Rig, Yajur, Sama, and Atharva,—four Brahmanas,—Aitareya, Sama, Gopath, and Shatpath,—Medicine—Charak and Sushrut,—Astronomy,—Suryasiddhanta,—Music,—Narad Samhita, Arthaveda or politics and 4, Military Art. To

save the student from the degenerating effect of spurious books, all the Purans* (mythology) and Tantras (demonology) as well as vernacular religious books, such as Tulsi Ramayan, should be excluded from the curriculum of studies. After completing this course in about 20 years, the student should return home, marry and enter the world.

The names of the 18 Puranas with the number of their verses and the names of the 18 Upa-Puranas or Supplementary Puranas are as follow:—

Puranas

1. Brahma 10,000, 2. Padma 55,000, 3. Vishnu 23,000, 4. Shiva 24,000, 5. Vayu 24,000 6, Bhagwat 18,000, 7. Narada 25,000, 8. Markanday 9,000, 9. Agni 15,400, 10. Bhavishya 14,500, 11. Brahmavaivarta 1,8000, 12. Linga 11,000, 13. Varah 24,000, 14. Scandha 81,100, 15. Vamana 10,000, 16. Kurma 17,000, 17. Matsya 14,000, 18. Garurha 19,000, 19. Brahmanada 12,000.

Upa-Puranas

1. Adi, 2. Nrisinha, 3. Vayu, 4. Shiva Dharm, 5. Durvasa, 6. Kapila, 7. Narad, 8. Nandikeshwar, 9. Shukar, 10. Varuna, 11. Samba, 12. Kalki, 13. Maheshwar, 14. Padma, 15. Devas, 16. Parashar, 17. Marich, 18. Bhaskar.

CHAPTER IV

OF THE STUDENT'S RETURN HOME FROM STUDY, MARRIAGE AND FAMILY LIFE

वेदानधीत्य वेदौ वा वेदं वापि यथाक्रमम् । अविप्लुतब्रह्मचर्यो गृहस्थाश्रममाविशेत् ॥

THAT bachelor or maid should enter the world, whose rules of chastity have not been violated, who has properly finished the term of studentship in accordance with the teacher's wishes, and who has studied the four, three, or two Vedas, nay even one Veda, *Angas:* accessories and *Upangas*: supplements of the Vedas (*Vide* page 69). —Manu III, 3.

तं प्रतीतं स्वधर्मेण ब्रह्मदायहरं पितुः ।
स्रग्विणं तल्प आसीनमर्हयेत्प्रथमं गवा ॥

—Ib. 3. Being credited with the merit of having duly performed his duty as a pupil towards his precepter; having received the gift of the knowledge of Vedas from the guardian, father, or teacher; and being decked with laurels and seated on a chair, he should be before nuptials presented with a cow by his father, which should also be done by the father of the bride on the occasion of marriage.

गुरुणानुमतः स्नात्वा समावृत्तो यथाविधि ।
उद्वहेत द्विजो भार्यां सवर्णां लक्षणान्विताम् ॥

—Having obtained the consent of his spiritual guide, having performed ablution according to the directions of the law, he should espouse a maiden of the same class as himself, endued with marks of excellence.—Ib. 4.

असपिण्डा च या मातुरसगोत्रा च या पितुः ।
सा प्रशस्ता द्विजातीनां दारकर्मणि मैथुने ॥

—Ib. 5. The maid who is not within the sixth degree of descent from his mother, and who does not belong to the primitive family stock of his father, is eligible for marriage. The object of this distant matrimony is—

परोक्षप्रिया वै देवाः प्रत्यक्षद्विषः ।—Shatapath.

that it is an ascertained fact that the immaterial have more attraction than the material things. Thus a man's mind is drawn to the sugar-candy whose properties he has heard, but which he has not tasted. As a man ardently wishes to see an invisible object on hearing its commendable qualitities, so that girl should be selected for marriage, who has no near connection with the paternal or maternal family. The following are the advantages of marriage between parties living a far or near:—

Marriage in Distant Places

1. Their marriage does not favour the growth of love for each other, who from infancy live, sport, quarrel, love each other, know

each other's temper, virtues and vices of early life, and unlawful conduct, and who have seen each other in nude state.

2. No improvement is made in constitution from the infusion of mutual tissues by marriage between parties belonging to the same parental family of the primitive stock, as the mixture of two waters does not produce a substance of peculiar quality.

3. Marriage between men and women of different parental families and stock is best and most desirable, as the mixture of milk, sugar, ginger and the like drugs is productive of agreeableness.

4. The marriage of parties living in distant countries is attended with happiness, as health is secured by the change of climate and dietary in removal from a country where one is sick to another at a distance.

5. There is a possibility of being affected with joy and sorrow or involved in the quarrel of each other's family in the contingency of matrimony at a place close by. This is not the case with the matrimonial alliances of distant countries. On the other hand, the string of love is enlarged by marriage between parties of remote places, but not so in them who live near each other.

6. The marriage of parties living at a distance can facilitate the acquisition of objects of distant countries and assistance of their peoples, which can't be the case with the marriage of parties living in each other's vicinity.

दुहिता दुहिता दूरेहिता दोग्धेर्वा । Nirukta III, 4.

—A girl is called *Duhita*, because her marriage in a distant country proves beneficial, but not so when it takes place in adjoining countries.

7. The parents of a girl may be threatened with poverty, as they must have to give her something or other every time she comes to see them.

8. The married parties get proud from the assurance of receiving help from each other's parental family. On a slight misunderstanding arising between them, the woman will immediatly repair to her father's house. The marriage of persons of adjoining places may beget ill fame or hatred ; for, the temper of women is sensitive and mild. Such and similar are the reasons against the property of contracting the marriage of persons belonging to the same paternal stock and coming within six descents from he maternal side.

महान्त्यपि समृद्धानि गोऽजाविधनधन्यतः ।
स्त्रीसम्बन्धे दशेतानि कुलानि परिवर्जयेत् ।।

—Manu, III-o. The following ten families should be rejected for matrimonial purpose, howsoever blessed they may be with the possession of wealth, plenty, cows, goats, elephants, horses, dominions, riches, and other property.

हीनक्रियं निष्पुरुषं निश्छन्दो रोमशार्शमम् ।
क्षय्यीमयाव्यपस्मारिश्वित्रकुष्टिकुलानि च ।।

—Ib. 7. A birde or bridegroom should not be selected for marriage from those families, which perform no righteous acts,

which have no righteous persons, which have neglected the study of the Vedas, whose members have long or thick hair on the body, which are subject to hemorrhodis, phthisis, asthma, cough, epilepsy, leprosy, elephantiasis, and dyspepsia ; for, marriage transmits these diseases and defects to the families of marrying parties. Hence, the youthful boys and girls of the best families should be united in marriage.

Whom to Marry

नोद्वहेत्कपिलां कन्यां नाधिकाङ्गीं न रोगिणीम् ।
नालोमिकां नातिलोमां न वाचाटान्न पिङ्गलाम् ।। Manu, III, 8.

—A youth should not marary a girl of yellow colour, of larger size, *i.e.*, taller, broader, and stronger than himself, troubled with disease, with hair either too little or too much, garrueous, or with brown or inflamed eyes ;

नर्क्षवृक्षनदीनाम्नीं नान्त्यपर्वतनामिकाम् । नपक्ष्यहिप्रेष्यनाम्नीं न च भीषणनामिकाम् ।।

—Ib. 9. Nor one with the name of a constellation, as Ashwani (Castor and Pollux), Bharni, Rohini, Devi, Revati Bye, Chittri, and the like heavenly bodies ; of a tree, as Tulsia, Genda, Gulabi, Champa, Chameli and the like plants ; of a river, as Ganga, Yamna, and the like streams ; Chandali and the like lowcaste names ; of a mountain, as Vindhya, Himalaya, Parvati, and the like hills ; of a bird, as Kokila, Mena, and the like birds ; of a snake, as Nagi, Bhujanga, and the like serpents ; of a slave as Madho Dasi, Mira Dasi, and the like menials ; of a terrific object, as Bhim Kunvari, Chandika, Kali, and the like furies ; for these names are of disagreeable and repulsive objects.

अव्यङ्गाङ्गीं सौम्यनाम्नीं हंसवारणगामिनीम्। तनुलोमकेशदशनां मृद्वङ्गीमुद्वहेत्स्त्रियम् ।।

—He should marry a girl with sleek proportionate limbs, with agreeable name, *i.e.*, attractive, as Yashoda, Sukhada, and the like, with the gait of a swan or she elephant, with fine hair and teeth, and whose body has exquisite softness.—Manu III. 10.

Age for Marriage

Q.—What time and kind of marriage are the best ?

A.—The best time for a girl's marriage is when she is from 16 to 24 years of age, and for a youth when he is 25 to 48 years of age. The marriage of a girl of 16 and youth of 25 years is of the lowest order ; of a girl of 18 or 20 years and a youth of 30, 35, or 40 years is of the middle order ; of a maid of 24 and a bachelor of 48 years is of the best kind. That country, is happy in which this best custom of marriage, the observance of chastity, and the vigorous pursuit of knowledge exist to a great extent ; but that country sinks into misery in which there is no enforcement of chastity, no light of knowledge, and which has the custom of the marriage of infants or in early age, or of unworthy and discordant couples. For the amelioration of society depends on the perfection of chastity and acquisition of knowledge, and the deterioration of it, on their disuse and decline.

Q.—These verses are given in the Parashari and Shighrabodh:—

1. अष्टवर्षा भवेद् गौरी नववर्षा च रोहिणी ।
दशवर्षा भवेत्कन्या तत ऊर्ध्वं रजस्वला: ॥
2. माता चैव पिता तस्या ज्येष्ठो भ्राता तथैव च ।
त्रयस्ते नरकं यान्ति दृष्ट्वा कन्यां रजस्वलाम् ॥

They mean : 1. A girl is called Gowrie in her 8th, Rohni in her 9th, and Kannya (maid) in her 10th year, and Rajaswala (menstruant) after that age. 2. If she is not given away in marriage in her 10th year of age, her mother, father and elder brother go to hell on seeing her in menses.

A.—This is an authority of the Extempore Brahma Purana (God's book) :

एकक्षणा भवेद् गौरी द्विक्षणे यन्तु रोहिणी ।
त्रिक्षणा सा भवेत्कन्या तत ऊर्ध्वं रजस्वला ॥
माता पिता तथा भ्राता मातुलो भगिनी स्वसा ।
सर्वे ते नरकं यान्ति दृष्ट्वा कन्यां रजस्वलाम् ॥

It means : Brahmovach : The Lord Saith : The *kshana* is that portion of time which an atom takes to turn. Well, when a girl is born, she is called Gowrie in the first *kshana* (infinitesimal interval), Rohni in the second, Kannaya in the third, and Rajaswala in the fourth. The sight of that girl in menses sends her mother, brother, and sister, all to Hell.

Q.—These verses have no authority.

A.—Why have they no authority ? If the verses of Brahma (the creative principle of Hindu trinity) carry no authority, yours also are of no weight.

Q.—Hollo Don't you accept the authority of Parashara and Kashinath ?

A.—Bravo ! Don't you accept the authority of Brahma ? Is not Brahma greater than Parashara and Kashinath ? If you don't accept the authority of Brahma's verses, we don't admit that of Parashara and Kashinath's.

Q.—The impossibility of your verses destroys their authority ; for, a thousand infinitesimal intervals elapse in the occurance of a child's birth ; then how can its marriage take place ? Also, there is no use apparent of the performance of marriage at that time.

A.—If our verses are impossible, yours also share the same fate ; for, a girl's marriage at the age of 8 or 10 years is of no use. The best children are the fruits of the marriage of women 16 to 24 years old, when their uterus is perfectly developed and body is grown strong, and of men at 25 to 48, when their seman is matured and body is grown stout and strong. As parturition is impossible in a girl of 8 years of age, so it is absurd to call her Gowrie, Rohni and the like. If a girl is not fair, which the word, Gowrie means, but dark, it is absurd to name her Gowrie or fair. Also Gowrie is the

wife of God Mahadeva. Rohni is the wife of Baladeva. They are regarded as mothers by you people, the mythologists or believers in the Puranas. When you revere a girl as Gowrie and the like goddesses how can it be possible and righteous and lawful to marry her ? Therefore your verses and ours are both absurd and false. Just as we have composed verses in the name of Brahma by inserting "the Lord saith," so the verses in quoted by you have been written and fathered upon Parashara and other lawgivers. Therefore, it is best to reject all these so called authorities and to act in conformity to the precepts of the Vedas, which are of supreme authority in all matters. Says Manu, IX. 90—

त्रीणि वर्षाण्युदीक्षेत कुमार्यृतुमती सती ।
ऊर्ध्वं तु कालादेतस्माद्विन्देत सदृशं पतिम् ॥

—Let a damsel seek a husband equal to herself in qualifications 3 years after her menstruation. As menses occur every month, there are 36 menses in 3 years, after which marriage is proper, but not before.

काममामरणात्तिष्ठेद् गृहे कन्यर्त्तुमत्यपि ।
न चैवैनां प्रयच्छेत्तु गुणहीनाय कर्हिचित् ॥

—Ib. 89. It is better that youths and damsels remain unmarried till death than that unequals in qualification should be matched, that is, the bride and bride-groom should not be of mutully repellent qualities, tendencies, and natures. Thus, it is shown that marriage is improper before the time mentioned above or between persons of desperate characters.

How to arrange Marriage

Q.—Tell me whether the arranging of marriage should be in the hands of parents or be left to the discretion of youths and maidens.

A.—It is better that it should be in the power of the marrying parties. If the parents ever take it into their head to bring about their sons and daughters' matches, they should not be completed without their consent ; for, the marriage contracted with their mutual consent is seldom attended with displeasure and variance, and it

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Dr. Dhanwantary, the author of the Sushrut, thus forbids men and women of under age from attempting procreation :

ऊनषोडशवर्षायामप्राप्तः पञ्चविंशतिम् ।
यद्याधत्ते पुमान् गर्भं कुक्षिस्थः स विपद्यते ॥

The impregnation of a woman less than 16 years of age by a man less than 25 years of age is subject to misfortune.

जातो वा नचि रञ्जीवेज्जीवेद्वा दुर्बलेन्द्रियः ।
तस्मादत्यन्तबालायां गर्भाधानं न कारयत् ॥

If it fruits in the birth of a child, the child will not live long ; but if it lives long, it will be weak in constitution. So the conception of a minor should not be encouraged.—Sushrut, Sharirasthan, Chap. 10.

Such scriptural authorities and the observation of the laws of nature go to prove that women less than 16 years of age and men less than 25 years of age are not fit for procreation· They who go against these laws, come to grief.

brings forth splendid children. Marriage without mutual consent of the bride and bridegroom is always attended with trouble. The chief concern in marriage is of the bride and bridegroom, and not of their parents ; for, if they are pleased with each other, they become happy; but if not pleased, they suffer trouble.

Happy Home

सन्तुष्टो भार्यया भर्त्ता भर्त्रा भार्य्या तथैव च।
यस्मिन्नेव कुले नित्यं कल्याणं तत्र वै ध्रुवम् ॥

—M. III, 60. Happiness, fortune, and fame dwell in that family in which the wife is ever contented with the husband, and *vice versa*; and misery, poverty, and reproach overtake that family in which discord and quarrel reign. Therefore, the custom of a woman's choosing her husband (*swayamvara*), which has been in vogue in Aryavarta from time immemorial, is best calculated to meet the end of matrimony. When a man and a woman wish to marry, they should look to the propriety of each other's qualifications in respect of knowledge, modesty, manners, beauty, age, vigour, family, stature, and other merits. There is no happiness found in marriage so long as there is no harmony in the character of the marrying parties. Also, no happiness is obtained from early marriage. Says the Veda :—

Vedas on Marriage Age

युवा सुवासाः परिवीत आगात्स उ श्रेयान् भवति जायमानः।
तं धीरासः कवय उन्नयन्ति स्वाध्यो मनसा देवयन्तः ॥ Rig. III, Viit. 4.

—Verily, that youth becomes glorious and beneficial to the people at large, who is sanctified in all respects and invested with the sacred thread, who has observed the vow of chastity and acquired soard knowledge and moral training, who being well dressed enters the family life after attaining majority and who has acquired a merit in knowledge and reputation as a scholar, learned men with through experience, zeal for the promotion of knowledge on scientific lines, and preservance, raise him to respectable social rank. But those men and women who without observing the rule of chastity and without acquiring knowledge and proficiency in the best moral culture, marry in early age, are spoiled and ruined; and they, fail to secure in honourable position among learned persons.

आ धेनवो धुनयन्तामशिश्वीः शबर्दुघाः शशया अप्रदुग्धाः।
नव्यानव्या युवतयो भवन्तीर्महद्देवानामसुरत्वमेकम् ॥ Rig. III, Lv, 16.

—Like the cows not milked by anybody, let those perfectly youthful women undertake the responsibility of maternity, who have passed infancy, who are able to accomplish all human works in the best way possible, who have passed girlhood or immaturity, who have attained perfect youth and acquired sound moral training, who drive intellectual pleasure from the teaching of the great scriptures of wisdom written by eminent scholars noted for success in their vow of studentship and observance of its rules, and who have married youthful husbands.

Caution

Women should in their early life never think of going to men; for, their pure conduct, namely, maidenship in the prime of life, is a source of joy both here and hereafter. But marriage before puberty ruins the constitution of women more then that of men.

Adult Marriage

Men and women should ever live like those who are ready and very energetic in full prime of youth and able to beget children and marry youthful and beautiful women, as they live 100 years or ev.n more with joy and are blessed with children and grand children. Let them each say :

पूर्वीरहं शरदः शश्रमाणा दोषा वस्तोरुषसो जरयन्तीः । Rig. I.
सिनाति श्रियं जरिमा तनूनामप्यू नु पत्नीर्वृषणो जगम्युः ॥ Clxxix 1.

"I shall marry after having attained full growth and vigour of mind and body, and acquired perfect knowledge and moral training in accordance with rules of studentship, so as to obtain good old age when days and nights mar the beauty and weaken the strength of the body by pushing it on to decline of life just as they deprive previous autmuns and fading twilights of their charm." A contrary course being opposed to the commandment of the Vedas, does not make marriage happy.

This country of Aryavarta ever enjoyed prosperity and progress so long as all the sages, philosophers, princes, emperors, and people acquired knowledge during the time of their vow of bachelorship and observed the custom of marriage in which a maid selected her husband (*Swayamvara* : self-choice). But when the acquisition of knowledge during studentship ceased to be and the contraction of marriage became the duty of parents, national degenracy and physical deterioration set in, and it has been since coming down gradually and steadily all over the country. Hence, the evil customs of early marriage should be given up by the sensible good people, who should adopt the aforesaid custom of marriage, in which a maid selected her husband (*Swayamvara*). It should be done in the class to which the marrying parties belong. The determination of classes should be based upon the principles of similarity in qualifications, habits, and tempers.

Caste by Merit

Q.—As a Brahmin is one whose parents are Brahmins, can the children of persons of other castes than Brahmin be Brahmins ?

A.—Yes, there have been many, there are many now, and there will be many in the future. Thus, for instance, the Chhandogya Upnishat represents St. Jabal of unknown parentage, the Mahabharta St. Vishwamitra of the Kshatriya caste, and St. Matanga of the Chandal or low caste, as becoming Brahmins. At present he deserves to be a Brahmin who has acquired the best knowledge and character, and an ignorant person is fit to be classed as a Shudra or with the servant class. This natural classification will hold good in future.

Q.—Well, how can the body, produced from the substance of the ova and sperms of one class of people, be changed into another?

A.—A Brahmin body is not produced from the union of ova and sperms. But, on the contrary, a person becomes Brahmin by virtue of righteousness. Says Manu. 11. 28,—

स्वाध्यायेन जपैर्होमैस्त्रैविद्येनेज्यया सुतैः ।
महायज्ञैश्च यज्ञैश्च ब्राह्मीयं क्रियते तनुः ॥

The meaning of this verse has been given before. But it is again given here. This body is made Brahmin by studying and teaching, by thinking and putting others in the way of thinking, by making offerings to fire, by studying all the Vedas with their meaning, purport, application, context, pronounciation, intonation, by sacrificing on the full moon and on other occasions according to the process described above, by getting children righteously, by performing the five great duties above mentioned—prayer, oblation to fire, service of parents, maintenance of the disabled and fallen people and lower animals, and hospitality, —by special offerings to fire and performing other sacrifices, by keeping the company of the learned and honouring them, by speaking the truth, by doing good to others and other virtous acts, by acquiring proficiency in all arts and industries, by ceasing to do evil, and by trying to do good.

Q.—Don't you believe what this verse says?

A.—Yes ; we do.

Q.—Why do you then belive that the division of castes is founded on the people's birth resulting from female ova fecundated by male sperms?

A.—It is not I that alone believe so, but many people have believed so from time out of mind.

Q.—Do you discard ancient hereditary beliefs?

A.—No ; but we don't accept your wrong sense, and so we repudiate it.

Q.—What is the proof that our sense is wrong and yours right?

A.—The proof is the very statement, that you believe the customs prevalent for five or six generations to be the usage of antiquity, while we believe the Vedas and the established rules from the beginning of the creation up to the present to be the authority of antiquity. See, it is often observed that a father is virtuous while his son is wicked ; a virtuous son has a vicious father, sometimes both a man and his son are virtuous or vicious. Hence, you are in the wrong and in delusion. See what Manu says,

येनास्य पितरो याता येन याता पितामहाः ।
तेन यायात्सतां मार्गं तेन गच्छन्न रिष्यते ॥

—IV. 178. Persons should go by the way their fathers and forefathers have gone by ; but they must walk in the path of the good fathers and forefathers alone but never in the path of the vicious fathers and forefathers. For, there is no sin or suffering by going the way gone by righteous persons. Do you or do you not believe it?

Q.—Yes ; we do.

A.—See, what has been revealed by God in the Vedas is eternal ; but what is opposed to it, can not be permanent. Should not all the people believe so ?

Q.—Most certainly.

A.—Ask them who do not so believe if a person, who is rich and whose father is poor, should throw away his riches out of his pride in his father's poverty. Should a man whose father is blind, put out his eyes ? Shall a person whose father is vicious, do evil alone ?

Q.—No, never, never. But, on the contrary, persons must necessarily cease to do evil and try to do what good is seen in the actions of people.

A.—Ask him who holds that the division of castes is made from the union of male and female energies, and not from personal qualities, and deeds, why he does not call that Brahmin, a Brahmin who abandoning his caste joins a low or unclean caste, or turns a Christian or Mohomedan. Certainly he will say that he is not called a Brahmin, as he has ceased to do the duties of a Brahmin. It is also proved thereform that those Brahmins and the other classes who do good works, should be regarded as such ; and those low caste people who possess good character, habits, and nature, should be considered as of higher castes ; and if the persons of higher castes commit sin and do deeds of low people, they should be classed with the low.

Q.—Here is the 11th verse of the 31st chapter of the Yajurveda :—

ब्राह्मणोऽस्य मुखमासीद् बाहू राजन्यः कृतः ।
उरू तदस्य यद्वैश्यः पद्भ्याँशूद्रोऽअजायत ॥

It means : The Brahmin is born from the mouth of God, the Kshatriya from his arms, the Vaishya from his thighs, and the Shudra from his feet. Just as the mouth can not become the arms and other limbs, or *vice versa,* so the Brahmin cannot change into the Kshtriya and other classes, nor do the latter into the former.

A.—The meaning of the verse which you make out, is not correct; for, the phrase "formless and all-pervading supreme spirit" is to be supplied from the previous context in interpreting it. When God is formless, he cannot have the mouth and other parts of the body. If he has a mouth and other organs,he cannot be all-pervading. If he is not omnipresent, he cannot be omnipotent, the creator, upholder, and destroyer of the world, the judge of the good and evil deeds of souls, omniscient spirit, immortal, or the possessor of such other attributes. Hence, the verse means that he who like the mouth in the body of man is the best and most prominent of all in the creation of the all-pervading God, is a Brahmin; he who has more strength than others, is a Kshatriya; for, the Shatpath says the word *bahu* means vigour and energy; he who travels as if in virtue of the strength of his thighs, which form the part of the body below the loins and above the knees, in his country or goes to foreign countries and trades there in all commodities, is a Vaishya; and he who is ignorant and possesses qualities allied to ignorance which is like the feet

or low parts of the body, is a Shudra. At another place the Shatpath interprets this verse in the same sense. Thus, for instance,

'यस्मादेते मुख्यास्तस्मान्मुखतो ह्यसृज्यन्त' इत्यादि ।

speaking of the Brahmins, it says that as they are the chief members of society, they are said to be born of God's mouth. Such is the intelligent interpretation of the Vedic verse. In plain words, just as the mouth is the best of all organs, so are the Brahmins considered to be the best in the human kind in virtue of their perfect knowledge and excellent character, habits, and nature Since the divine formlessness and immateriality can have no material distinctions of the mouth and other organs of the human body, the production of the Brahmins from God's mouth is impossible. It is like the marriage of the son of barren woman. Also, if the Branmins and other classes had been born of the mouth and other organs, their forms would have been like those organs, as the qualities of a material cause are reproduced in its effect. Their bodies should have been round and hollow like the mouth, those of the Kshatriyas like the arms, those of the Vaishyas like the thighs, and those of the Shudras like the feet. But they are not so. What will you say if anybody tells you that those might be called Brahmins and other castes, who were born of the mouth and other organs; but you cannot be called by those names, as you are born of woman's womb just like all other people. Not being born of God's mouth your pride in being called the Brahmins and so forth is vain and all shame. Hence, the interpretation you put upon the verse, is absurd, but ours is quite correct. It is also supported by what Manu says, X 65,—

शूद्रो ब्राह्मणतामेति ब्राह्मणश्चैति शूद्रताम् ।
क्षत्रियाज्जातमेवन्तु विद्याद्वैश्यात्तथैव च ॥

—If a person born of a Shudra or low caste family possesses the virtues, habits and tendencies of the Brahmins, Kshatriyas, and Vaishyas, he should be classed with them according to his merits. In like manner, if a person born of a Brahmin, Kshatriya or Vaishya's family, possesses the merits, habits and nature like those of a Shudra, he should sink to the level of the Shudras. Also, a person coming from the family of the Kshatriyas and Vaishyas and possessing the qualifications of the Brahmins and Shudras, is classed with them respectively according to his virtues. In short, the men and women of the four orders should be classed with those orders whose qualifications they possess.

1. धर्मचर्य्यया जघन्यो वर्णः पूर्वं पूर्वं वर्णमापद्यते जातिपरिवृत्तौ ॥
2. अधर्मचर्य्यया पूर्वो वर्णो जघन्यं जघन्यं वर्णमापद्यते जातिपरिवृत्तौ ॥

—These are aphorisms of the Apasthamba. They mean that 1. righteous conduct exalts a man of the lower to the higher order, and he should be regarded to be a member of that order for which he is fit. In the same manner, 2 unrighteous conduct degrades a man to a lower order, and he is to be considered as such. As men sink to lower orders in virtue of unrighteousness, so are women classed according to their merits or demerits. Thus these scriptural authorities go to prove that it is the only course which makes persons attain

the moral standard of character, behaviour, and nature, and preserves their purity of race; that is to say, there will be no person like a Kshatriyas, Vaishya or Shudra among the Brahmins; also the orders of the Kshatriyas, Vaishyas and Shudras will maintain their respective excellence of race. There will be no bastards in any class. This course will bring no censure or charge of unfitness to any class.

Q.—Who will serve that man and his wife in old age, whose only son or daughter is put in a different order? There is a danger of their family being extinct. What is to be done in such a case?

A.—No one will lose the services of his children or have his family come to an end; for, he will be given other children that are of his order in place of his own by the order of the Educational and Administrative Councils. Hence there will be no disorder. This classification of social orders according to the degree of excellence and aptitude should be determined and established at the age of 16 in the case of girls and at 25 in that of boys by a decisive test Also, their marriages should be in their respective classes, *i.e.*, a Brahmin should marry a woman of the Brahmin order, a Kshtriya, of the Kshtriya, a Vaishya, of the Vaishya, and a Shudra, of the Shudra. In this way the people will be able to do their respective duties and live in love and peace as husband and wife among themselves in society.

Duties of 4 Orders

The following are the characteristics and duties of the four orders :—

Duties of Priests

अध्यापनमध्ययनं यजनं याजनं तथा ।
दानं प्रतिग्रहश्चैव ब्राह्मणानामकल्पयत् ॥

—Manu 1, 88. The six duties of a Brahmana are 1. studying, 2. teaching, 3. sacrificing, 4. ministering at sacrifices, 5. giving and 6. receiving alms. But, receiving gifts is a low work according to Manu. : प्रतिग्रहः प्रत्यवरः ।

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।
ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥

—Gita. The fifteen characteristics which must be possessed and the duties which must be done by persons belonging to the Brahminical order are—7. *shama* : contentment, not even to entertain in the mind the thought of doing evil, and not to allow desire to run wild in unrighteous works, 8. *dama* restraing the senses of hearing, seeing and other powers from indulging in unrighteous actions and employing them in righteous deeds; 9. *tapa* : penance, to be firm in continence, to keep the senses under control, to practise virtue at all times; 10. *shoucha* : purity, says Manu, V. 109,—

अद्भिर्गात्राणि शुध्यन्ति मनः सत्येन शुध्यति ।
विद्यातपोभ्यां भूतात्मा बुद्धिर्ज्ञानेन शुध्यति ॥

The exterior of the body is cleaned by water, the will is purified by the practice of truth, the vital spirit by knowledge and devotion,

and the understanding by wisdom and philosophy : *i.e.*, to keep one's self free from the internal vices of like and dislike and others and from the external impurities,—in other words, one is certainly purified by the distinction of virtue and vice and the consequent of truth and rejection of falsehood ; 11. *kshanti* : forbearance, to have a firm faith in religion after rising above praise and dispraise, pleasure and pain, heat and cold, hunger and thirst, profit and loss, honour and shame, joy and sorrow, and other opposites ; 12. *arjava* : honesty, to cherish tenderness, humility, simplicity, good nature, and to give up crookedness, and other sinister motives ; 13. *jnana* : the acquisition of knowledge by the study of the Vedas and other scriptures with their accessories and supplements, the acquirement of power to teach them, the attainment of discrimination, the determination, the determination of truth, the right knowledge of things as they are, that is, to know and believe an inanimate object to be an inanimate object, and an animate object to be an animate object, 14. *vijnana* : a special knowledge of all things from the earth upward to God and the right application of that knowledge ; 15. *Astikta* : faith, never to turn the back upon and talk ill of the Veda, God, salvation, transmigration, religion, knowledge, good company, the service of the mother, father and guest.

Duties of Warriors

प्रजानां रक्षणं दानमिज्याध्ययनमेव च । विषयेष्वप्रसक्तिश्च क्षत्रियस्य समासतः ।
शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् । दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ।।

The duties and characteristics of the Kshatriyas are 1. *rakshana* : to protect the people with justice, *i.e.*, without any kind of partiality, to honour the good, to reprehend the wicked, and to support all in every way possible ; 2. *dana*, to spend money and other valuable means in promoting the cause of knowledge and religion and in the service of the deserving ; 3. *ijya* : to offer oblations to fire and to perform other sacraments : 4. *adhyayana* : to read the Vadas and other authentic scriptures, and to keep the health of the mind and body at all times by the controlment of the senses and abstinence from the allurements of sensuousness ; 5. *shourya* : to have no fear in fighting single handed with hundreds and thousands ; 6. *teja* : to be always dignified or above meanness, brave and bold ; 7. *dhriti* : to be patient and persevering ; 8. *dakshya* : to be expert in all the affairs of the king and the people and in law and philosophy ; 9. *yudhya* : never to skulk away or desert the ranks in the time of battle, but to be firm and fearless in it, that is, to fight in such a manner as to make sure of victory and to save his life, and if need be, to retire apparently from before the enemy or to use some other tactics to snatch a victory from him : 10. *dana* : to be charitable ; 11. *Ishwara bhava* : to behave towards all with due respects without any partiality, to make gifts after discrimination, to redeam promise, and never to break it. Such are the eleven duties and essentials of the Kshatriyas.—M. I, 89 and Gita.

Duties of Merchants

पशूनां रक्षणं दानमिज्याध्ययनमेव च ।
वाणिक्पथं कुसीदं च वैश्यस्य कृषिमेव च ।।

—Manu, 1, 90. The duties and qualifications of the Vaishya are 1 *pashu raksha* : to tend and bread kine and other cattle ; 2. *dana* : to spend money and other means in promoting the cause of knowledge and religion and in helping others in the same cause ; 3. *ijya* : to make oblations to fire and observe other sacraments ; 4. *adhyayana*, to study the Vedas and other scriptures ; 5. *vanik patha* : to follow all kinds of trade ; 6. *kuseed* - to invest money on interest @ 4, 6, 8, 12, 16, or 20 annas per centum, but not more, and never to receive interest more than the capital, that is, if one rupee be invested, one should not receive more that 2 rupees for the amount even in 100 years nor should he give more than that : and 7. *krishi* : to till the ground.

Duties of Servants

एकमेव तु शूद्रस्य प्रभुः कर्म समादिशत् । एतेषामेव वर्णानां शुश्रूषामनसूयया ॥

—Manu 1, 91 The only duty assigned to the Shudra as well as his distinctive character is that he should properly serve the Brahmanas, Kshtriyas and Vaishyas, shunning slander, envy, pride and other bad habits. Thus the characteristics and duties of the social orders have been succinctly described. All people enjoy prosperity by the enforcement of the rule, that they should be given the rights and privileges of those orders to which they are entitled by their respective merits and qualifications. For, the upper classes will be afraid lest their children becoming ignorant and contracting other evils should be classed with the Shudras, and their descendants themselves will be ever on their guard against their sinking to the level of the Shudras in case of their not acquiring knowledge and the qualifications of their orders. Also, the lower classes will be encouraged in aspiring for elevation to the ranks of the upper classes.

The Brahmanas should be invested with the powers of spreading and maintaining education and religion ; for being proficient in knowledge and religion, they can very well discharge that duty. The delegation of the power of government to the Kshatriyas does not result in harm to the country or produce any of kind disturbance in peace thereof. The Vaishyas are the proper persons to have the care of the live stock of the country : for, they can satisfactorily accomplish this work. The Shudra is assigned the duty of service, because being illiterate and ignorant he cannot do any work requiring intelligence and educational qualifications. But he can do all works of physical and manual labour. Thus it is the duty of the king and other civilised persons to enforce the rule of duty where by individuals are assorted into classes according to their merits.

Kinds of Marriage

ब्राह्मो दैवस्तथैवार्षः प्राजापत्यस्तथाऽसुरः ।
गान्धर्वो राक्षसश्चैव पैशाश्चाष्टमोऽधमः ॥

—M. III, 21. There are eight kinds of marriage, *viz*., 1. Brahma, 2. Dava, 3. Arsha, 4. Prajapataya, 5. Asur, 6. Gandharv, 7. Raksnasa and 8. Paishacha. Their definitions are : When a youth and maid,

having proparly observed the rules of studentship and acquired upto-date knowledge, are righteous and well behaved, and chose to be united in marriage by each other's consent, their marriage is called the Brahma. The Daiva form of marriage is one in which the bride decked in gay attire is given to the bridegroom officiating as a priest at a great sacrifice. The form of marriage in which something is received from the bridegroom, is called the Arsha. The marriage of a couple done to promote the interests of religion is called the Prajapatya. When the bride and bridegroom marry in consideration of a gift by either, the marriage is named the Asura. The reciprocal connection of a youth and a damsel by some cause with mutual desire, and without nuptial rules and proper time is called the Gandharva marriage. The seizure of a damsel by force in fight by surprise or deceipt, is called the Rakhsa. Forcibly embracing a maiden sleeping flushed with strong liquor or other intoxicants or mad, is called the Paishach marriage. Of all these forms of nuptials, the Brahma marriage is the best, the Daiva middling, and the Arsha, Asura and Gandharva bad, and the Rakshasa is base, and the Paishcha is very sinful.

Commendable Form of Marriage

Hence, to check evil, it should be an established rule, that the bride and bridegroom should not be allowed to meet in secret before marriage; for, the secret meeting of women and man in prime of youth is fraught with the danger of scandal. But when the time of the marriage of youths and damsels approaches, that is to say, when it is a year or six months to the completion of the terms of studentship and of the course of educational training, the likenesses or photographs of the bachelors should be sent to the schoolmistresses of girls' schools, and those of the maids to the schoolmasters of boys' schools. The couples for marriage being selected, their biographies from birth upto-date should be obtained for comparing their merits, habits, and tempers When their characters harmonies with each other the photographs and memoirs of the couples to be matched should be handed over to the marrying parties with the request, that they should inform their masters and mistresses of their intention. When the marriageable parties have come to the determination to be united in wedlock they should be simultaneously sent home from their respective schools. If they want to marry before their teachers, their marriage should be celebrated there and then. If not, it is better to hold their marriage at the house of the girl's parents. When the youth and the maiden are brought together face to face, the teachers the girl's parents should have themselves hold conversation or discussion on some subject between them in the presence of a number of good people. If they have to ask each other of some private matter, they should put it down on paper before the assembly and place it in each other's hand asking questions if needed.

Time of Nuptial Celebration

When they earnestly desire to marry, their elders should make the best arrangement for their diet, so that their bodies which are

emaciated by the rigor and austerity of the prosecution of study and the rules of studentship, should in a few days grow strong and vigorous as the digits of the moon in a fortnight. Afterwards when the maiden gets her monthly course and takes her bath after the menses, a canopy over an altar should be erected and oblations of fire made of many fragrant and medicinal drugs and clarified butter and other substances. Learned men and women of their acquaintance should be invited and treated with due respect. When the day of the consummation of marriage is fixed, the nuptial ceremony of the clasping of hands should be held at dead of night or at 10 p.m. according to the directions of the *Sanscar Vidhi* and on the completion of the marriage rites the happy couple should retire to bed in their private chamber. In sexual congress they should follow the instructions of sexuology, the man to fecundate the oviary with the semen and the woman to attract and retain it. They should not waste the energy developed in previous celibacy as far as they can; for, the child begotten of their semen and hymen or ova, possesses the best and most excellent physique. At the time of the emission of semen virile into the uterus, the man and woman should both be motionless, their bodies being straight, nose to nose, and eyes to eyes, with minds filled with great joy. They should not move : the man should relax his body, and the woman should draw up outbreath at the time of receiving the seed, contract the vagina to draw up the semen to retain it in the womb. Afterwards both should take a bath in pure water. A learned woman comes to know her pregnancy at the end of cohabitation; but the non-occurrence of menses at the end of a month indicates it to all.

Conduct in Pregnancy

After bath they both should satisfactorily drink milk in which ginger, saffron; myrrh or *asagndha*, cardamom, and *salam misri* are mixed by boiling and cooled for the occasion, and then go to sleep on separate beds. This method should be followed whenever conception is desirable. When the non-recurrence of the menses after a month indicates the existence of pregnancy, the man and wife should thenceforward refrain from sexual indulgence for the period of a year; for, it gives a better child, and the next child will also be as good as the first. The neglect of this advice wastes energy and tends to lesson the terms of their life, giving rise to many kinds of dieases to both. But they should live in perfect love in their talk and affairs, should always breathe the spirit of mutual concord and abiding friendship. The man should keep his semen from running to waste, and the woman should protect the foetus from any kind of injury. Their diet and dress should be unstimulating and unexciting so that the man may not lose his manhood in nocturnal omissions and the woman's period of gestation may be favourable to the body of the unborn child, attaining excellent constitution, beauty, health, vigour and valour, and may result in safe delivery at the end of 10 months from conception. Special care should be taken of the foetus from the 4th month of pregnancy, and still further care is required from the 8th month.

Food in Pregnancy

A pregnant woman should in no case use such things in her dietary as are purgative, unoleaginous, intoxicative, injurious to the soundness of the intellect and vigour of the body. On the contrary she should take food and drink made of clarified butter, milk, nice rice, wheat, fruit, legume, pulse, pease, and other frainaceous edibles. Rational precautions should be taken against disagreeable local and climatic circumstances.

Birth Rites

Two ceremonial rites are to be performed according to the directions of the ritualistic code, namely. (1) the sacrament of the certainty of pregnancy called the Punsavana, in the 4th month, and (2) that of the development of the foetus in the 8th month. After labour and delievery and during confinement very great care should be taken of the health of the mother and the new born babe. Before birth the decoction of ginger or the great preparation of ginger—*shunthipak* or *soubhagya shunthipak*—should be ready. After delivery and the riddance of afterbirth the mother and the child should be bathed in fragrant tepid water warmed beforehand. Then the severance of the umolical cord should be made by means of a soft thread tied at 4 fingrers from the root of the navel. It should be so tied that not a single drop of the blood may be lost. Then the room of delivery should be cleaned and the oblations of fragrant and medicinal drugs, clarified butter and nutrients made to fire within doors. After the offerings the father of the child should whisper in its ear : *Vedosi* : thy name is Veda, and writing the syllable Aum (God's name) with a golden stylus and the mixture of clarified butter and pure honey on its tongue, allow it to lick with these medicines. Then the child should be left to the care of the mother. If she likes, she may suckle the baby. If there be no sufficient secretion of milk in her breast, a wet nurse may be employed after a careful examination of her breast. The mother and the child should be removed to another department of the house or a well ventilated place in pure air, where offerings of odourified butter to fire should be made morning and evening. For six days the child should suck the milk of its mother's breast, and the mother should take the best food possible of many kinds agreeable to the state of her health, and get the vagina healed and the womb contracted to their original state. On the 6th day after partition the woman should come out of confinement and engage a wet nurse to suckle the baby. She should be given good food and drink to take, and she should suckle and nurse the child. But the mother should by all her means keep the eye upon the child. No kind of impropriety and irregularity should be permitted in bringing up the child. To prevent the secretion of milk, some medicinal application should be made on the nipples which may effect its purpose without any harm. She should regulate her diet with regard to this object in view. Henceforward the sacraments of christening or nomination and other rites should be performed according to the instructions laid down in the ritual code, called the Sanskar Vidhi, at their proper time. When the women again gets monthly course, the same course of sacramental

observances and medical methods should be adopted in connection with conception and parturition.

ऋतुकालाभिगामी स्यात्स्वदारनिरतः सदा ।
ब्रह्मचार्य्येव भवति यत्र तत्राश्रमे वसन् ॥

—That house-holder is like a bachelor who approaches his wife in the season of women, and is satisfied with her alone, avoiding conjugal intercourse on forbidden nights.—Manu, III,50.

Mutual Love

सन्तुष्टो भार्यया भर्त्ता भर्त्रा भार्या तथैव च ।
यस्मिन्नेव कुले नित्यं कल्याणं तत्र वै ध्रुवम् ॥

—All blessings and fortune dwell permanantly in that family where a man is well contented with his wife and a woman with her husband. Wretchedness and indignance establish themselves where strife exists between a man and his wife—Manu, III,60.

यदि हि स्त्री न रोचेत पुमांसन्न प्रमोदयेत् ।
अप्रमोदात्पुनः पुंसः प्रजनं न प्रवर्त्तते ॥

—When a woman does not love her husband, nor does she exhilarate him, he feels no desire for conjugal embrace from want of hilarity.—Ib. 61.

स्त्रियां तु रोचमानायां सर्वं तद्रोचते कुलम् ।
तस्यां त्वरोचमानायां सर्वमेव न रोचते ॥

Since the happiness of a family depends upon the satisfaction of the mistress of the house, her dissatisfaction is the source of unhappiness and trouble to all concerned.—Manu, III,62.

Treatment of Women

पितृभिर्भ्रातृभिश्चैताः पतिभिर्देवरैस्तथा ।
पूज्या भूषयितव्याश्च बहुकल्याणमीप्सुभिः ॥

—Women should be honoured and adorned with apparel and jewels by their fathers, brothers, husbands, and the brothers of their husbands, if they seek abundant prosperity.Manu, III,55.

यत्र नार्य्यस्तु पूज्यन्ते रमन्ते तत्र देवताः ।
यत्रैतास्तु न पूज्यन्ते सर्वास्तत्राऽफलाः क्रियाः ।

—Being endured with learning, the men of house where women are honoured, are called gods and live in happiness at home. But the religious acts of the family where women are not honoured, become fruitless.—Ib. 56.

शोचन्ति जामयो यत्र विनश्यत्याशु तत्कुलम् ।
न शोचन्ति तु यत्रैता वर्द्धते तद्धि सर्वदा ॥

That family soon goes to rack and ruin where women are sad and miserable. That family enjoys perpetual prosperity where women are filled with joy, alecrity and delight.—Manu, III,57.

तस्मादेताः सदा पूज्या भूषणाच्छादनाशनैः ।
भूतिकामैर्नरैर्नित्यं सत्कारेषूत्सवेषु च ॥

—Ib. 50. Therefore, men desirous of wealth should ever honour women and supply them with jewels, garments, viands and other requisties on the occasions of festivals and jubilies. It should always be borne in mind that the word *pujya* means honour. Also whenever they have occassion to meet or to part with whether in day or at night, they should bid "*nameste*: salutation to thee" to each other with affection and cordiality.

सदा प्रहृष्टया भाव्यं गृहकार्येषु दक्षया ।
सुसंस्कृतोपस्करया व्यये चामुक्तहस्तया ॥

—M.V. 150. A woman should be very cheerful in temper, dexterous in the management of the house, take greater care of all things of the household, be not too liberal in expense, and keeping the house clean and in order, *i.e.*, observe propriety in expenditure, and cook all articles of food so pure and nice as to serve the purpose of medicines in keeping the mind and body immune to disease. She should keep a proper account. She should exact sufficient work from domestics and menials, and suffer no work of the house to be spoiled.

स्त्रियो रत्नान्यथो विद्या सत्यं शौचं सुभाषितम् ।
विविधानि च शिल्पानि समादेयानि सर्वतः ॥

—Good women, all kinds of gems, knowledge, truth, purity, gentle speech ; and all sorts of arts and industries, should be selected from all countries and nations.—Manu, II, 240.

Eternal Rule of Speaking Truth

1. सत्यं ब्रूयात् प्रियं ब्रूयान्न ब्रूयात् सत्यमप्रियम् ।
प्रियं च नानृतं ब्रूयादेष धर्मः सनातनः ॥
2. भद्रं भद्रमिति ब्रूयाद्भद्रमित्येव वा वदेत् ।
शुष्कवैरं विवादं च न कुर्यात् केनचित्सह ॥

—1. It is a primeval rule always to speak the pleasing truth beneficial to others, but never the unpleased truth, such as to call a monocular one-eyed. Never speak falsehood to please others. 2. Always speak well, that is, use expressions beneficial to all. Dry or groundless enmity and altercation with any body should never be maintained. What is beneficial for others, though disagreeable to them, should be told out.—Manu IV, 138, 139.

पुरुषा बहवो राजन् सततं प्रियवादिनः ।
अप्रियस्य तु पथ्यस्य वक्ता श्रोता च दुर्लभः ॥

—Vidur Niti, Udyoga Parva, Mahabharat.

O Dhritrashtra, there are many flatterers in the world who always speak the agreeable to please others ; but he is rare who speaks or hears what appears to be disagreeable to hear and yet beneficial in effect. For, it is proper for good people to point others' defects in their face, to listen quietly to their own defects, and always

to extol the virtues of others in their absence. It is the habit of the wicked to talk of his virtues in the face of a man and to expose his vices in his back. A man can never get rid of his vices and acquire virtues so long as he does not tell his short-comings to others. One should never defame or talk ill of anybody. Praise and dispraise are thus defined :—

गुणेषु दोषारोपणमसूया अर्थात् दोषेषु गुणारोपणमप्यसूया ।
गुणेषु गुणारोपणं दोषेषु दोषारोपणं च स्तुतिः ॥

—Dispraise is to represent the virtues of others as vices, and *vice-versa*. Praise is to point out virtues as virtues and vices as vices. In plain words, the speaking of falsehood, is called detraction or dispraise, and the speaking of truth is called praise or eulogy.

1. बुद्धिवृद्धिकराण्याशु धन्यानि च हितानि च ।
नित्यं शास्त्राण्यवेक्षेत निगमांश्चैव वैदिकान् ॥

2. यथा यथा हि पुरुषः शास्त्रं समधिगच्छति ।
तथा तथा विजानाति विज्ञानं चास्य रोचते ॥

1.—Persons should always read and expound the Veda and philosphy, which soon improve the intellect, wealth, and welfare. Both women and men should daily ponder over them and teach what they have studied during their academical career. 2. For, a person's stock of knowledge improves and his fondness for it increases so far as he properly learns the system of that kind of literature.—Manu IV, 91, 20.

Five Great Duties or Sacraments

1. ऋषियज्ञं देवयज्ञं भूतयज्ञं च सर्वदा ।
नृयज्ञं पितृयज्ञं च यथाशक्ति न हापयेत् ।*

2. अध्यापनं ब्रह्मयज्ञः पितृयज्ञश्च तर्प्पणम् ।
होमो दैवो बलिर्भौतो नृयज्ञोऽतिथिपूजनम् ॥

3. स्वाध्यायेनार्चयेदृषीन् होमैर्देवान् यथाविधि ।
पितृन् श्राद्धैश्च नृनन्नैर्भूतानि बलिकर्मणा ॥

Two sacraments have been mentioned in describing the first order or studentship, namely. 1. *Rishi Yajana*--the reading and teaching of the Veda and other scriptures, meditation and prayer, and

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*1. Duty to sages, to nature, to animals, to guests, and to parents, let a man constantly do to the best of his power.—Manu, IV, 21.

2. Teaching and studying the Veda is the duty to the sages, supplying food and water to them, the duty to parents; oblations to fire, the duty to nature; giving rice or other food to living creatures, the duty to animals; receiving guests with honour, the duty to guests.—Mann. II, 70

3. Let him honour the sages by studying the Veda; purify air and water by oblations to fire ordained by law; honour the parents by pious service; guests by supplying them with food; and animals by gifts to all animated creatures.—Manu, III, 81—T.

the practice of introspection of Yoga ; 2. *Deva Yajna*—the company of sages, their service, purity, acquirement of angelic and holy qualities, charity, the pursuit of knowledge. These two duties should be done morning and evening.

सायंसायं गृहपतिर्नो अग्निः प्रातःप्रातः सौमनसस्य दाता ।
प्रातः प्रातर्गृहपतिर्नो अग्निः सायं सायं सौमनसस्य दाता ।।

—The drugs offered to fire at evening to purify the air, prove beneficial upto the next morning. Those offered in the morning to fire they prove beneficial by purifying the air upto evening. Atharva, K, 19, An. 7, M. 3, 4.

तस्मादहोरात्रस्य संयोगे ब्राह्मणः सन्ध्यामुपासीत ।
उद्यन्तमस्तं यान्तमादित्यमभिध्यायन् ।।—Shadvinsh Brah. Pr.4, Kh. 5.

—Therefore meditation on God and oblation to fire must be done at the. union of day and night, that is, the time of sunrise and sunset.

न तिष्ठति तु यः पूर्वां नोपास्ते यस्तु पश्चिमाम् ।
स शूद्रवद्बहिष्कार्यः सर्वस्माद् द्विजकर्मणः ।।

—He who does not do these two religious duties either in the morning or at evening, should be precluded by good people from all the observances of the twice-born classes; that is, he should be regarded as a low caste or Shudra.—Manu, II, 103.

Q.—Why should meditation be not done thrice a day ?

A.—There is no chronical union at three times. The union of the light and darkness take place twice only—at morning and evening. Why should he who disregarding this fact believes in the 3rd union at mid-day, not do his meditation and prayer at mid-night ? Why should he who prays at mid-night, not pray at every *prahar*, *ghari*, *pala* and *kshana*[2] when there is as much union of time as at mid-day ? If a man wishes to do so it cannot be done. Also, there is not authority of any authentic scripture for praying at mid-day. Therefore it is proper to do meditation and fire sacrifice twice a day only, *viz.*, at morning and evening ; but not on the third time. The three divisions of time are made with reference to present, past and future, but not with reference to worship.

Duties to Parents

3. The third sacrament is the *Pitri Yajna* which consist in serving the learned, sages, students, teachers, father, mother, and other elderly scholars, and eminent spiritualists or clairvoyants. This duty of elders' service is of two kinds namely. 1. Shraddha and, 2. Tarpana,—food offering and water offering,

The Shraddha is derived from *shrat*, which is another name for truth.

श्रत्सत्यं दधाति यया क्रियया सा श्रद्धा, श्रद्धया यत् क्रियते तच्छ्राद्धम् ।।

—The disposition for the acceptance of truth is called the

***Prahar=3 hours, Gharhi=24 minutes. Pala=4 Kshana=30 kala or 4''

Shraddha, the action performed with this disposition is named the Shraddha.

The tarpana is derived in sanscrit as,

तृप्यन्ति तर्पयन्ति येन पितॄन् तत्तर्पणम् ।

That is, whatever is done to satisfy the living parents and other superiors or doing whatever pleases them, is called the Tarpana. But these services are done for the living, and not for the dead.

Service of Seers

ओं ब्रह्मादयो देवास्तृप्यन्ताम् । ब्रह्मादिदेवपत्न्यस्तृप्यन्ताम् ।।
ब्रह्मादिदेवसुतास्तृप्यन्ताम् । ब्रह्मादिदेवगणास्तृप्यन्ताम् ।।*

The Shatapatha says, *Vidwanso hi devah*, that those who are learned are called gods or *devas*. Those who know the four Vedas with their accessory and supplementary studies, are called Brahma. They are also called gods, who are a little inferior to them. Thus, *deva* means the learned. Their learned wives equal to them are called Brahmani and *devis* or goddesses. Their worthy sons and disciples as well as their virtuous attendants and servants are also classed with them. The service of all these persons is called the Shraddha and Tarpana.

Service of Sages

ओं मरीच्यादय ऋषयस्तृप्यन्ताम् । मरीच्याद्यृषिपत्न्यस्तृप्यन्ताम् ।
मरीच्याद्यृषिसुतास्तृप्यन्ताम् । मरीच्याद्यृषिगणास्तृप्यन्ताम् ।।**

The Rishi Tarpana or service of sages consists in honouring and affording satisfaction to the teachers who are as learned as Marichi, the great grandson of Brahama, to their wives who being learned like them impart knowledge to girls, to their sons, and pupils equal to them in holiness of character, and to their servants virtuous like themselves.

Service of Elders

1. ओं सोमसदः पितरस्तृप्यन्ताम् । 2. अग्निष्वात्ताः पितरस्तृप्यन्ताम् । 3. बर्हिषदः पितरस्तृप्यन्ताम् । 4. सोमपाः पितरस्तृप्यन्ताम् । 5. हविर्भुजः पितरस्तृप्यन्ताम् । 6. आज्यपाः पितरस्तृप्यन्ताम् । 7. सुकालिनः पितरस्तृप्यन्ताम् । 8. यमादिभ्यो नमः यमादींस्तर्पयामि । 9. पित्रे स्वधा नमः पितरं तर्पयामि । 10. पितामहाय स्वधा नमः पितामहं तर्पयामि । 11. प्रपितामहाय स्वधा नमः प्रपितामहं तर्पयामि । 12. मात्रे स्वधा नमो मातरं तर्पयामि । 13. पितामह्यै स्वधा नमः पितामहीं तर्पयामि । 14. प्रपितामह्यै स्वधा नमः प्रपितामहीं तर्पयामि । 15. स्वपत्न्यै स्वधा नमः स्वपत्नीं तर्पयामि । 16. सम्बन्धिभ्यः स्वधा नमः सम्बन्धिनस्तर्पयामि । 17. सगोत्रेभ्यः स्वधा नमः सगोत्रांस्तर्पयामि ।

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*Let the learned men, called Brahmas, be satisfied! Let their, wives be satisfied! Let their children be satisfied! Let their attendants be satisfied!

**For Brahma put Marichi, and translate the 4 sentences as the above.

The persons versed in divine knowledge and natural sciences are called the Somasad, which word is thus derived :—

1. ये सोमे जगदीश्वरे पदार्थविद्यायां च सीदन्ति ते सोमसदः ।

Those who know the science of heat, electricity and other natural objects, are called the Agnishwat :—

2. यैरग्नेर्विद्युतो विद्या गृहीता ते अग्निष्वात्ताः ।

Those who are endued with the best knowledge and engaged in prosperous business; are called the Barhished.—

3. ये बर्हिषि उत्तमे व्यवहारे सीदन्ति ते बर्हिषदः ।

Those who are the protectors of wealth, who are free from disease by drinking the juice of great medicines, and who protect the fortune of others and cure others of diseases by the administration of medicines, are denominated the Somapa:—

4. ये सोममैश्वर्यमोषधीरसं वा पान्ति पिबन्ति वा ते सोमपाः ।

Those whose food excludes intoxicants and products of slaughter or substances derived from the destruction of life, are called the Havirbhuj:—

5. ये हविर्होतुमत्तुमर्हं भुञ्जते भोजयन्ति वा ते हविर्भुजः ।

Those who are the protectors of the things worth knowing, and who use clarified butter, milk, and the like dairy products, are called the Ajyapa:—

6. य आज्यं ज्ञातुं प्राप्तुं वा योग्यं रक्षन्ति वा पिबन्ति त आज्यपाः ।

Those whose best time is made happy by the practice of virtue, are called the Sukalin:—

7. शोभनः कालो विद्यते येषान्ते सुकालिनः ।

Those who are judges, punishing the wicked and protecting the good are called the Yamas:—

8. ये दुष्टान् यच्छन्ति निगृह्णन्ति ते यमा न्यायाधीशाः ।

He who begets children and supplies them with food and raiment, honourably protecting them is called the Pita : father.

9. यः पाति स पिता ।

He who is the father of father, is called the Pitamaha : grandfather ; and the father of grandfather is called the Prapitamaha, great grandfather.

10-11. पितुः पिता पितामहः पितामहस्य पिता प्रपितामहः ॥

She who gives children food and drink and honourably brings them up, is called the Mata : mother.

12. या मानयति सा माता ।

She who is the mother of the father, is called the Pitamahi and the mother of grand-father is called the Parpitamahi.—

13-14. या पितुर्माता सा पितामही, पितामहस्य माता प्रपितामही ॥

15, 16, 17, In fine, the shraddha as well as the Tarpana is the affectionate service of the relatives of one's wife and sister, of the members of the same stock and all other good and elderly people with great zeal and devotion by supplying them with the best food, dress, beautiful con-

veyances and other requisites in the best manner possible so as to meet their entire satisfaction or by doing them such kind acts as to gratify their mind and contribute to the health of their body.

Duty to nature

4. The fourth duty is the *Vaishwa Deva Yajna*. The food being ready a portion of viands made of clarified butter and sugar should be taken out leaving out such as is sour, salt, and alkaline, and separating a part of the fire it should be offered into it, as is ordained by Manu, III, 84,—

वैश्वदेवस्य सिद्धस्य गृह्येऽग्नौ विधिपूर्वकम् ।
आभ्यः कुर्य्याद्देवताभ्यो ब्राह्मणो होममन्वहम् ।।

—A person should make an oblation to the fire of the hearth of whatever is prepared in the kitchen for the purpose of food to improve the physical environments with the following Vedic verses as the law ordains :—

ओं अग्नये स्वाहा । सोमाय स्वाहा । अग्नीषोमाभ्यां स्वाहा । विश्वेभ्यो देवेभ्यः स्वाहा । धन्वतरये स्वाहा । कुह्वै स्वाहा । अनुमत्यै स्वाहा । प्रजापतये स्वाहा । सह द्यावापृथिवीभ्यां स्वाहा । स्विष्टकृते स्वाहा ।।

An offering should be made into a blazing fire with the recitation of each verse, then a modicam of food should be placed either in a dish, on the ground, or on a leaf in the east and other quarters taken in order from the southern direction, repeating the following Vedic verses with each lot :—

ओं सानुगायेन्द्राय नमः । सानुगाय यमाय नमः । सानुगाय वरुणाय नमः । सानुगाय सोमाय नमः । मरुद्भ्यो नमः । अद्भ्यो नमः । वनस्पतिभ्यो नमः । श्रियै नमः । भद्रकाल्यै नमः । ब्रह्मपतये नमः । वास्तुपतये नमः । विश्वेभ्यो देवेभ्यो नमः । दिवाचरेभ्यो भूतेभ्यो नमः । नक्तंचारिभ्यो भूतेभ्यो नमः । सर्वात्मभूतये नमः ।।

These lots of food may be used in feeding a guest if there be any, or they may be offered to the fire. Then a portion of salted and seasoned food that is, the soup of legume, boiled rice, cooked vegetables, bread and other victuals, should be divided into 6 parts and placed on the ground : Says Manu, III, 92,—

शुनां च पतितानां च श्वपचां पापरोगिणाम् ।
वायसानां कृमीणां च शनकैर्निर्वपेद्भुवि ।।

Having thus placed the shares of living creatures after pronouncing :—

श्वभ्यो नमः, पतितेभ्यो नमः, श्वपग्भ्यो नमः ।
पापरोगिभ्यो नमः, वायसेभ्यो नमः, कृमिभ्यो नमः ।।

he should give them away to some miserable, hungry persons or dogs, crows and other animals. Here the word *namah* means food, that is food should be given to dogs, sinners, low castes, consumptives, elephantiac patients, crows, worms, ants, and other lower animals. Such is the ordinance of Manu's Code with regard to feeding the lower creatures. The object of oblation to fire is to pure the air of

the kitchen and to expiate the sin incured in being an unconscious means of the destruction of invisible animals.

Duty to Guests

5. The fifth sacrament is the duty of hospitality. A guest or *atithi*, as called in Sanscrit is one, the date or *tithi* of whose arrival is not known. Now, it is the duty of a layman to entertain a guest who comes unaware to his house, is righteous, is a preacher of truth, goes everywhere to do good to the people, is perfectly learned and eminently clairvoyant, belongs to the holy or fourth order, and has renounced the world, first by giving him three kinds of water, *padya* to wash his feet, *argha* to bathe, and *achamaniya* to sip, then by giving him a seat with all the honour due to his rank, and lastly by serving him with food, drink and other delicious things with sincere love and benevolence. Then he should listen while in his company to his teachings of spiritual and secular knowledge, favourable to the attainment of virtue, wealth, desire and salvation. He should mould his character and conduct according to his teaching of truth. On similar occasions laymen, kings, and others are entitled to the honour as shown to a guest.

Hypocrites

पाषण्डिनो विकर्मस्थान् वैडालवृत्तिकान् शठान् ।
हैतुकान् वकवृत्तींश्च वाङ्मात्रेणापि नार्चयेत् ॥—Manu, IV, 30.

—But he should not honour even with his conversation such as oppugn the Holy Writ (Veda) and act contrary to the precept of the Veda; such as do forbidden acts tained with falsehood and craft like the cat, which crouching, concealed and motionless to watch the egress of a mouse and similar animals, springs on them to kill and devour them; such as are stubborn, bigoted, conceited, ignorant, yet not willing to receive a lesson from others; such as are sophists, vain talkers like the present day vedantists or monists who gabble, "We are the Supreme Being, and the world is illusion; the Veda and other scriptures and God are also imaginary," and the like gabblers : such as are repacious like the carmorant which stands on one leg, absorbed, as it were, in meditation, but darts off a sudden on a fish to kill to gratify itself, —a selfish conduct which is shared by the modern frairs (*vairagis*), ascetics (*khakis*) and other bigots, perverts, and opposers of the Veda. For, being honoured, they multiply and lead the people to unrighteousness. Themselves doing degenerative works, they immerse their companion disciples into the ocean of ignorance.

Moral

The good of these aforesaid five great duties is that the performance of the *Brahma Yajna* or duty to God promotes knowledge, morality, righteousness, civilisation, and other blessings; the performance of Agnihotra : fire oblation effects the purification of the air, rain, and water, and helps the supply of rain to shower blessings on the world. In other words, breathing in pure air, pure living, pure

food, and pure drink promote health, intellect, vigour, valour which facilitate the satisfactory attainment of virtue, wealth, desire and salvation. It is called the Deva Yajna or duty to inanimate creation, in as much as it purifies the air and other objects.

Of the duty to elders, or *pitri yajna*, it is plain that when a man serves the mother, father, sages, saints, geniuses, he will improve his knowledge, which will enable him to distinguish between truth and rejection of untruth. Another reason for its performance is gratitude, that is, it is proper to repay the service the father and mother do to the children in their minority and the teacher to his pupil in their training.

The utility of the Balivaishwadeva Yajna or duty to the animate creation has been mentioned before.

There can be no progress in the country so long as there are no itinerant missionaries (*atithis*). Their tours in all the countries to preach the truth check the growth of imposture and afford facility to lay people everywhere to receive true knowledge at home. Also, their mission maintains the stability of one religion among all people of the world. Without the help of these holy men the doubts of people in different matters can not be removed, and without the removal of doubts there can be no firm faith in religion. Where is joy without faith ?

Early Rising

ब्राह्मे मुहूर्त्ते बुध्येत धर्मार्थौ चानुचिन्तयेत् ।
कायक्लेशांश्च तन्मूलान् वेदतत्त्वार्थमेव च ॥

—A person should get up in the fourth watch of the night or when it is 4 gharis of the night to day break, answer the call of nature, perform ablution, think of religious and righteous means of living as well as the diagnosis of the diseases of the body, meditate on the Supreme Spirit, and never do an unrighteous act —Manu, IV, 92.

Retributive Justice

नाधर्मश्चरितो लोके सद्यः फलति गौरिव ।
शनैरावर्त्तमानस्तु कर्त्तुर्मूलानि कृन्तति ॥

For iniquity committed never becomes fruitless; but it does not produce fruit when it is done. Therefore the ignorant do not fear to commit sin. But be sure that unrighteousness goes on cutting the roots of your happiness little by little.—M. IV, 172. Its order of working runs as, M. IV, 174.

अधर्मेणैधते तावत्ततो भद्राणि पश्यति ।
ततः सपत्नाञ्जयति समूलस्तु विनश्यति ॥

—An iniquitous person, transgressing the bounds of righteousness, at first grows rich like a tank, the water of which bursting its sides spreads all around by robbing other people of their property through falsehood, deception, imposition, that is, the refutation of the Vedas, protecting virtue, treachery and other iniquities; then he gets

riches, wealth, food, drink, raiment, ornaments, carriages, position, honour, influence nay, he vanquishes his foes by injustice; but at last he soon perishes in consequence of his iniquities like the tree whose roots are cut away.

Practice of Truth

सत्यधर्मार्यवृत्तेषु शौचे चैवारमेत्सदा ।
शिष्यांश्च शिष्याद्धर्मेण वाग्बाहूदरसंयतः ॥

Manu, IV, 175. Let a learned man, practising the true religion taught by the Vedas, in which one has to be free from an alloy of partiality to accept truth and to reject untruth, and which is justice in substance, and living by honest and lawful means, teach his pupils with propriety and justice.

Peace with 13 Persons

ऋत्विक्पुरोहिताचार्य्यैर्मातुलातिथिसंश्रितैः ।
बालवृद्धातुरैर्वैद्यैर्ज्ञातिसम्बन्धिबान्धवैः ॥
मातापितृभ्यां यामीभिर्भ्रात्रा पुत्रेण भार्यया ।
दुहित्रा दासवर्गेण विवादं न समाचरेत् ॥

Manu, IV, 180. Let none dispute, quarrel or wrangle with the sacrificer or minister, with the preceptor or teacher of the best behaviour, with the instructor, with the maternal uncle, with the guest or one whose date of arrival and departure are unknown, with the dependants, with a child, with the aged, with the sick, with the physician or scholar of the Ayurvedas, with the kinsmen or clansmen, with the father-in-law and other relatives, with the friend, with mother, with the father, with the sister, with the brother, with the wife, with the daughter and with the servants.

3 Evil men

अतपास्त्वनधीयानः प्रतिग्रहरुचिर्द्विजः ।
अम्भस्यश्मप्लवेनेव सह तेनैव मज्जति ॥

—Manu, IV, 190. The 3 kinds of persons sink into the sea of sorrow through their wicked deeds like a boat of stone put to sea, *viz.*, (1) those who are devoid of chastity, veracity and other acts of devotion, (2) those who are not educated, (3) those who are the great receivers of gifts from others in the name of religion. Not only they sink into the sea of sorrow but they plunge the donors along with themselves.

त्रिष्वप्येतेषु दत्तं हि विधिनाप्यर्जितं धनम् ।
दातुर्भवत्यनर्थाय परत्रादातुरेव च ॥

—The donation of wealth honestly acquired to the aforesaid three kinds of persons ruins the donor in his lifetime and the receiver in the next world.—Manu, IV 193. If there are such people, what are they like ?

यथा प्लवेनौपलेन निमज्जत्युदके तरन् ।
तथा निमज्जतोऽधस्तादज्ञौ दातृप्रतीच्छकौ ॥

—Manu, IV 194. As he, who wishes to pass over deep water in a boat of stone, sinks to the bottom, so those two ignorant men, the giver and the receiver, both go down to the region of torment.

Marks of hypocrites

धर्मध्वजी सदा लुब्धश्छाद्मिको लोकदम्भकः ।
वैडालव्रतिको ज्ञेयोहिंस्रः सर्वाभिसन्धकः ।।

—Manu, IV, 195. That person should be regarded as a rogue and base fellow like a cat, who does no righteous act, but cheats people in the name of religion, who is ever covetous, who is a cheat, who boasts of his greatness before the lay people, who is a murderer of animals and misanthrope, who keeps both good and evil company.

अधोदृष्टिर्नैष्कृतिकः स्वार्थसाधनतत्परः ।
शठो मिथ्याविनीतश्च वकव्रतचरो द्विजः ।।

—M. IV 196. That person should be thought as low like a bittern, who looks demure to get fame; who is ready to revenge in death on him who has caused him a loss of farthing ; who is shrewd enough to serve his own purpose whether by fraud, iniquity, or by treachery; who never gives up his bigotry though on the wrong side; and who affects civility, contentment, and piety in outward conduct. Such persons as show the above mentioned marks, are declared as hypocrities. They should never be trusted or treated with kindness.

Necessity of Acquiring Virtue

धर्मं शनैः सञ्चिनुयाद्वल्मीकमिव पुत्तिकाः ।
परलोकसहायार्थं सर्वभूतान्यपीडयन् ।।

Men and women should gradually develop their righteousness for the happiness of the next world or post existence by giving pain to no creature, as a white ant by degrees builds its nest.—Manu, IV, 238.

नामुत्र हि सहायार्थं पिता माता च तिष्ठतः ।
न पुत्रदारं न ज्ञातिर्धर्मस्तिष्ठति केवलः ।।

—For, in his passage to the next world neither the mother, father, son, wife, nor kinsmen can help him; but righteousness alone is his companion, friend and help-mate therein—M. IV, 239.

एकः प्रजायते जन्तुरेक एव प्रलीयते ।
एकोऽनु भुङ्क्ते सुकृतमेक एव च दुष्कृतम् ।।

See, the soul is born single and single suffers the pain of death. Single she eats the fruit of virtue which is joy and of vice which is affliction M. IV, 240.

एकः पापानि कुरुते फलं भुङ्क्ते महाजनः ।
भोक्तारो विप्रमुच्यन्ते कर्त्ता दोषेण लिप्यते ।।

—It should be borne in mind that one member of a family brings in a thing by committing a sin, and the whole family consumes it. The perpetrator of the crime alone suffers the evil consequences, but not the consumers.—Mahabharat, Prajagar, Ch. 33.42

मृतं शरीरमुत्सृज्य काष्ठलोष्ठसमं क्षितौ ।
विमुखा बान्धवा यान्ति धर्मस्तमनुगच्छति ॥

—When a man dies, his relatives leave his corpse on the ground like a lump of earth and turn the back upon him to go home. No one goes with him but virtue alone accompanies him to the next world. Manu, IV, 241.

तस्माद्धर्मं सहायार्थं नित्यं सञ्चिनुयाच्छनैः ।
धर्म्मेण हि सहायेन तमस्तरति दुस्तरम् ॥

—M. 242. Therefore a man should slowly and steadily lay his treasure of righteousness day by day to help him in present life and to secure felicity in after-life in the next world; for, it is by the help of righteousness that a man can cross the main of misery, otherwise very hard to pass over.

धर्मप्रधानं पुरुषं तपसा हतकिल्विषम् ।
परलोकं नयत्याशु भास्वन्तं खशरीरिणम् ॥

—M. 243. Also a man with whom religion is of chief importance, and who is saved from doing sin in future by the practice of virtue, soon by virtue of his righteousness obtains God whose form is light and whose body is the sky, so to speak.

दृढकारी मृदुर्दान्तः क्रूराचारैरसंवसन् ।
अहिंस्रो दमदानाभ्यां जयेत्स्वर्गं तथाव्रतः ॥

—So the person who is ever persevering, tender-hearted, of subdued senses, shunning the society of murderous, cruel, and iniquitous fellow, and who is righteous, obtains ease by conquering the self and by making a gift of knowledge and other blessings to others.—M.246.

वाच्यर्था नियताः सर्वे वाङ्मूला वाग्विनिःसृताः ।
तान्तु यः स्तेनयेद्वाचं स सर्वस्तेयकृन्नरः ॥

—But it should be borne in mind that he commits theft and all other sins, who tells lies or suppresses the speech of truth, which ascertains and decides all matters, which is their common root, and which carries on and accomplishes all business.—M. 256.

आचाराल्लभते ह्यायुराचारादीप्सिताः प्रजाः ।
आचाराद्धनमक्षय्यमाचारो हन्त्यलक्षणम् ॥

—ib. 156. Therefore one should give up falsehood and other vices, try to attain full age by observing the vow of chastity and by subduing the senses, and practise virtue, which gives him the best children and undecaying treasure. A person should behave like the man who practices virtue and eschews evil practices in his life.

दुराचारो हि पुरुषो लोके भवति निन्दितः ।
दुःखभागी च सततं व्याधितोऽल्पायुरेव च ॥

—For a wicked man sinks to contempt among good people in the world, gets a large portion of misery, is continually afflicted with disease, and is short-lived.—ib. 257. Hence, a man should so try as to follow the rule:

Pleasure and Pain

यद्यत्परवशं कर्म तत्तद्यत्नेन वर्जयेत् । यद्यदात्मवशं तु स्यात्तत्तत्सेवेत यत्नतः ॥

—ib 159. Whatever act depends on another man, that act let him carefully shun, but whatever depends on himself, to that let him studiously attend.

सर्वं परवशं दुःखं सर्वमात्मवशं सुखम् ।
एतद्विद्यात्समासेन लक्षणं सुखदुःखयोः ॥

—ib. 160. For, all that depends on another, gives pain; and all that depends on himself, pleasure; let him know this in a few words to be the definition of pleasure and pain.

Husband and Wife

But whatever depends on another, should be done in the state of dependence; as for example, the work of man and wife in a household depends on each other. They should act to mutual satisfaction in perfect harmony, the man pleasing his wife, and vice versa. They should neither quarrel, nor break the marriage vow. The woman should do the domestic duties in obedience to her husband. The work outside should belong to the province of the man's duties. They should prevent each other from falling into bad habits. This should be the rule with man and wife. When the marriage is performed, man and wife are, as it were, sold to each other; that is whatever is in their body from head to foot, whether gestures, blandishments or energy and the like physical portions, belongs to them in common. They should never do any act without each other's approval. The most heart-rending acts of all are adultery, whoring, prostitution and similar sins. Not even the remotest thought of these sins should ever be entertained in the mind. A man should always be content with his wife, and a woman with her husband.

Duties of Brahmins in Temporal life

If they are Brahmin, the man should teach boys, and his educated wife, girls. They should make their pupils learned and well-informed by their advice and lectures. A woman should be respected like an angel by her husband, and a man should be treated similarly by his wife. As long as they are under training in a Gurukul or school, they should regard their teacher as their father and mother. The teachers should also treat their pupils as their own children.

Qualifications of Masters and Mistresses

1. आत्मज्ञानं समारम्भस्तितिक्षा धर्मनित्यता ।
यमर्था नापकर्षन्ति स वै पण्डित उच्यते ॥

A Pundit or wise man is one who has a knowledge of self; who is engaged in a right undertaking, that is, who is never useless and indolent; who is indifferent to pleasure and pain, profit and loss, praise and dispraise, respect and disrespect; who is ever firm in the practice of virtue; and whose mind is not attempted by good-looking things attractive to the senses.

2. निषेवते प्रशस्तानि निन्दितानि न सेवते ।
अनास्तिकः श्रद्धधान एतत्पण्डितलक्षणम् ।।

—It is the imperative duty of a wise man to do all righteous works, to cease to do evil, not to detract from God, Veda, the practice of truth, and to have a firm faith in God and religion.

3. क्षिप्रं विजानाति चिरं शृणोति, विज्ञाय चार्थं भजते न कामात् ।
नासम्पृष्टो ह्युपयुङ्क्ते परार्थे, तत्प्रज्ञानं प्रथमं पण्डितस्य ।।

—The first sign of a wise man's great knowledge is that he is able to understand a difficult subject quickly; that he has studied, heard the explanation of, and thought of the scriptures for a long time; that he devotes what he knows to the benefit of others; that he does not do any work for his own interest alone; and that he does not give his advice in others' affairs without request and without the knowledge of proper time. A wise and learned man is one who never wishes to have an unlawful gain, who is not sorry for the loss of a thing, and who is not distressed or dejected in the time of trouble.

4. नाप्राप्यमभिवाञ्छन्ति नष्टं नेच्छन्ति शोचितुम् ।
आपत्सु च न मुह्यन्ति नराः पण्डितबुद्धयः ।।

—A wise man is one who is very expert in all system of knowledge and in interrogation, who is able to expound the subjects of the scriptures wonderfully, and who is able to explain the true meanings of logic and law codes without hesitation.

5. प्रवृत्तवाक् चित्रकथ ऊहवान् प्रतिभानवान् ।
आशु ग्रन्थस्य वक्ता च यः स पण्डित उच्यते ।।

—That man should be called a pandit or wise man, whose understanding is in perfect accord with the right senses of the scriptures, whose experience is in harmony with the dictates of reason, and who never sophisticates the manners and customs of the best righteous persons, called the Aryas (noble) in Sanscrit.

6. श्रुतं प्रज्ञानुगं यस्य प्रज्ञा चैव श्रुतानुगा ।
असंभिन्नार्यमर्यादः पण्डिताख्यां लभेत सः ।।

—Wherever there are such people, both men and women, to teach the advancement of knowledge, religion and morality knows no bound; and it contributes to the perpetual enjoyment of life throughout the country.

All these 6 verses are quoted from the Vidur Prajagar of the Udyoga Parva of the Mahabharat, chapter 33d.

Marks of unfit and foolish persons

1. अश्रुतश्च समुन्नद्धो दरिद्रश्च महामनाः ।
अर्थांश्चाऽकर्मणा प्रेप्सुर्मूढ इत्युच्यते बुधैः ।।

2. अनाहूतः प्रविशति ह्यपृष्टो बहु भाषते ।
अविश्वस्ते विश्वसिति मूढचेता नराधमः ।।

These verses are also taken from the Vidur Prajagar (the vigil of St. Vidur, Udyoga Parva, Mahabharat, chap. 33d). They mean:

I. Wise men call him a fool, who has neither read nor heard the expounding of any book or scripture, who is very proud, who, though poor, makes high resolves, and who without putting his hand to any work, wishes to come by the treasures of wealth. 2. He is a fool and is regarded as a vulgar among people, who enters an assembly or a house of persons without permission or invitation, wishes to take a high seat, talks much in a assembly without anybody's request, and believes in an incredible object or person.

The country where there are such persons working as teachers and preachers, preceptors and nobles, is soon enveloped in the darkness of ignorance, and is afflicted with the horrors of unrighteousness, barbarism, strife, enmity, split and farction, whose increase accentuate the torment of misery.

आलस्यं मदमोहौ च चापलं गोष्ठिरेच च ।
स्तब्धता चाभिमानित्वं तथाऽत्यागित्वमेव च ॥
एते वै सप्त दोषाः स्युः सदा विद्यार्थिनां मताः ॥

These verses are also taken from the Vidurprajagar. ch. 40. They mean: The 7 defects of students are indolence, intoxication, worldliness or attachment to the wordly objects, fickleness or talkative ness, telling and listening to idle tales, restiveness or laxity in study, pride, and selfishness. Such students are never successful in their acquisition of knowledge.

सुखार्थिनः कुतो विद्या कुतो विद्यार्थिनः सुखम् ।
सुखार्थी वा त्यजेद्विद्यां विद्यार्थी वा त्यजेत्सुखम् ॥

—How can a person, desirous of enjoying pleasures, get the blessing of knowledge ? Where is ease for the person devoted to the acquisition of knowledge ? Therefore a lover of pleasures should give up the idea of acquiring knowledge, and the student should banish from his mind the thought of the pleasures of the senses. There is no other way to acquire knowledge.

Fitness for acquiring knowledge

सत्ये रतानां सततं दान्तानामूर्ध्वरेतसाम् ।
ब्रह्मचर्यं दहेद्राजन् सर्वपापान्युपासितम् ॥

—They alone are true bachelors and become learned, who ever maintain their righteous conduct, exercise control over the senses, and have never lost their manhood or semen. Therefore masters and mistresses should have eminent qualities. Masters should take such measures as to make their pupils habituated to veracity, modesty, self-respect, the practice of truth, civility, control over the senses, humility and other good qualities; and to help them to develop their physical and spiritual powers to their best and become proficient scholars in all the Vedas and other scriptures. They should ever exert themselves in preventing their pupils from drifting to bad habits and in instructing them with zeal and conscientiousness.

Students should be ever self-subdued, composed, well disposed towards their teachers and fellow-students, thoughtful, studious, and so work with ardour as to acq uire proficiency in knowledge, to attain

full age and to get the full share of courage and righteousness. Such are the duties of the Brahminas.

Duties of Kshatriyas

The duties of the military class will be described in the chapter on the duties of royalty.

Duties of Vaishyas

The duties of the mercantile class are to learn the languages of different countries, the various methods of business, tariff, rates, risks, supply and demand; to go to foreign lands; to start undertakings for profit; to tend cattle; to promote husbandry; industries and arts; to increase the stock of wealth of the country; to spend money to further the cause of knowledge and religion; to be truthful, honest, fair in all dealings; and to guard all things of use in a manner so as not to waste them.

Duties of Shudras

The duties of the servant or auxilary class are to be at home with all kinds of service, to be well up in the culinary art, to serve and help the twice-born classes, and to get their living at their hands. The regenerate class are to provide the auxiliary class with food, drink, raiment, shelter, and all that is required in the celebration of their marriage or to make provisions for their monthly payment. The four orders should live in perfect amity, mutual sympathy, on good terms, and be at one in one another's pleasure and pain, profit and loss. They should also devote their might, mind and means to the welfare of the government and people.

Husband and Wife's Faults

Man and wife should never be separated from each other; for,

पानं दुर्जनसंसर्गः पत्या च विरहोऽटनम् ।
स्वप्नोऽन्यगेहवासश्च नारीसन्दूषणानि षट् ।।

—Drinking spirituous liquors, associating with evil persons, absence from her husband, rambling abroad uselessly with the pretext of paying respects to hypocrite monks, sleeping and dwelling in the house of another person are the six faults that bring infamy on a married woman. These are also the faults of men—Manu, IX, 13.

The separation of man and wife is of two kinds, namely; 1. going on business to another country. 2. death. The remedy of the first kind of separation is that a man should keep his wife with him when going to another country, on business. The object in view here is that their separation should not be of a long duration.

Re-marriage

Q.—Should or should not men and women marry many times?

A.—Not at one and the same time, *i. e.*, in the life-time of a consort.

Q.—Should there be many marriages at different times?

A.—Yes; as, for instance, Manu, IX, 178,—

सा चेदक्षतयोनिः स्याद् गतप्रत्यागतापि वा।
पौनर्भवेन भर्त्रा सा पुनः संस्कारमर्हति ॥

—Men and women whose marriage ceremony only is done, but who have not seen their consort, *i.e.*, women being virgins and men innocent of sex work, should marry again. The men and women of the sacerdotal, military and mercantile class, who have had conjugal intercourse should not marry again after the death of their consort.

Q.—What harm is there in re-marriage ?

A.—1. There will be a little love between man and wife; for, they will leave their consort whenever they like and form connection with another. 2. When they marry after the death of their spouse, they will carry off the property of their predecessors, whose family members will fall foul together. 3. Many noble families will disappear and be altogether effaced, and their property will be gone to the winds. 4. The virtue of the chastity of men and women will be destroyed. Such and similar are the evils which attend a re-marriage or the plurality of marriages. Hence, it should never be adopted by the regenerates of the upper classes.

Q.—The cessation of line will also destroy a family. Men and women will fall into adultery and other vices, and commit abortion and other heinous sins. Hence it is better that they should marry again.

A.—No; never. If men and women wish to live a chaste life there will be no evil. To continue their line of descent on the failure of issue, they can adopt a son of their own caste, if they like. It will prevent the occurance of adultery. If they can not keep up their chastity, they can beget children by the niyoga form of marriage (temporary nuptial compact).

Niyoga

Q.—What is the difference between re-marriage and niyoga ?

A.—1. As in marriage the bride leaves the parental roof and dwells in the house of the bridegroom, having no particular concern with her father, so in niyoga a widow lives in the house of her deceased master. 2. The widow's sons inherit her deceased husband's property. They are not regarded as the sons of their begetter, nor do they take his patronymic or belong to his family stock. He too has no right whatever to them. But they are recognised as sons of their mother's deceased husband, whose family stock they belong to, whose property they inherit, and whose house they dwell in. 3. Married men and women are bound to serve and support each other; but men and women united by niyoga have no such obligation. 4. The connection of married men and women lasts till death; but that of the men and women who enter into the compact of niyoga, ceases with the accomplishment of their purpose of raising up issues. 5. Married men and women do their domestic duties together for their

common household; but men and women united by *niyoga* do the work of their respective houses.

Q.—Are the rules of marriage and *niyoga* similar, or are they different ?

A.—There is some difference. Some points of difference have been already mentioned above. Others are : that men and women united by marriage can beget 10 children ; but those united by *niyoga* can beget 4 only, and not more. Just as the marriage of bachelors and maids is solemnised, so is also the *niyoga* of widowers and widows performed. A bachelor and a maid cannot be united by *niyoga*. Unlike a married couple who always live together, a man and woman bound by *niyoga* do not live together. They do not meet except in the season of women. If a woman contracts *niyoga* for her interest, she should separate from her man on her second pregnancy. If a man enters into the compact of *niyoga* for his own sake, his relation with his woman should cease on the second pregnancy. But the same woman should nurture the children for two or three years and then make them over to the man. Thus, a widow can raise up two children for herself and two children to each of men united to her in *niyoga*. Also, a widower can raise up two children for himself and two to each of 4 widows. Thus, 10 children may be begotten by each pair of human beings, as the Veda directs. *Vide* Rig. X. 85. 45,—

इमां त्वमिन्द्र मीढ्वः सुपुत्रां सुभगां कृणु ।
दशास्यां पुत्रानाधेहि पतिमेकादशं कृधि ।।

It means : O man, blessed with fortune and able to beget children, make this married woman or this widow happy and have the best children. Beget 10 children upon this married woman and regard her as the 11th member of the household. O woman, thou, too, shouldst bear 10 children to the married man or *niyoga* associate and regard the husband as the 11th member of the household. According to this Vedic verse, man and women of the sacerdotal, military and mercantile classes should not beget more than 10 children; for, the plurality of children is marked by their weakness of body, dimness of understanding, shortness of life; and the father and mother of those children, too, become weak, short-lived, and subject to disease, and suffer a great many troubles in old age.

Q.—This doctrine of *niyoga* looks like adultery.

A.—As illegal connection between unmarried men and women is called adultery, so it is illegal when men and women not united by *niyoga* form a connection. Thus, it is plain that as it is no adultery when marriage is legally performed, so there can be no adultery also when *niyoga* is contracted according to proper rules and ceremonies. As there is neither adultery, sin, nor shame in the connection of men and women when they are married according to the ordinance of the scriptures, so there should be thought neither adultery, sin, nor shame in the union of *niyoga* performed according to the precepts of the Veda and other scriptures.

Q.—It is true. But it looks like the affair of a prostitute.

A.—No; for an intercourse with a prostitute has no sanction of

law or lawful appointment of a man. But the ceremony of *niyoga* has the support of law like marriage. There should be no shame in sexual intercourse between men and women united according to the compact of *niyoga* as is the case with marriage duly solemnised. Can adulterous men and women be aloof from wicked acts ?

Q.—We see sin in the doctrine of *niyoga*.

A.—Why don't you see sin in marriage, if you see it in the custom of *niyoga* ? It is rather sinful to prevent the celebration of *niyoga*. For, according to the laws of nature in God's creation, natural attraction, between men and women cannot be checked except in the case of those persons who have renounced the world, who are eminently learned, and who are clairvoyants or *yogis*. Do you not regard abortion, the destruction of foetus and the great misery of widows and widowers to be great sins ? For, as long as they are young, they naturally wish to beget children and to enjoy the life of the senses; but due to hindrance in meeting with government or caste obstructions, they have recourse to evil practices and sinful acts in secret. The only best way to prevent this adultery and wickedness is to exercise control over the senses, nay, to avoid contracting re-marriage or *niyoga*. If it be possible, it is well and good. But if there be no such persons of moral courage, they should be remarried and allowed to enter into the *niyoga* compact in time of dire necessity. Therefore it is possible to diminish adultery and to secure the increase of mankind by proper course of love and procreation of the best children. It will completely put an end to the sin of abortion. Adultery exists between low caste men and high caste women, and prostitution of harlots and fallen women spoiling good men, the scandal of noble families, the discontinuance of decent, the grievances of men and women, abortion and similar other sins are removed by the prevalence of marriage and *niyoga*. Therefore the institution of *niyoga* should be encouraged.

Q.—What ceremonies should be observed in the celebration of *niyoga*.

A.—A *niyoga* should be celebrated like a marriage. Like marriage the tie of *niyoga* should have the approval of good men and the mutual consent of the marrying parties. In fine, when a man and a woman wish to be united by *niyoga*, they should make a solemn declaration before the members of their families that they make a mutual covenant of *niyoga*, for the purpose of raising up issues, and that they will separate on the accomplishment of the object. If they continue their connection after it they should be considered as sinner and liable to punishment by the classmen and government. They should see each other once a month for fecundation. After conception they will live their years apart from each other.

Q.—Should the *niyoga* of persons be done in their own class or between persons of different castes ?

A.—A women should enter into the *niyoga* compact with a man of her own class, or of orders superior to hers; as for, example, a woman of the mercantile class should take for *niyoga* a man of the marcantile, military or sacred class; a woman of the military class,

a man of the same class as herself or of priestly class; a woman of the Brahmana class, a man of the Brahmana class. The object is that the fecundation should be with the women of the like or a better class, but not of the class below hers. The purpose of the creation of men and women is to propagate the human species after being united in wedlock or *niyoga* in accordance with the dictates of religion or the injunctions of the Vedas.

Q.—What is the need of *niyoga* for a man, for he can re-marry ?

A.—We have already mentioned that men and women of the twice-born classes are permitted by the Vedas and other scriptures to marry but once, and not twice. The marriage of bachelors and maids is founded on justice; but there is injustice or unrighteousness in a marriage between a widow and a bachelor, or between a maid and a widower. As a man does not wish to marry a widow, so does a maid not like to marry a married man or one who has seen a woman. When a maid does not take a married man for her husband, nor does a bachelor like to accept the hand of a widow, men and women will be under the necessity of making the compact of *niyoga*. It is right that like should be united with like in matrimonial relations.

Q.—Is there any authority of the Vedas and other scriptures for *niyoga* as for marriage?

Veda and Niyoga

A.—There are many authorities for Niyoga. Look here and listen to them. Says the Rig Veda, Mandala X, Sukta 40 & Mantra 2.—

कुह स्विद्दोषा कुह वस्तोरश्विना कुहाभिपित्वं करतः कुहोषतुः ।
को वां शयुत्रा विधवेव देवरं मर्यं न योषा कृणुते सधस्थ आ ॥

Ashwina: O man and woman, *vidhaveva*: as a widow *akrinute*: bears children at best *devaram*: to her second husband and *yosha*: a married woman *maryam*: to her husband *sadhasthe*: by lying with him in the same bed and in the same place, so should you do. Where did you get your things—*bhipitwan karatah*, and at what time—*kuha oshatu*? Where do you dwell? Where is your place to sleep in—*ko vam shayutra*? Who are you and what is your country?

Q—If a man had no younger brother with whom shall his widow form the relation of *niyoga*?

A.—With her second husband, called the *devara*. But the word *devara* does not mean what you believe to be. See, what the *Nirukta* says on this point.

Devara

देवरः कस्माद् द्वितीयो वर उच्यते ॥

—*Devara* is one who is the second husband of a widow, whether he may be her husband's younger or elder brother, or he may be of the same class as she, or of a upper class. In short, *devara* is one with whom she forms the connection of *niyoga*.

उदीर्ष्व नार्यभिजीवलोकं गतासुमेतमुप शेष एहि ।
हस्तग्राभस्य दिधिषोस्तवेदं पत्युर्जनित्वमभि सं बभूथ ॥ Rig. X. xviii, 8.

—*Nari*: O widowed woman, give up all hope of *etam* this *gatasum*: deceased husband of thine and *upaihi*: get another husband from amongst the *abhi jivalokam*: living men and *udirshwa* bear in mind and abide by the rule, that if the compact of niyoga is made in the interest of the *hasta grabhasya didhishoh* remarrying man, *idam*: the *janitwam*: child born of the union of niyoga will belong to *patyuh*: him, and if the niyoga connection is formed for your sake, the child will be *tava*: yours. Have faith *abhi sambabhutha*: in this rule, and let the man accepting niyoga abide by it.

अदेवृघ्न्यपतिघ्नीहैधि शिवा पशुभ्यः सुयमाः सुवर्चाः ।
प्रजावती वीरसूर्देवृकामा स्योनेममग्निं गार्हपत्यं सपर्य ॥

—O woman, *apatighnya*: who gives no trouble to the husband and *devrighnya*: the second husband, *saparya*: offer oblations *imam* to this *garhapatyam*: domestic *agnim*: fire, and *edhi*: be *shiva*: kind to the domestic *pashubhyah*: *cha*: animals, *suyamah*: obedient to the rules of religion, *suvarcha*: endued with beauty and knowledge, *prajavati*: blessed with the best sons, grandsons and other relatives, *virsuh*: the mother of brave and bold sons, *devrikama*: agreeable to the second husband, and *syona*: ministrant of ease to the husband or second husband.

Manu on Niyoga.

तामनेन विधानेन निजो विन्देत देवरः ॥

—Says he, IX, 69, If a woman without knowing her husband becomes a widow, the younger brother of her deceased husband can marry her.

Q.—How many times can a man or woman form the alliance of *niyoga*? Also, what are the names of a woman's husbands got by *niyoga*?

A—सोमः प्रथमो विविदे गन्धर्वो विविद उत्तरः ।
तृतीयो अग्निष्टे पतिस्तुरीयस्ते मनुष्यजाः ॥ —Rig. X, 85, 40.

—O woman, the name of *te*: thy *prathama* first *pati*: husband, *vivide*: who married thee, is *soma* from his gentility and other similar qualities, that of the second husband got by niyoga is *gandharva* from his having known but one wife, that of the 3rd husband *uttara*: after the two preceding is *agni* in virtue of his great heat of passion, and the remaining husbands *te*: of thine from the *turiya* fourth to the eleventh got by niyoga go by the name of *manushyaja* men. For instance, according to the verse, Rig. X, 85, 45, a woman can take husbands one after another up to the 11th number. In likemanner, a man also can marry women eleven in number one after another by means of niyoga.

Q.—Why should we not take the word *ekadasha* to mean 10 sons and the 11th person, the husband of a woman?

A.—If you interpret the Vedic verse in that way, there will be contradiction in the meanings of

विधवेव देवरम्, देवर: कस्माद् द्वितीयो वर उच्यते,

अदेवृघ्नी, गन्धर्वो विवद उत्तर: ।······

Also, a woman cannot get a second husband according to your rendering.

देवराद्वा सपिण्डाद्वा स्त्रिया सम्यङ् नियुक्तया ।

प्रजेप्सिताधिगन्तव्या सन्तानस्य परिक्षये ।।

ज्येष्ठो यवीयसो भार्य्यां यवीयान्वाग्रजस्त्रियम् ।

पतितौ भवतो गत्वा नियुक्तावप्यनापदि ।।

औरस: क्षेत्रजश्चैव ।।

—Says Manu, IX, 59, 58, 159, A widow can take in the alliance of *niyoga* a younger or elder brother of her deceased husband within 6 degrees of descent, a man of her tribe, or one of a superior class. But the connection of *niyoga* is permitted when a widower and a widow have a desire for raising up issue in the event of the utter failure of progeny. In other words, on the failure of issue, the alliance of *niyoga* may be formed between a woman and her husband's younger or elder brother for the purpose of procreating offspring. But if these allied parties have intercourse from carnal desire after the birth of children, they should be degraded. The time of the alliance of *niyoga* expires with the sign of the second conception. They should not amorously meet afterwards. If the *niyoga* compact is formed for the interests of both parties, it should cease with the fourth pregnancy. In fine, 10 children can be begotten by the above mentioned compact. Afterwards the conjugal intercourse between men and women is regarded as sensuality, and they are looked upon as fallen people. Also if married men and women cohabit after the 10th conception, they are thought to be lecherous and censurable. To tell the truth, marriage and *niyoga* are for the purpose of procreating children but not for carnal sports like those of beasts.

Q.—Does the *niyoga* of a woman take place after the death of her lord or also in his life-time ?

A.—Also in his life-time; as—अन्यमिच्छस्व सुभगे पतिं मत् ।

—When a man finds himself unable to beget children, he should suffer his wife to go to another, saying: O fortunate lady, desirous of prosperity, now do thou *icchaswa* seek *anyam* another *mat*: than me, for thou have no hope of offspring from me. But she should serve her married husband as usual. In like manner, a woman afflicted with disease and other defects, and finding herself incapable of bearing children, should allow her husband to raise issue upon another, saying: O my master, now give up all hope of begetting children, upon me, and entering into the compact to *niyoga* with another widowed woman raise up issue of yourself. The *niyoga* was done by King Pandu's wives, Kunti and Madri, and other women of old. Also, Vyasa formed the connection of *niyoga* with the wives of his brothers, Vichitravirya and Chitrangada, on their death and begot Dritrashtra upon Ambika, Pandu upon Ambalika, and Vidur upon a maid servant.

Such and the like instances are the historical proofs of the doctrine of *niyoga.*

प्रोषितो धर्मकार्यार्थं प्रतीक्ष्योऽष्टौ नरः समाः ।
विद्यार्थं षड् यशोऽर्थं वा कामार्थं त्रींस्तु वत्सरान् ॥

—Manu, Says IX, 76. A married woman may wait for her husband for 8 years if he is gone for the purpose of knowledge, for 6 years if for fame, for 3 years if for wealth and other purposes. After the expiry of those years, she should beget children by the *niyoga* form of marriage. On the return of her married husband, the connection of *niyoga* should break off.

वन्ध्याष्टमेऽधिवेद्याब्दे दशमे तु मृतप्रजा ।
एकादशे स्त्रीजननी सद्यस्त्वप्रियवादिनी ॥

—ib. 81. similar rules hold good for men. Thus a man may bear with his wife for 8 years if she is barren, *i.e.*, she is not conceived for 8 years since marriage; for 10 years if children die away; for 11 years if only a daughter is born at every delivery; and for no time if she speaks unkindly; and then after these years he should beget children upon another woman by the *niyoga* form of marriage. If a woman finds her husband very oppressive, she should leave him and forming *niyoga* with another man beget children to inherit her married husband's property. Such are the authorities and reasons for *swayam-vara* and *niyoga* marriages, which the people should adopt to improve their families.

Inheritance

Like the children of married men and women, called the *aurasa*, those of the *niyoga* compact inherit the property of their fathers.

Now, men and women should always keep it in view that seminal and mensrual fluids are invaluable substances. Whoever wastes this basis of life by going to a prostitute or strange woman or in the company of wicked men, is a great fool. Even ignorant peasants or gardeners do not grow their seeds elsewhere than their own fields or gardens. When so much attention is paid to insignificant vegetable seeds, and when ignorant peasants show such care, is he not a greater fool, who being wiser than all others throws away the seed of the tree of human body into a bad field; for, he gets no fruit therefrom ? Also, *Atma vai jayate putrah* is a saying of the Brahmana Scriptures. It means, Soul is born into a son.

अङ्गादङ्गात्सम्भवसि हृदयादधिजायसे ।
आत्मा वै पुत्रनामासि स जीव शरदः शतम् ॥

This is a quotation of the Psalm Veda in the Nirukta, III. 4— Thou are born of the seed secreted from every organ and of the heart. Therefore thou art my soul. Mayst thou never die before me ! Rather do thou live 100 years. It is a great sin to sow in harlots and other sinful fields a seed out of which are born the bodies of great sages and saints, or to suffer good fields to be disseminated with evil seed.

Rationale of Marriage

Q.—Why should we marry ? For, marriage puts restraint upon men and women who are compelled to restrict themselves and to suffer pain. Therefore, they should live together as long as there is love between them; but when it ceases to be, they should separate.

A.—It is the custom with animals and birds, and not with human beings. If the institution of marriage be abolished in the society of people, 1. the best duties of family life will go to rack and ruin. No body will serve another. 2. Adultery will be enormously increased, and all persons will get diseased, become weak and short lived and soon die away. 3. None will fear anybody or feel shame for wrong doing. 4. No body will look after the old folks. 5. The increase of sensuality, disease, and weakness, and the diminution of the period of human existence will decimate many a family. 6. There will be no owners and none to inherit anybody's property. 7. None will have a right to anything for a long time. To check such and many other evils for ever, the institution of marriage is the only proper course to follow.

Q.—When there is but one marriage, one man will have pregnant only one wife, and one woman one husband. The woman being afflicted with a chronic disease, or the man continuously ailing, while both are in the prime of youth, and so they cannot avoid indulging in sensuality; what should they do ?

A.—This question has been answered in discussing the custom of *niyoya*. If a man can not restrain himself from sexual indulgence for a year, while his wife is pregnant, he should go into *niyoya* with a woman and beget children for her. But on no account must men commit adultery or whoredom.

Patriotism and Loyalty

Living thus, they should as far as possible aspire to have what is not possessed, protect what is got, increase what is preserved, spend what is increased in the good of the country. They should always do the duties of their own orders by all means in their power and with love and zeal in the manner above mentioned, bringing their might, mind and means to work before them always for the welfare of others. They should spare no pains in serving their mother, father, mother-in-law, father-in-law; love their friend, neighbour, king, scholar, physician, and virtuous people; and treat the wicked with indifference *i.e.*, setting aside enmity against them they should ever exert themselves for their betterment. As far as it is in their power, they should spend their money and means on the education and training of their children so as to make them accomplished scholars and moral citizens. By honest dealing they should also try to obtain salvation, which secures them supreme bliss.

Horse and cow sacrifice

They should not believe in these and similar verses :—

1. पतितोऽपि द्विजः श्रेष्ठो न च शूद्रो जितेन्द्रियः ।
   निर्दुग्धा चापि गौः पूज्या न च दुग्धवती खरी ॥

2. अश्वालम्भं गवालम्भं संन्यासं पलपैत्रिकम् ।
देवराच्च सुतोत्पत्तिं कलौ पञ्च विवर्जयेत् ॥

3. नष्टे मृते प्रव्रजिते क्लीबे च पतिते पतौ ।
पञ्चस्वापत्सु नारीणां पतिरन्यो विधीयते ॥

1. A fallen Brahmin is better than a selfless Shudra; for, a dry cow is sacred, but not a milch jenny ass.

2. The horse sacrifice, cow sacrifice, offering of flesh to manes, begetting of children by a brother of the husband, are the five customs forbidden in the Kaliyuga (present age).

3. A second husband is allowed to women in five kinds of misfortune, viz., their husband's disappearance, death, impotency, renunciation and excommunication.

These are spurious verses of Parasar's Code. 1. What can be greater partiality, injustice and unrighteousness, when a wicked twice-born person is considered as best and virtuous and a Shudra or low caste person as low. Does not a jenny ass deserve as much care of potters and others as a milch or dry cow of cowheards? Also, this example is not proper; for, a Brahmin and a Shudra are human beings, and a cow and a donkey are different species. If a portion, however, of the example tallies with that of the assertion, the verses can not deserve credence from the impropriety of their import.

2. When the *ashwalambha* sacrifice of the horse and *gavalambha*; of the cow *i.e.*, killing them to offer into fire, is not ordained in the Veda, why is not its prohibition in the *kaliyuga* (age of strife) against the Veda? If the prohibition of this wicked act is proper to observe, its sanction will be believed by implication in the *Treta* age and other cycles* Now it is altogether impossible to believe that this sinful act was perpetrated in that virtuous age. Also there is sanction for renunciation in the Vedas and other genuine scriptures. Therefore, its prohibition is groundless. If flesh eating is forbidden, its prohibition is constant. When the Vedas permit the procreation of children by the *devara* or second husband of a woman, why does the writer of this verse bark in vain? If a woman forms a *niyoga* alliance at home when her husband is gone to some other country, whose wife will she be thought on the return home of her husband at the time? If it be said that she will be the wife of her previous husband, we believe it to be so; but no such ruling is found in the Code of Parasar.

3. Are there only five occasions of hard time for a woman? Her times of distress are more than five; as, for instance, her husband's long confinement to bed by sickness, misunderstanding between herself and her husband, and so forth. Hence, such verses should never be obeyed.

Forgery of Books

Q.—Hollo, don't you believe what Sage Parasar has said?

A.—The saying may be of anybody, however, great. Being against

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*Like week days, the four cycles divide time viz., satayuga—1728,000, Tretayuga=1296,000 Dwaparayuga=864,000 and Kaliyuga=432,000 years.

the spirit of the Vadas, it can not be accepted. Also, it is not a saying of Parasar. For, it is like the expressions: ब्रह्मोवाच, वसिष्ठ उवाच, राम उवाच, शिव उवाच, विष्णुरुवाच, देव्युवाच । Supreme Being said, &c.

The object of writing books in the name of universally respected persons is that those books may be accepted by all under the umbrage of their great names and bring their authors plenty of subsistence. Therefore, these books are full of nonsensical talk. Except a few interpolated verses, the Code of Manu alone is consistent with the teachings of the Vedas, but not the other codes. The same rule may be regarded as true for all suprious books.

Importance of householdership

Q.—Is the family life the least in importance of all the stages of life, or is it greater than others?

A.—All the stages of life are great in consideration of their duties.

यथा नदीनदाः सर्वे सागरे यान्ति संस्थितिम् ।
तथैवाश्रमिणः सर्वे गृहस्थे यान्ति संस्थितिम् ॥

—But says Manu, VI. 90, All orders derive their stability from the support of the temporal order, as all the small and large rivers wander about till they reach the sea. No work of any other order is successfully carried on without the existence of this useful order.

यथा वायुं समाश्रित्य वर्त्तन्ते सर्वजन्तवः ।
तथा गृहस्थमाश्रित्य वर्त्तन्ते सर्व आश्रमाः ॥

—As all creatures subsist by receiving support from the air, so all orders of men exist by receiving support from house keepers.—Manu, III, 77.

यस्मात्त्रयोप्याश्रमिणो दानेनान्नेन चान्वहम् ।
गृहस्थेनैव धार्यन्ते तस्माज्ज्येष्ठाश्रमो गृही ॥

—As the temporal order of householders daily maintains the three orders educational, hermitical, and spiritual, by making them gifts and doles of food and other necessaries; it is regarded as the fundamental order and as the main source of all.—ib. 78.

स संधार्यः प्रयत्नेन स्वर्गमक्षयमिच्छता ।
सुखं चेहेच्छता नित्यं योऽधार्यो दुर्बलेन्द्रियैः ॥

—Therefore, he who longs for salvation and worldly enjoyment, should, carefully observe its rules. Infirm and timid men are unable to fulfill the duties of this order.—ib 79.

So a person should duly observe its rules and accept its responsibility. The family life has half the duties that are found in the world. Had there been no temporal order, where could the educational, hermitical and spiritual orders have existed in the absence of the production of children? He is censurable who reprehends the temporal order. He who extols it, deserves all praise. But the family life is blissful only when the master and mistress of a household are content with each other, educated, energetic and well-up in all works of teh

house in every way. Therefore, the chief source of the married life is the successful completion of the educational career and the above mentioned institution of self-choice (swayamvara) marriage. So much in brief for the description of the student's return home after the academical career, marriage, and worldly life. Now, retirement and renunciation will be described in the next chapter.

Summary

On completion of education, a student should return home, when his father or teacher will honour him with the gift of a cow, and he will receive another from his father-in law on the occasion of marriage.

He should then espouse a maid of his own clan, who is not within six degrees of descent from his mother's family and who does not belong to the family of his father. She should not be chosen from the family of unrighteous persons, having such transmissible diseases as pthisis, epilepsy, leprosy, elephantiasis. &c., She should have charming features and an atractive name, and be equal in qualifications to him (Manu. III, 4, 8, 9.) Marriage in distant countries obviates contempt from familirtity, mixes bloods, improves the race, recuperates health from change of climate, keeps off each other's family quarrels, and brings new things and persons in contact.

According to Dhanwantary, the father of Indian medicine. man should be at least 25 and woman 16 years of age at marriage. Manu orders a girl to be married to a qualified man three years after her menstruation. (IX, 90) The early marriage at her 8 years of age mentioned in Parasar's Code is not desirable, as the text containing it is spurious. The Veda which is the supreme authority in religion and ceremonies, commands the performance of marriage at mature age when a maid is educated and is able to bear children. (Rig III, viii, 4, iv. 16.) Marrying parties should have their own choice in contracting marriage. When they have made their choice, they may be married at school or at the bride's house.

Their qualification should determine their caste for class in society. Caste by birth has no support of authentic scriptures. Manu says, X. 65 that low class people rise to higher classes in virtue of their merit, and likewise the higher classes sink down from degeneracy. The classes are made on the principle of duty. The duties of priests are studying, teaching, officiating at ceremonies, giving and receiving alms; also the practice of contentment, self denial, penance, purity, forbearance, honesty, science, and faith in God. The duties of warriors are learning, chastity, the performance of sacraments, practice of military art, and fear of God. The duties of merchants are learning, tilling, trading, breeding, and investing money at interest to be realised not more than the capital. The duties of servants are to cook and to help the above classes in various ways. These are the 4 castes of society. The non-performance of their duties brings on degradation. To oppose this view, i.e., caste by merit; the 11th verse of the 31st chapter of the Yajurveda is produced, which is rendered to say that the Brahmanas are born of God's mouth, and so forth. But this rendering is wrong, since the Veda describes God as having no mouth and other human organs. The true meaning is that as the mouth of the body is the best of all parts of the body physical, so are the Brahmanas the best of the body politic of all men in virtue of their learning, and so forth. There society is meant, and not God.

After marriage, man and wife should cohabit only at the end of the monthly course. Manu, III, 50. If pregnancy is indicated the next month, they should desist from sex work till the child is weined. The food during pregnancy should be nutritive unstimulative. It should be made of farina, butter and fruit. Great care should be taken of the woman and great love should exist between husband and wife. Women should always be honoured by all men desirous of prosperity M. III. 55, 56.

In the affairs of life they should speak what is true, but never what is false. Manu, IV. 38. They should not give up the pursuit of knowledge and the use of the Veda, they should do what is ordained by them. They should always

do the five great duties, *viz.*, worship of God, oblations to fire, service of elders, compassion on animals and hospitality to guests. Manu, IV, 21. Prayer should be said at morn and eve only, and not thrice a day. Manu, II. 103. They should not honour hypocrites, the revilers of the Vedas, bigots, sophists neo-vedantists (who call themselves the Supreme Being). They should rise early, never do evil which destroys families, Manu IV, 174. There should be no quarrel with the minister, preceptor, instructor, maternal uncle, guest, dependant, child, aged, sick, doctor, relative, father-in-law, friend, mother, father, sister, brother, wife, daughter and servant. Manu, IV. 179, 180. They should avoid the company of the adulterers, liars, sinners, traders in religion, rogues, cheats, boasters, butchers, misanthropes, hypocrites, and traitors. ib. 195.

The acquirement and practice of virtue is very necessary, seeing that all is left behind but it alone goes with the soul to the next world.—Manu, 240. He is saved and he shall see God who is virtuous—ib. 243. Good conduct procures full age, good children and undecaying treasure, and removes defect.—ib 156. The four orders should live in amity, priests are to teach, warriors to protect, merchants to trade and servants to help the people. Man and wife should live in perfect harmony, and be faithful to each other. They should live together both at home and in foreign countries as far as possible, On separation by death, the upper three classes are not to remarry, but in the absence of heirs raise up issue by entering into *niyoga* in their own or a superior class. Among them widows or widower's marriage is not desirable from the diminution of love, dispute regarding the property of the dead between the families of remarrying parties, effacement of good families, and the loss of woman's chastity. The peculiarity of *niyoga* is that parties live in their own domiciles, the children begotten belong to whomsoever they are raised up, the parties do not support each other, their connection breaks on the birth of children. and two or four children only should be begotten. *Niyoga* is allowed by the Veda. Rig, X, LV, 45. It looks like adultery from disuse. But like marriage, it is done with the consent of relatives and solemnised with the rites of religion. It is not for bachelors and maids. If a maid loses her husband before she knows him, she should be remarried,—Manu IX, 178. It is spouseless persons that adopt *niyoga* for begetting heirs to their property. After the birth of children, if the parties still keep up their connection, they are regarded as fallen. In the case of a man's impotency or a woman's sterility the line may be perpetuated by the temporary compact of *niyoga*.—See Rig, X, x, 10 and the instance of Pandu's wives. Man and woman should beget ten children only either by marriage or by *niyoga*; for, the plurality of children weakens the race. As bachelors do not want to marry widows, nor do maids wish to take widowers for their husband, *niyoga* will be forced upon the people, if they are allowed to have their choice.

All the four orders should live in amicable brotherhood; working for the the welfare of the common wealth, and serving their parents, neighbours, king, scholars, doctors, and other superiors. On no account the light of knowledge should be put out. They should be honest in all dealings and try for salvation. The consideration of high and low castes should be set aside. The discharge of duties confers honour on all. The sacrifice of the horse and the cow and flesh-eating, fathered upon St. Parasar, is a barefaced forgery of later priestcraft. Such mischievous opinions are in-admissible by the importance of the second order of householdship, which supports all other orders of society.—Manu, VI, 90.

Sandhya

As all the five sacraments are briefly given in this book, the worship of God, the most important of all, is given here in full to be useful to those who have no Five Great Duties with them :

ओ३म् शं नो देवीरभिष्टय आपो भवन्तु पीतये । शंय्योरभि स्रवन्तु नः ।

—May the All-pervading Divine Mother be gracious enough to gratify our inner craving, and send down blessings all around us!

ओं वाक् वाक् । ओं प्राणः प्राणः । ओं चक्षुश्चक्षुः । ओं श्रोत्रम् श्रोत्रम् । ओं नाभिः ।
ओं हृदयम् । ओं कण्ठः । ओं शिरः । ओं बाहुभ्यां यशोबलम् । ओं करतलकरपृष्ठे ॥

—O God ! Most sincerely and solemnly, I make a covenant with Thee that knowingly I shall never sin with my organs of 5 cognitive and 5 senses; *viz.*, the tongue—taste, the nose—smell, the eye—sight, the ear—hearing the palm and its back touch, the genitals—passions, the heart—desire, the throat—speech, the head—thought, the hand—deeds.

ओं भूः पुनातु शिरसि । ओं भुवः पुनातु नेत्रयोः । ओं स्वः पुनातु कण्ठे । ओं महः पुनातु हृदये । ओं जनः पुनातु नाभ्याम् । ओं तपः पुनातु पादयोः । ओं सत्यं पुनातु पुनः शिरसि । ओं खं ब्रह्म पुनातु सर्वत्रः ॥

—But O Lord ! I am weak and so depend upon Thee. Purify and so strengthen my senses Thyself. May the Living God purify the head ! May the Holy God purify the eyes ! May the Happy God purify the throat ! May the Great God purify the heart ! May the Common Father purify the genitals or animal propensities ! May the All-wise God purify the feet ! May the Eternal God again purify the brain ! May the All-pervading God purify all places !

ओं भूः, ओं भुवः, ओं स्वः, ओं महः, ओं जनः, ओं तपः, ओं सत्यम् ।

—O God of life ! O God of Holiness ! ! O Great God ! O God the Father ! O God of wisdom ! O God of truth !

ओं ऋतञ्च सत्यञ्चाभीद्धात्तपसोऽध्यजायत । ततो रात्र्यजायत ततः समुद्रो अर्णवः ॥

—Principles and atoms were produced from the pregnant Nature, then came out chaos, then energy or motion, then ocean.

समुद्रादर्णवादधि संवत्सरो अजायत । अहोरात्राणि विदधद्विश्वस्य मिषतो वशी ॥

—After the energy and the ocean came out the planetary motion. The Ruler of the universe makes days and nights without effort.

सूर्याचन्द्रमसौ धाता यथा पूर्वमकल्पयत् । दिवञ्च पृथिवीञ्चान्तरिक्षमथो स्वः ॥

--The Maker formed, as before, the sun and moon, the luminous and opaque bodies, the firmament and the happy region.

ओं प्राची दिगग्निरधिपतिरसितो रक्षितादित्या इषवः । तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो नम एभ्यो अस्तु । योऽस्मान् द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः ॥

—O All-wise and Glorious Being ! Thou art before us, the Absolute, our King and Protector. Thou hast made the sun, whose beams shower life on earth. We bow down to Thee in gratitude for Thy benign rule, kind protection, and blessed gift of life. For all these blessings, O God ! we humbly thank Thee, and place him, who hates us, or whomever we hate, at Thy disposal.

दक्षिणा दिगिन्द्रोऽधिपतिस्तिरश्चिराजी रक्षिता पितर इषवः । तेभ्यो० ॥

—O Almighty Lord, Thou art to our right, our Sovereign and protector from a host of the invertebrata. Thou sendest wise men to teach us. We bow & c. The rest both in Sanscrit and English is as 1.

प्रतीची दिग्वरुणोऽधिपतिः पृदाकू रक्षितान्नमिषवः । तेभ्यो० ॥

—O Adorable Being ! Thou art behind us, our King and protector from the vertebrata. Thou createst food, which gives us life on earth. (As 1.)

उदीची दिक् सोमोऽधिपतिः स्वाजो रक्षिता शनिरिषवः । तेभ्यो० ॥

—O Father ! Thou art to our left, our King, Self-existent, and our

Protector. Thy electricity moves our blood to keep us our life and produces various motions in the world. (As 1.)

ध्रुवा दिग्विष्णुरधिपतिः कल्माषग्रीवो रक्षिता वीरुध इषवः । तेभ्यो० ॥

—O All-pervading God ! Thou art below, our King, and the Nourisher of our life with arboreaus trees and tuberous creepers, bearing a variety of fruits. (As 1.)

ऊर्ध्वा दिग्बृहस्पतिरधिपतिःश्वित्रो रक्षितावर्षमीषवः । तेभ्यो० ॥

—O Great God ! Thou art above, our King, Developer, and Protector. Thou sendest down rain to water our fields, which preserve our life. (As 1.)

ओं उद्वयं तमसस्परि स्वः पश्यन्त उत्तरम् ।
देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तमम् ॥

—May we, perceiving God with all His glory, beyond the darkness of ignorance, all-happy, supreme over all, obtain Him, the sun of our life and our spiritual light !

उदुत्यं जातवेदसं देवं वहन्ति केतवः । दृशे विश्वाय सूर्य्यम् ॥

—All the objects of the world serve the purpose of flags to show Him, the Glorious Being, the Maker of the worlds and the Sun of life, to all the creatures.

चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः आ प्रा द्यावापृथिवी अन्तरिक्षँसूर्य्य आत्मा जगतस्तस्थुषश्च स्वाहा ॥

—Although all the objects indicate Thee, yet, O God ! Thou art wonderous, the Ever wakeful Eye, and the Support of all the heavenly bodies, even the sun, the moon, and fire. Thou holdest the heaven and earth, and the firmament. Thou art the Maker and the Soul of all the movable and immovable objects. May we think, speak, and act rightly !

तच्चक्षुर्देवहितं पुरस्ताच्छुक्रमुच्चरत् ।
पश्येम शरदः शतं जीवेम शरदः शतँशृणुयाम
शरदः शतं प्रब्रवाम शरदः शतमदीनाः
स्याम शरदः शतं भूयश्च शरदः शतात् ॥

—That Ever wakeful Eye exists pure from all eternity for the good of the learned. May we see a hundred autumns ! May we live a hundred autumns ! May we hear a hundred autumns ! May we speak a hundred autumns ! May we be free a hundred autumns ! And again so for a hundred autumns ! (Autumn poetically, a year)

ओं भूर्भुवः स्वः । तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् ॥

—O All-Life ! All-Holiness ! All-Joy ! the Lord of the upper, lower and happy regions, our maker, the Supreme Being, we meditate upon Thy adorable form of spiritual light, which dispeles the darkness of sin from the mind. May Ye illume our intellects !

ओं नमः शम्भवाय च मयो भवाय च नमः शङ्कराय च मयस्कराय च नमः शिवाय च शिवतराय च ॥

—We bow to Thee, who art All-joy, All-happiness, the Dispenser of ease and Fulfiller of our righteous desires, All calm and All-peace.

On page 99 under Duty to Nature two sets of Vedic verses are given. Their translation is as follows.—

(a) O God, offering to Thee, the Lord of hosts ! O God, offering to Thee who is attended by heavens and earth ! O God, offering to Thee, the benevolent ! O God, offering to Thee, the glorious ! O God, offering to Thee, the creator ! O God offering to Thee, the life and death ! O God, offering to all the learned people ! O God, offering to Thee, the curer of diseases. O God, offering to Thee, the conscious self ! O God, offering to Thee, the learned intellect.

(b) Salutation to God Almighty, to the Judge of all, to the Best, to the Creator, to the Upholder to the All-prevading God, to the Lord of the vegetable world, to the Adorable, to the Benevolent, to the Lore of all, to the Asylum of all, to all the learned people. Give food to the creatures of the day. Give food to the creatures of night. Salutation to God, the life of all.

CHAPTER V

RETIREMENT AND RENUNCIATION

Of Retirement

ब्रह्मचर्य्याश्रमं समाप्य गृही भवेत्
गृही भूत्वा वनी भवेद्वनी भूत्वा प्रव्रजेत् ॥

THE systematic gradation of human life according to the Shatapatha, Chapter XIV, is that having finished studentship, man should take up the duties of the house-holder, and having finished house-holdership, retire from temporal affairs, and having prepared in retirement for spiritual works, take to the holy order of renunciation. Also, Manu says: VI. 5,—

Time of Retirement

1. एवं गृहाश्रमे स्थित्वा विधिवत्स्नातको द्विजः ।
वने वसेत्तु नियतो यथावद्विजितेन्द्रियः ॥
2. गृहस्थस्तु यदा पश्येद्वलीपलितमात्मनः ।
अपत्यस्यैव चापत्यं तदारण्यं समाश्रयेत् ॥
3. संत्यज्य ग्राम्यमाहारं सर्वं चैव परिच्छदम् ।
पुत्रेषु भार्यां निःक्षिप्य वनं गच्छेत्सहैव वा ॥
4. अग्निहोत्रं समादाय गृह्यं चाग्निपरिच्छदम् ।
ग्रामादरण्यं निःसृत्य निवसेन्नियतेन्द्रियः ॥
5. मुन्यन्नैर्विविधैर्मेध्यैः शाकमूलफलेन वा ।
एतानेव महायज्ञान्निर्वपेद्विधिपूर्वकम् ॥

—1. The regenerate house-holder, either Brahmana, Kshatriya or Vaishya, who had before completed his studentship, and who faithfully discharged the duties of family life, being staunch in faith and a master of his senses, should retire and live in a forest or away from the haunts of men. 2. Also, when the house-holder sees his hair turn grey, his skin get loose and wrinkled, and his son beget a son; he should take to retirement. 3. Abandoning the use of all delicious foods, showy clothes, and the most pleasant luxuries of town life, and committing the care of his wife to his sons or taking her with himself, he should live in a lonely place in the country. 4. Taking a complete set of the outfits of sacrifice, he should leave the town and live in the country or forest with firm control over the senses. 5. He should perform the five great sacraments or religious duties and live upon the various kinds of cereals, good vegetables, roots, fruits, and underground edibles, as sweet potatoes (yams), entertaining his guests therewith. Further, Manu says in his Code, VI. 8, 26.—

1. स्वाध्याये नित्ययुक्तःस्याद्दान्तो मैत्रः समाहितः ।
दाता नित्यमनादाता सर्वभूतानुकम्पकः ॥

2. अप्रयत्नः सुखार्थेषु ब्रह्मचारी धराशयः ।
   शरणेष्वममश्चैव वृक्षमूलनिकेतनः ॥

—1. He should lead a life of study, benevolence and charity, that is, be ever engaged in studying and teaching the Veda, be self-possessed, philanthropic, a master of the senses, a teacher, kind to all, a giver but not a receiver of anything. 2. Never very solicitous for the care of the body, ever chaste, that is, not going to his wife if in company, sleeping on the ground, without effection for the desendants or hankering after his own things he should live at the root of trees. Also, the Mundakopanishat says, I, II, 11:

तपःश्रद्धे ये ह्युपवसन्त्यरण्ये शान्ता विद्वांसो भैक्षचर्य्यां चरन्तः ।
सूर्यद्वारेण ते विरजाः प्रयान्ति यत्राऽमृतः स पुरुषो ह्यव्ययात्मा ॥

—Quiet and learned men, faithfully practising truth, righteousness and asceticism in the solitude of the forest, and supporting themselves with begging alms obtain heaven and being purified of sins, enjoy the happiness of the presence of God, who is immortal, perfect, all-pervading, free from growth and decay, and the supreme self. Also, the Yajurveda says XX, 24.

अभ्यादधामि समिधमग्ने व्रतपते त्वयि ।
व्रतञ्च श्रद्धां चोपैमीन्धे त्वा दीक्षितो अहम् ॥

—The hermit or forest dweller should aspire to be purified by performing the fire sacrifice and acquire right conduct and faith in the Supreme Bing. He should acquire this merit by means of various austerities, good company, practice of yoga or introspection, right thinking, which will give him spiritual knowledge and holiness. Afterwards when desirous of taking the holy order or renunciation, he should send his wife to his sons and then renounce the world, that is, live like a monk to preach righteousness. So much for retirement or the hermit's life for brevity's sake.

Of Renunciation

1. वनेषु च विहृत्यैवं तृतीयं भागमायुषः ।
   चतुर्थमायुषो भागं त्यक्त्वा संङ्गान् परिव्रजेत् ॥

—Manu says. VI. 33,—Having thus lived in retirement during the third portion of his life, that is, from the 50th to 75th year, he should renounce all attachment to the wordly objects in the fourth portion, and become a monk, clergyman or *Sannyasi*.

Q.—Does he or does he not incur sin, who passes over householdership and the hermit's life and takes to renunciation?

A.—He may or he may not.

Q.—Why do you return an answer of two kinds?

A.—It is not of two kinds; for he who renounces in early years and indulges in sensuousness afterwards, becomes a great sinner; but not if a virtuous and truthful man. Says a *Brahmina* scripture:

2. यदहरेव विरजेत्तदहरेव प्रव्रजेद्वनाद्वा गृहाद्वा ब्रह्मचर्यादेव प्रव्रजेत् ॥

—Renunciation should be adopted from house-holdership or retirement on the day when its ardent desire rises in the mind. The first

text gives the regular way to renunciation; this one ordains renunciation from house-holdership; and the third way is that, if a man is perfectly learned, of subdued senses, free from desire of sensuousness, and anxious to do good to others, he can take renunciation directly from studentship. The Veda also ordains renunciation in such phrases as *yatayah*, *Brahmanasah*. *vijanatah*,—Learned men become ascetics. But says the Kath upanishat, II, 23.

नाविरतो दुश्चरितान्नाशान्तो नासमाहितः ।
नाशान्तमानसो वापि प्रज्ञानेनैनमाप्नुयात् ॥

—He does not realise God even in renunciation by virtue of his great knowledge, who is not free from evil deeds, who is not calm, whose mind is not concentrated, and whose mind is not contented. Again, ib. III, 13.

यच्छेद्वाङ्मनसी प्राज्ञस्तद्यच्छेद् ज्ञान आत्मनि ।
ज्ञानमात्मनि महति नियच्छेत्तद्यच्छेच्छान्त आत्मनि ॥

—A wise man of renunciation should restrain his thoughts and speech from unrighteousness, and direct them to knowldge and to the self or ego, and that self pregnant with knowledge to the Supreme Being, and then impress the calm mind with the knowledge of God thus obtained. Says, Mundak, II, 12,—

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥

—Seeing the worldly pleasures acquired with the sweat of the brows, a holy man should adopt renunciation; for, God, who is spirit, that is not worked out, is not accessible to the performance of works of religious acts. Hence he should take a present in hands and go to a teacher, versed in the Vedas and who knows God, for the purpose of acquiring spiritual knowledge. He would remove all his doubts. But

1. अविद्यायामन्तरे वर्त्तमानाः स्वयं धीराः पण्डितम्मन्यमानाः ।
   जङ्घन्यमानाः परियन्ति मूढा अन्धेनैव नीयमाना यथान्धाः ॥

2. अविद्यायां बहुधा वर्त्तमाना वयं कृतार्था इत्यभिमन्यन्ति बालाः ।
   यत्कर्मिणो न प्रवेदयन्ति रागात् तेनातुराः क्षीणलोकाश्च्यवन्ते ॥—

he should not go to men, who, being sunk in ignorance, consider themselves to be wise and learned. Foolish and of low thoughts, they are the blind leaders of the blind and fall into the ditch of misery. Wallowing in dense ignorance, but imagining themselves to be happy and satisfied, being pretentious, conceited, mere children in knowledge, and intoxicated with the pride of works, they do not know what God is, nor can they lead other to the knowledge of him. Being fickle, they suffer the pain of birth and death.—Mundak, II, 8, 9.

वेदान्तविज्ञानसुनिश्चितार्थाः संन्यासयोगाद्यतयः शुद्धसत्वाः ।
ते ब्रह्मलोकेषु परान्तकाले परामृताः परिमुच्यन्ति सर्वे ॥

—Mundak Upanishat, III, see. 2, verse 6. Hence, those who are *sannyasi* or resigned to the will of God, who are themselves convinced of Truth by the intelligent study of Vedant or the knowledge of the Vedic verses and by the practice of virtue, and whose mind is

purified by renunciation and introspection, obtain the happiness of salvation in God, and on the termination of the salvation period, return to the world. Without salvation the suffering of pain to which all flesh is heir to, is never destroyed, as we read—

न वै सशरीरस्य सतः प्रियाप्रिययोरपहतिरस्त्यशरीरं वावसन्तं न प्रियाप्रिये स्पृशतः ॥

in the Chhandogya Upanishat, part 8, section ! 2.—All embodied beings cannot be free from the suffering of pain. When the incorporal soul lives with God on being purified, she gets no pleasure or pain of the world.

पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाथ भिक्षाचर्यं चरन्ति ॥

—Shatapatha K, 14, Pr. 5, Br. 2, K. 1. Rising above the worldly desires, *viz.*, fame, wealth, pleasures, honour and love for children, the resigned persons live by begging alms and devote their days and nights to the adoption of the means of salvation.

प्राजापत्यां निरूप्येष्टिं तस्यां सर्ववेदसं हुत्वा ब्राह्मणः प्रव्रजेत् ॥—Yaj. Br.

प्राजापत्यां निरूप्येष्टिं सर्ववेदसदक्षिणाम् ।
आत्मन्यग्नीन्समारोप्य ब्राह्मणः प्रव्रजेद् गृहात् ॥

—Having arranged for a sacrifice to realise God, throwing into it the sacred thread, the lock on the crown, and other signs, and substituting the fiery vital airs—*prana*: outbreath, *apana*: inbreath, *vyana*: cerebral energy, *udana* : digestive power, and *samana*: locomotive force, for the five sacrificial fires, a Brahamana versed in the lore of the Vedas, should leave the house and lead the ascetic life of the *Sannyasi* one who has renounced the world.—Manu, VI, 38.

यो दत्वा सर्वभूतेभ्यः प्रव्रजत्यभयं गृहात् ।
तस्य तेजोमया लोका भवन्ति ब्रह्मवादिनः ॥

—After giving exemption from fear to all animated creatures, the holy man who renounces domestic affairs to talk holy orders, and who teaches righteousness and divine knowledge of the Vedas revealed by God, gets to the happy regions of salvation full of light. (knowledge)—ib. 39.

Q.—What is the religion of a Sannyasi or monk ?

A.—The religion of all mankind is only one, viz, the practice of impartial justice, adoption of truth, rejection of falsehood, obedience to the commandments of God sung in the Vedas, beneficence, veracity and the like virtues. But the special duties of the Sannyasi or clergyman are :—

Duties of Clergy

दृष्टिपूतं न्यसेत्पादं वस्त्रपूतं जलं पिबेत् ।
सत्यपूतां वदेद्वाचं मनःपूतं समाचरेत् ॥

—Manu, VI, 46.—When a monk goes on the way he should not look here and there but keep his eyes on the road and move on. He should always drink the water strained through a piece of cloth, and always speak the truth. He should always ponder well, and adopt truth and reject falsehood.

क्रुद्ध्यन्तं न प्रतिक्रुध्येदाक्रुष्टः कुशलं वदेत् ।
सप्तद्वारावकीर्णां च न वाचमनृतां वदेत् ॥

—ib. 48. Whenever anybody is angry with him in preaching or conversation or talks spitefully of him, or slangers him, he should not be angry with him; but on the contrary, he should always speak what is good for him. On no account whatever he should ever by speaking falsehood vitiate his speech, diffused in seven portals, as it were, mouth, two nostrils, two eyes, and two ears.

अध्यात्मरतिरासीनो निरपेक्षो निरामिषः ।
आत्मनैव सहायेन सुखार्थी विचरेदिह ॥

—Being firm in faith in his self and the Supreme Being, living independently, and abstaining from the use of flesh foods and strong drink, a monk should always go about preaching to promote the cause of religion and knowledge in the world, reposing on the power of the soul for his own happiness.—Manu, VI, 49.

क्लृप्तकेशनखश्मश्रुः पात्री दण्डी कुसुम्भवान् ।
विचरेन्नियतो नित्यं सर्वभूतान्यपीडयन् ॥

—Clipping the hair, mustaches, and beard, and paring the nails, he should take a good vessel and staff, and put on clothes coloured with mahogny or kusum. Having no doubt whatever as to the existence of the Self and the mind fixed on God, he should go wherever he likes, injuring no sentiment being.—ibid, 52.

इन्द्रियाणां निरोधेन रागद्वेषक्षयेण च ।
अहिंसया च भूतानाममृतत्वाय कल्पते ॥

—He should restrain the senses from falling into vice, renounce animalism or fondness and hatred, and having no enmity with any sentientbeing, develop his powers to attain salvation.—ib. 60.

दूषितोऽपि चरेद्धर्मं यत्र तत्राश्रमे रतः ।
समः सर्वेषु भूतेषु न लिंगं धर्मकारणम् ॥

—He should ever try to practise virtue and persuade other to do the same. Tho' reviled or praised by anybody in the world, he should be impartial to all beings in what order soever he has been placed in life. He should bear in mind that the staff, bowl, coloured scarf and the like signs are not the essentials of religion. The chief duty of a holy man or Sannyasi is to do good to the people and other sentient being by teaching them truth and promoting their knowledge.—ib.66.

फलं कतकवृक्षस्य यद्यप्यम्बुप्रसादकम् ।
न नामग्रहणादेव तस्य वारि प्रसीदति ॥

—For, tho' the mixing of the powder of the fruit of the strychnos potatorum or *nirmali* tree with turbid water clears it; yet without adopting this process,—pounding it and throwing it into the jar, and by mere repeating its name or hearing it, one's water is not purified—ib. 67.

प्राणायामा ब्राह्मणस्य त्रयोऽपि विधिवत्कृताः ।
व्याहृतिप्रणवैर्युक्ता विज्ञेयं परमन्तपः ॥

—The Brahman or a God fearing member of the holy order, should practise deep-breathing as much as he can, repeating the monosyllabic Om and the seven names of God, called the *vyahritis* see page 40, as the law ordains But he should never take less than three deep breaths. The deep-breathing is one of his primary duties.—*ib.* 70.

दह्यन्ते ध्मायमानानां धातूनां हि यथा मलाः ।
तथेन्द्रियाणां दह्यन्ते दोषाः प्राणस्य निग्रहात् ॥—Manu, VI, 71.

—For, the regulation of breathing destroys the defects of the senses and will, just as heating and smelting remove the dross of metalic ores.

प्राणायामैर्दहेद्दोषान् धारणाभिश्च किल्बिषम् ।
प्रत्याहारेण संसर्गान् ध्यानेनानीश्वरान् गुणान् ॥—ib. 72.

—So the holy man or *sannyasi* should destroy the defects of the mind, the internal sense and the senses by the daily practice of deep-breathing ; sins by *dharna*: meditating on the name of God ; the evils of attachment to the worldly objects by humility and the subjugation of the senses ; and the atheistic tendencies or the defects of the soul with regard to joy and sorrow, ignorance and other imperfections by incessant contemplation on the Divine attributes.

उच्चावचेषु भूतेषु दुर्ज्ञेयामकृतात्मभिः ।
ध्यानयोगेन संपश्येद् गतिमस्यान्तरात्मनः ॥

—By contemplation and introspection he should peep into the ways of God, dwelling in the heart, into the working of the soul, and realise the presence of the Supreme Being in all things, small and great, which knowledge is hard to obtain by the uninitiate and ignorant.—ib. 73.

अहिंसयेन्द्रियासङ्गैर्वैदिकैश्चैव कर्मभिः ।
तपसश्चरणैश्चोग्रैस्साधयन्तीह तत्पदम् ॥

—None but the *sannyasins* or selfless holy men can attain the plane of beatitude or salvation and help others in its obtainment in the world, by hating no being, by giving up the pleasures of the senses, by doing the works ordained by the Vedas, and by practising severe austerities.—ib. 75.

यदा भावेन भवति सर्वभावेषु निस्पृहः ।
तदा सुखमवाप्नोति प्रेत्य चेह च शाश्वतम् ॥

—When a monk becomes free from desires for the worldly objects or any kind of hankering of the flesh, and purified in covert working of the passions and the covert actions of the body, he obtains unintermittant joy in present life and after death.—ib. 80.

चतुर्भिरपि चैवैतैर्नित्यमाश्रमिभिर्द्विजैः ।
दशलक्षणको धर्मः सेवितव्यः प्रयत्नतः ॥

—ib. 91, Hence, the student, the house-holder, the hermit and the divine should practise the following ten-fold virtue :—

Ten Essentials of Religion

धृतिः क्षमा दमोऽस्तेयं शौचमिन्द्रियनिग्रहः ।
धीर्विद्या सत्यमक्रोधो दशकं धर्मलक्षणम् ॥

ib. 92.—1. Dhriti or patience—always to have patience. 2. Kshama or forgiveness—to forbear slander and praise, respect and disrespect, profit and loss and the like vicissitudes, and to maintain equal temper therein. 3. Dama or piety—always to engage one's self in the practice of righteousness, and to refrain from doing inequities, so much so as never to think of doing evil. 4. Asteya or honesty—giving up stealing, that is, not to take others' things without permission, by fraud, cheat, or treachery, contrary to the injuction of the Vedas or the rules of business, which constitutes honesty. 5. Shouch or sanctity—to keep internal purity by shunning fondness, hatred, partiality, and external purity by the use of water, earth-bedaubing and the like processes. 6. Indriya-nigrah or the controlment of the senses—always to check the senses from committing an act of unrighteousness and to employ them in the practice of virtue. 7. Dhi or reason—to develop reason by abstaining from the use of intoxicants, destructive of reason ; by avoiding the company of the wicked ; by giving up idleness, pride and the like evils ; by the use of good things,—keeping the company of good people ; and by the practice of yoga or contemplation. 8. Vidya or knowledge—a right knowledge of all substances from the earth to the Dity, to utilise it for the benefit of life, and to abide by truth. Truth is to represent in action what is expressed in speech, to express in speech what is in the notion of the will, and to form the notion of the will of what is in the mind. This constitutes what is called knowledge here ; the opposite of it is ignorance. 9. Satya or truth—to know a thing as it is, to talk of it and to use it accordingly. 10. Akrodh or tranquility—to give up anger and the like passions and adopt tranquility and the like peaceful virtues.

The practice of these ten essentials of religion is binding on all persons in the four orders or stages of life. It is the special duty of monks or divines to practice it themselves and to persuade others to follow it in life.

अनेन विधिना सर्वांस्त्यक्त्वा संगान् शनैः शनैः ।
सर्वद्वन्द्वविनिर्मुक्तो ब्रह्मण्येवावतिष्ठते ॥

ib. 81.—Thus a monk gets repose in the Supreme Being by gradually giving up the evils born from attachment to the worldly objects, and rising above the joy and sorrow and other pairs of opposites found in the world. It is the chief duty of monks to show the conviction to all the lay persons and others the truth of all things and actions, to dissuade them from doing all kinds of evils, to remove all their doubts, and to engage them in actions based upon righteousness.

Q.—Is it the duty of the Brahmana alone to adopt renunciation, or of the warrior class and others as well ?

A. It is the right of the Brahmana alone to adopt renunciation, for, that person is called a Brahmana, who is most learned of all classes of people, virtuous, and benevolent to all. No good can result to the world from the renunciation of persons without perfect knowledge, righteousness, faith in God, and the detachment of the mind from the pleasure of the world. Hence the proverb, that the

Brahmana alone, and not others, has the right to adopt renunciation or Sannyas. Here is the authority of Manu.

एष वोऽभिहितोधर्मो ब्राह्मणस्य चतुर्विध: ।
पुण्योऽक्षयफल: प्रेत्य राजधर्मान् निबोधत ।।

—The great law-giver says, VI. 97, O seers, it is the duty of the Brahmana to go through the duties of the four stages of life,—studentship, family life, hermit's life and resigned life. The virtue of renunciation gives godly pleasure here below and unfading happiness of salvation after death. After this, listen to the duties of kings from me.

Hence, it is plain that the Brahmana alone has a right to adopt the life of renunciation. The warrior and other classes are entitled to the blessing of studentship or Brahmacharya.

Q.—What is the necessity of adopting Sannyas or resigned life ?

A —Renunciation or religious teachership is as necessary to the orders of society as the head to the body; for knowledge and religion cannot be promoted without it. Also, the other orders have little time to lead the people to the right path from their pursuits of knowledge of the details of house-hold duties and practice of penances. It is hard of them to act justly and impartially. They cannot do as much good to the world at large as the divine, being freed from all temporal obligations. For, he has ample time which others cannot have for the promotion of the knowledge of things in virtue of his possession of right knowledge. But the person who has taken holy orders from the life of the student, can do more good to the people in generel by teaching them truth than one who has gone through the regular succession of house-holdership and the hermit's life.

Q.—The adoption of renunciation is against the will of God; for it is God's will to propagate the human species. When a man does not enter into married life, he will get no children. If renunciation is the chief object of life, and all the people adopt it, the human race will become extinct.

A.—Many people don't get children even in married life, or if the children are born, they soon die. Then those people go against the will of God. If you say as some poet has said—

यत्ने कृते यदि न सिध्यति कोऽत्र दोष: ।।

—What is the fault there, if a thing is not done even on taking pains and means for it ? There is none. We ask you how great the harm is if many children are begotten during house-holdership, who quarrel and fight with one another from committing antagonistic deeds. There is much dispute from the opposition of opinions. When the man who has renounced the world creates mutual love among the people by preaching the religion taught by the Vedas, he will save hundreds of thousands of them. He will further be the cause of their welfare as do thousands of house-holders. All the people can not adopt renunciation, for they all can not be freed from fondness for wordly pleasures. Those who will turn virtuous people from the effect of the preaching of holy men, will be, as it were, the children of those sages.

Modern Monks

Q.—The resigned say; We have nothing to do in the world. What is the use of bothering the head with the illusion of the world ? Why not live in happiness after receiving food and clothes ? We should live contented by believing one's self to be Brahman (God), and preach the same doctrine to an inquirer, that is to say—(Thou art the Supreme Being; Brahman), invulnerable to the taint of vice or merit of virtue; for, heat and cold are the properties of the body, hunger and thirst of the respiration, pleasure and pain of the will, the world is an illusion, the affairs of the world are imaginary or unreal. So, it is becoming of a wise man not to be bound down to them. All the good deeds and vices a man does, are the effects of the operations of the body and the senses, but not of the soul; such is our teaching. But what you say of *Sannyas* or renunciation, is somewhat strange and different from the received opinion. Now, which is true and which is false ?

A.—Do they not like to do good deeds ? See, Manu ordains, *Vaidikaish chaiva karmabhih*, that is necessary for the *Sannyasins* or monks to do the works enjoined by the Vedas, which constitute truth accompanied by righteousness. Can they relinquish the work of eating and dressing ? If they can not leave off these works will they be not fallen and sinful by leaving off good works ? Will they not become great sinners, if they receive food, clothes and other necessaries from house-holders and make no return to them in any shape whatever ? As the eyes are to see with, the ears are to hear with they will be of no use if they don't perform these functions. In like maner, if the monks do not preach the truth, nor do they study or spread the use of the Vedas and other authentic scriptures, they are a useless burden on the earth. As regards their assertion, that it is no use to bother their head with the talk of the illusive world and the like things, it is the preachers of these doctrines that are incarnate falsehood and sinners, adding to the doing of sins. Whatever action is done with the body is attributed to the soul that bears its fruit.

Distinction between God and Soul

Those who think that the human soul is the Supreme Being, sleep on the rosy bed of ignorance; for the soul is finite, limited in knowledge and the Supreme Being is infinite, all pervading and omniscient. The Supreme Being is eternal, holy, ever wakeful, absolute by nature but the soul is some times free and at other times subject to the influence of her actions. The Supreme Being is ever above ignorance or confusion, being omnipresent and omniscient; but the soul is sometimes illumed with knowledge and at other times falls into ignorance. God never suffers the pains of birth and death, which the soul endures. Hence the falsity of their teaching.

Q.—Is it true that monks are free from the obligation of all works, not using fire for cooking their food or touching metal as coin?

A.—No. That person is called a Sannyasi or monk, who knows

सम्यङ् नित्यमास्ते यस्मिन् यद्वा सम्यङ् न्यस्यन्ति दुःखानि
कर्माणि येन स सन्यासः स प्रशस्तो विद्यते यस्य स संन्यासी ॥

God and who has ceased to do evil deeds and is of good nature. Thus a monk is a doer of virtuous and undoer of evil deeds.

Q.—Teaching and preaching are done by lay persons. The clergy or monks have nothing to do with these works.

A.—The laity may preach truth and listen to a discourse on it; but they have not so much impartiality or time at their disposal as the clergy have. Verily, it is the duty of the persons, called the Brahmanas, (ministering priests). So men should teach and preach truth among men and women among women. But the Brahmanas cannot get as much time to make preaching tours as the clergy. When the Brahamanas act contrary to the injuctions of the Vedas, the clergy alone can check and control them. Hence, the necessity of renunciation and the clerical order.

Q.—Is it right that clergy man should stay one night only at a village but not longer, as is said: *Eka ratrim vased grame*, &c.

A.—It is true to a certain extent, for a man can not do much good to the people at large by his long residence at a place. Attachment to that place gets strong. Love and hatred are increased for things there. If to do much good be the end in view by living long at one place, then it should be such as at the place of King Janak, where the frairs of the order of the Panch Sikha and other clergymen stayed for many years. But not to live at one place, is fabricated by the modern hypocriticed sectarians; for if a clergyman stays long, their frauds will be exposed and come to an end.

Q.—Is it true that the donor who gives gold in alms to the clergy, will be thrown into hell, as is the import of the text :—

यतीनां काञ्चनं दद्यात्ताम्बूलं ब्रह्मचारिणाम् ।
चौराणामभयं दद्यात्स नरो नरकं व्रजेत् ॥

A.—It is also got up by the opponents of the social orders, sectarians and selfish mythologists; for if the clergy get money, they will refute a great deal of their falsehood, which will cause them loss. Also, the clergymen's affluence will make them independent of the sectarians. But when their begging and other necessaries are in their hand they will be afraid of the mythologists. When it is thought good and meritorious to give charity to the ignorant and selfish, there can be no harm or sin in giving it to the learned and beneficent clergymen. Says Manu,

विविधानि च रत्नानि विविक्तेषूपपादयेत् ।—XI, 6.

—A person should give various kinds of gems, gold and the like valuable to the clergy. Hence, the prohibitive couplet advanced in argument is absurd; for, if a donor goes to hell by giving gold to the clergy, he will go to heaven by giving silver, pearls, diamonds, and other precious metals and stones.

Q.—The Pandit or lay Brahmin made a mistake in quoting the text, which should be *Yati haste dhanam dadyat*: he goes to hell who crosses the hand of the clergy with money.

A.—This text is also written by an ignorant from imagination for, if man who gives money to a clergyman by putting it on his hand,

goes to hell, he will go to heaven by placing it at his feet and by giving it tied in a knot of a piece of cloth. So such guesses are not worth acceptance, Verily, it is true that if a clergyman keeps more money than is required to meet his own wants or personal expenses, he will be oppressed with, the fear of thieves and become attached to the worldly affairs. But he who is learned, will never do any selfish act unbecoming of the holy order, nor will he be tied down to the world, for he has previously seen and enjoyed all pleasures in the house-holder's life, or studentship. And he who has taken holy order from studentship, never falls into worldliness from his entire selfl-essness.

Q.—The people say that if a clergyman comes to a feast held in memory of the manes or shradha, as it is called in Sanscrit, or invited to dine therein the manes flee away and fall into hell.

A.—Firstly, it is impossible and false that the dead come to the feast, or that the shradha food goes to the dead forefathers; for, it is against the teaching of the Vedas and the reason. When they don't come at all, who is it that runs away? How can the souls come, when they are incarnased after death according to the consequences of their good or evil deeds in the reign of the just law of God? Hence, this belief is got up by gourmand mythologists and beggers in colored garb, and is altogether false. Verily, it is right that wherever clergy-men go, the mane's feasts held against the orders of the Vedas and authentic scriptures, will be put an end to, the fraud being exposed.

Q.—It will go hard upon him to lead a chaste life who joins the clerical order from studentship, sexual desires being very hard to restrain. Therefore, it is proper for a man to become a clergyman after living a married life and a hermit's sylvan life when he becomes old.

A.—He who can not live chaste and can not restrain his senses, should not join the holy orders from the life of the student. But why should he not do it, who can? He never becomes a slave to the senses, who knows the evils of sensuousness and the benefits of chastity. His energy is consumed as fuel, so to speak, in the furnace of intellection. The hale have no such need of the doctor and physic, as the sick. In the same manner, the man or the woman may not marry, whose object of life is only the promotion of the cause of knowledge and religion, and the good of the people of all the world, as for example, the Panch Shikha order men and Gargi and other women of old. Therefore, the duly qualified persons should join the clerical order. If an unqualified man becomes a clergyman, he will fall off himself and lead others astray. The entirely selfless clergyman or *parivrat* sannyasi is like the paramount lord in the world, only that a king respected in his domi-nions or by his subjects and relatives, but a clergyman is respected everywhere.

विद्वत्वं च नृपत्वं च नैव तुल्यं कदाचन।
स्वदेशे पूज्यते राजा विद्वान् सर्वत्र पूज्यते ।।

One of the morals of Chanakya says that a king and a learned man cannot be equal; for, a king is respected and honoured in his own country, but a learned man is honoured and revered everywhere.

Therefore, the student's life is for the acquisition of knowledge, training in morality, developing physical power and the like acquirements; the married life is for the practical use of all the best works; the retired life for maturing thought, contemplation, increasing knowledge, and performing penances; and the sacerdotal is for spreading the light of the Vedas and other truthful scriptures, practising piety and pure righteousness, renouncing all evil actions, preaching the truth and dispelling the doubts of the people in truth. But those who do not properly do the duty of the holy order of preaching the truth and showing the right way, fall from virtue and deserve to go to hell. Therefore, the clergy should do good to the world by preaching the truth, dispelling the doubts of skeptics, teaching the Vedas and other authentic scriptures, and promoting the cause of the Vedic religion.

Q.—Are those people counted among the clergy who are called the *Sadhus, Vairagis Gosains, Khakis,* &c? (These are different classes of Indian friars or mendicants.)

A.—No. For, none of the qualifications of the spiritual order is found in them. They go counter to the teaching of the Vedas, and honour the teaching of their abbots or the founders of their sects more than the commendments of the Vedas. They extol their own faith to the sky. Being wedded to false system of sectarianism, they cajole others into their sect for selfish purposes. Instead of doing good to the world, they mislead the people to the downward path of retrogression and satisfy their own selfish ends. Therefore, they can not be reckoned in the spiritual order. There is not the least doubt at all in it. They alone are righteous, self-abnegating and high souled, who act themselves on the dictates of virtue and induce others to follow it; who themselves enjoy the blessing of the present life and make the rest of the world equally share in them, going themselves on the path of God and showing it to others to go by. So much in brief for the description of the spiritual order of society. The next chapter will be devoted to the duties of royalty.

Summary

The first portion of life being devoted to education, and the second to secularity, the third, from the 50th year, should be spent in retirement or eremitism, which requires the performance of the five sacraments, of the senses, vegetarian diet, study and instruction of knowledge, kindness to all, non-receipt of charity, and research into the spiritual phenomenon. An anchorite may keep his wife with him or leave her in the care of his son.

(*Continued on next page*)

CHAPTER VI

THE DUTIES OF ROYALITY

1. राजधर्मान् प्रवक्ष्यामि यथावृत्तो भवेन्नृपः ।
संभवश्च यथा तस्य सिद्धिश्च परमा यथा ।।
2. ब्राह्मं प्राप्तेन संस्कारं क्षत्रियेण यथाविधि ।
सर्वस्यास्य यथान्यायं कर्त्तव्यं परिरक्षणम् ।।

MANU, the great law-giver of antiquity, says to the saints who approached him to ask the import of the law, that, having described the duties of the four classes of people and four institutions of society, 1. he will proceed to explain those of the king, that is to say, what the qualifications of a king are, what his possibilities are, and what his means are to achieve success,—VII, 1. The following is the way 2. how a warrior being educated and trained like a very learned Brahmin, should constitutionally govern the country with justice: ib. 2—The Lord saith, Rig. III, 38,6,—

त्रीणि राजाना विदथे पुरूणि परि विश्वानि भूषथः सदांसि ।।

The king and people should join to form three Councils relating to the affairs of Education, Religion, and Administration, for their welfare, for the advancement of knowledge and for the protection of the interests of the government and the country, which adorn the civilization of the people with science, independence, religion, morality and wealth.

तं सभा च समितिश्च सेना च ।।—Ath. K. 15, Anu. 2, Varg. 9, M. 2.

सभ्य सभां मे पाहि ये च सभ्याः सभासदः ।। Ath. K.19, An 7, Varg 55, M. 6

The three Councils' constitution, including the government policy relating to war and peace, and the army should watch over prosperity of the government of the country. Regarding the king and the courtiers, the king should require the chief leader to act in obedience to the just laws of the constitution of the court, and the other courtiers to abide by the laws of the government. In other words, one individual should not have the absolute power of government; the Council of which the King is the President, should be subordinate

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The fourth portion of life should be spent in renunciation and employed in teaching religion and the realisation of God by introspection, being free from the three desires, viz, for children, wealth and fame. The resigned person should go from place to place to teach truth, justice, benevolence, and other commandments of God. He or she should live on pure food and drink, give injury to no creature, be angry with none, bless in return of curse, clip hair, put on purple dress, and keep a staff. The religion or virtue to be practised and taught is marked with ten charactersitics viz., patience, forgiveness, self-denial, honesty, purity, mastery over the senses, sensibleness, knowledge, veracity, cheerfulness.

Secular-priests prohibit pecuniary gifts to the resigned, which is not proper, as these selfless persons know a better use of money. The Brahmins or learned persons alone should join the holy order but not others, as they can do more good to the world.

to him ; the king and the Council should both be subject to the People, and the people should be subordinate to the Council. If this course be not adopted, as the Shatpath says,

राष्ट्रमेव विश्याहन्ति तस्माद्राष्ट्री विशं घातुकः ।

विशमेव राष्ट्रायाद्यां करोति तस्माद्राष्ट्री विशमत्ति न पुष्टं पशुं मन्यत इति ॥

—Kand 13, Prapathak 3, Brah 3, Kandika, 7, 8, the ruling body being independent of the people and absolute in power, and being in possession of the country, will ruin the people. Thus a sole and independent monarch becomes neglectful of his duties and ruinous to the people. He greatly oppresses the people and, as it were, eats them away. So, none should be made absolute in a government. An absolute king ruins the people as the lion and the other carnivora destroy healthy and vigorous animals to eat them. He dos not allow anyone to rise above him. He would rob the wealthy, despoil them, and unjustly punish them to serve his own purposes.

इन्द्रो जयाति न परा जयाता अधिराजो राजसु राजयातै ।

चर्कृत्य ईड्यो वन्द्यश्चोपसद्यो नमस्यो भवेह ॥

—Atharvaveda, K. 6, Anu. 10, V. 98, M. 1—The king should appoin t him President, who is the greatest promoter of welfare in all the people, who can vanquish the adversary, who cannot be overcome by the enemies, who surpasses kings in excellence, who is most influential, who is the fittest person to preside, who is endued with commendable qualities, who does good deeds, and who has a good temper, commanding respect, and inspiring confidence, who is able to afford asylum, and who is most popular.

इमन्देवा असपत्नँ सुवध्वं महते क्षत्राय महते ज्येष्ठ्याय

महते जानराज्यायेन्द्रस्येन्द्रियाय ॥—Yaj. IX, 40.

—O learned ruler and people, make all the world free from the enemies, do justice by unanimously appointing the president king overlord, being the friend of all, endued with perfect knowledge and justice, ever free from partiality, to protect the people's wealth and the prosperous government of the universal empire, containing many learned people, so as to further the cause of progress.

स्थिरा वः सन्त्वायुधा पराणुदे वीळू उत प्रतिष्कभे ।

युष्माकमस्तु तविषी पनीयसी मा मर्त्यस्य मायिनः ॥—Rig. 1, xxxix, 2.

—The Lord says : O ruler, let your weapons, fire-arms, missiles, guns, muskets, bows, swords, and other arms be powerful and effective in vanquishing the enemies and resisting their onslaught ; and let your army be admirable and efficient so as to be always victorious. But let the afore-said arms and accountrements be not so useful to one who does reprehensible and unjust deeds. To be explicit, a rule prospers and progresses as long as the people are righteous. But when they commit iniquities, it goes to rack and ruin. The appointment of very learned men as educational officers, of pious and learned men as the dignitaries of the spiritual council, and of noted virtuous and learned men in the administrative council and of the most remarkable person of them with regard to qualities, action, and disposition, as the president of the executive council produces all kinds of prosperity and

progress. All the people should obey and abide by the rules and regulations of the government policy framed by the unanimous consent of the three councils. They should agree in all the works that are for the benefit of the people. They are bound to do what is beneficial to the whole society and to all the affairs, pertaining to religion. They are at liberty to act in their private concerns.

President

इन्द्राऽनिलयमार्काणामग्नेश्च वरुणस्य च ।
चन्द्रवित्तेशयोश्चैव मात्रा निर्हृत्य शाश्वतीः ॥

—The qualifications of a President are :—He should be the promoter of wealth, as quickly as lightning, as dear to all as the air and life. He should understand what one means, acting impartially like an impartial judge; be a promoter of justice, religion, and knowledge like the sun; an enemy of the darkness of ignorance, injustice; a destroyer of the wicked like fire: a restrainer of the wicked by various means like Varuna or the controller; a dispenser of ease to the best people like the moon; and a replenisher of wealth like the lord of wealth. A person who possesses these qualities, should be elected President.

तपत्यादित्यवच्चैष चक्षूंषि च मनांसि च ।
न चैनं भुवि शक्नोति कश्चिदप्यभिवीक्षितुम् ॥

—That person is fit to be the President of a society or council, who is awful like the sun, who strikes fear in the heart of all by his power and controls them, and at whom none on earth can look with an angry and contemptuous eye.

सोऽग्निर्भवति वायुश्च सोऽर्कः सोमः स धर्मराट् ।
स कुवेरः स वरुणः स महेन्द्रः प्रभावतः ॥

—That person is worthy to be made President who is able to suppress the wicked, and is of great resources in himself like the fire, air, sun, moon, religion, and who is encourager and promoter of wealth.

King

Who is a true king ? Says Manu, VII, 17-19, 24-28, 30, 31,—

स राजा पुरुषो दण्डः स नेता शासिता च सः ।
चतुर्णामाश्रमाणां च धर्मस्य प्रतिभूः स्मृतः ॥

—That which is punishment, is the very person, as it were, that is the king. The same (law of punishment) is the dispenser of justice and the governor of all; it is the representative and surety of the duties of the four classes of people and their four institutions.—Manu, VII, 17.

दण्डः शास्ति प्रजा सर्वा दण्ड एवाभिरक्षति ।
दण्डः सुप्तेषु जागर्त्ति दण्डं धर्मं विदुर्बुधाः ॥

—It rules all the people, and is the protector of all subjects. It (the law of restributive justice) wakes when the people sleep. Hence, wise men regard the law or punishment as virtue or religion, ib. 18.

समीक्ष्य स धृतः सम्यक् सर्वा रञ्जयति प्रजाः ।
असमीक्ष्य प्रणीतस्तु विनाशयति सर्वतः ॥

—When law is enforced with proper consideration it delights all the people; but when it is executed without consideration, it ruins the king from all sides.—ib. 19.

दुष्येयुः सर्ववर्णाश्च भिद्येरन्सर्वसेतवः ।
सर्वलोकप्रकोपश्च भवेद्दण्डस्य विभ्रमात् ॥

—The absence of justice spoils all the classes of people and break up all institutions. The abortion of justice provokes the resentment of the people.

यत्र श्यामो लोहिताक्षो दण्डश्चरति पापहा ।
प्रजास्तत्र न मुह्यन्ति नेता चेत्साधु पश्यति ॥

—They become unmindful of their duties and enjoy peace and happiness where the genius of justice like a terrible person of black color and red eyes stalks among the people to destroy crimes, and where the administrator of justice or inflictor of punishment is impartial and learned.

तस्याहुः संप्रणेतारं राजानं सत्यवादिनम् ।
समीक्ष्यकारिणं प्राज्ञं धर्मकामार्थकोविदम् ॥

—Learned men consider him to be a judge, or proper person to inflict punishment, who is veracious, who acts after consideration, who is wise, and who is a learned king-president in securing success in virtue, wealth and pleasure.—ib. 26.

तं राजा प्रणयन्सम्यक् त्रिवर्गेणाभिवर्द्धते ।
कामात्मा विषमः क्षुद्रो दण्डेनैव निहन्यते ॥

—The king who well administers justice, promotes the cause of religions, wealth, and the enjoyment of life. But the king who sits on the judgement seat, and who is voluptuous, malicious, mean, and low minded, is ruined by retributive justice itself.—ib. 27.

दण्डो हि सुमहत्तेजो दुर्धरश्चाकृतात्मभिः ।
धर्माद्विचलितं हन्ति नृपमेव सबान्धवम् ॥

—As justice is very awful and majestic, it can not be upheld by the ignorant, and unrighteous. It ruins the unjust and unrighteous king—lb 28.

सोऽसहायेन मूढेन लुब्धेनाकृतबुद्धिना ।
न शक्यो न्यायतो नेतुं सक्तेन विषयेषु च ॥

—For, he who is unassisted with the advice of sages, who is unlearned, untrained, sensuous, a block-head, is never able to inflict punishment or enforce law with justice—ib. 30.

शुचिना सत्यसन्धेन यथाशास्त्रानुसारिणा ।
प्रणेतुं शक्यते दण्डः सुसहायेन धीमता ॥

—But he alone who is pure in mind, right in conduct, keeping the company of the good, acting in perfect accordance with the laws of morality, and helped by the advice of the best persons, and who is wise is able to strictly enforce law and do justice.—ib. 31.

Chief Officers

सैनापत्यं च राज्यं च दण्डनेतृत्वमेव च ।
सर्वलोकाधिपत्यं च वेदशास्त्रविदर्हति ।।

—For, Manu, says, XII. 100, 110-115—Persons thoroughly versed in the Vedas and other scriptures, perfectly learned in their subjects, virtuous, masters of the senses and polite in manners, should be appointed in the four offices of (1) the command of armies and authority over all commandants of corps, (2) the head of the criminal and judicial affairs, (3) supreme power over all, and (4) royal authority; that is to say the commander-in-chief, chief administrator, chief justice, and king should be most learned in all departments of knowledge.

Council

दशावरा वा परिषद्यं धर्मं परिकल्पयेत् ।
त्र्यवरा वापि वृत्तस्था तं धर्मं न विचालयेत् ।।

—The decision or judgement of the council of at least ten learned persons, or in their absence, of three learned persons, should not be transgressed or controverted by any one.—ib.110.

त्रैविद्यो हैतुकस्तर्की नैरुक्तो धर्मपाठकः ।
त्रयश्चाश्रमिणः पूर्वे परिषत्स्याद्दशावरा ।।

—The members of this council should be learned in the four Vedas, logic, Nirukta or Vedic companion, law and other scriptures. But if they should be students, family men, and anchorites, then it will be properly constituted council when it contains no fewer than ten learned persons.—ib. III.

ऋग्वेदविद्यजुर्विच्च सामवेदविदेव च ।
त्र्यवरा परिषज्ज्ञेया धर्मसंशयनिर्णये ।।

—The decision of the assembly constituted of three persons versed in the Rig, Yajur, and Sama Vedas, should not be transgressed by anyone.

एकोऽपि वेदविद्धर्मं यं व्यवस्येद् द्विजोत्तमः ।
स विज्ञेयः परो धर्मो नाज्ञानामुदितोऽयुतैः ।।

—Also, even the decision of a point in law by one clergyman or Sannyasi who knows all the Vedas and is the foremost of all the regenerates, should be considered to be the best law; for the opinion formed by an assembly of millions and trillions of ignorant men should not be accepted.

अव्रतानाममन्त्राणां जातिमात्रोपजीविनाम् ।
सहस्रशः समेतानां परिषत्वं न विद्यते ।।

—A council can not be constituted of those men who meet by thousands, who are destitute of the knowledge of the Vedas, the training of the student, veracity and other virtues of urbanity, and right thinking, and who are Brahmin by birth but live like the Sudras.—ib. 114.

यं वदन्ति तमोभूता मूर्खा धर्मतद्विदः ।
तत्पापं शतधा भूत्वा तद्वक्तॄननुगच्छति ।।

—The law taught by the illiterate fools, ignorant of the principles of

the Vedas, should not be accepted. For, hundreds kinds of sin overtake them, who follow the teaching of fools.—Manu, XII, 115.

Therefore, ignorant people should not be taken into the above three Councils, educational, spiritual, and judicial or administrative; but on the contrary, they should ever be constituted of learned and righteous persons.

Members of Councils

त्रैविद्येभ्यस्त्रयीं विद्यां दण्डनीतिं च शाश्वतीम् ।

आन्वीक्षिकीं चात्मविद्यां वार्त्तारम्भांश्च लोकतः ।। Manu, VII, 43.

—For, the people can then and then only become kings, presidents and members of the sovereign council, when they have studied the three branches of knowledge of the four Vedas, namely, duties, worship and philosophy, with the masters of them ; eternal laws of equity and justice, logic, metaphysics, *viz.*, the right knowledge of the attributes, actions, and nature of God, in other words, divine science, traditions and customs of the people, and made of assertions and interrogations.

इन्द्रियाणां जये योगं समातिष्ठेद्दिवानिशम् ।

जितेन्द्रियो हि शक्नोति वशे स्थापयितुं प्रजाः ।।—ib. 44.

—All the councillors and the president should subdue the senses and keep them under control, ever follow virtue, and avoid vice, and keep others away from it. To strengthen themselves, they should practise yoga or meditation ; for, one who can not subjugate his own senses, that is, desires, respiration, and the animal body, which are, as it were, his subjects in himself, can never conquer the subjects out of himself and bring them under his control.

दश कामसमुत्थानित तथाष्टौ क्रोधजानि च ।

व्यसनानि दुरन्तानि प्रयत्नेन विवर्जयेत् ।।

—With a firm resolution, he should carefully shun the ten evils arising from the love of pleasure and eight vices springing from anger, from whose snares it is hard for a man to get out. He should also help others out of them.—ib. 45.

Evils of Anger

कामजेषु प्रसक्तो हि व्यसनेषु महीपतिः ।

वियुज्यतेऽर्थधर्माभ्यां क्रोधजेष्वात्मनैव तु ।। ib. 46.

For, the king who indulges in the ten evils born of the love of pleasure loses virtue and wealth, that is, rule, riches and other resources. He who indulges in the eight evils arising from hot temper, loses even his body.

मृगयाक्षो दिवास्वप्नः परीवादः स्त्रियो मदः ।

तौर्य्यत्रिकं वृथाट्या च कामजो दशको गणः ।।—ib. 47.

—The ten evils arising from the love of pleasure are (1) hunting or sport; (2) gambling, chowpar (drafts) and the like plays ; (3) sleeping by day ; (4) listening to love tales, scandals or talking ill of others ;

(5) excess with women; (6) the use of intoxicants,—wine, opium, bhang or hemp leaf, drink ganja or hemp leaf smoking, opium smoking, and the like stimulants; (7) singing; (8) playing on musical instruments; (9) dancing or witnessing dance, attending balls; and (10) useless strolling to and fro.

पैशुन्यं साहसं द्रोह ईर्ष्यासूयार्थदूषणम् ।
वाग्दण्डजं च पारुष्यं क्रोधजोऽपि गणोऽष्टकः ॥

—The eight evils produced from wrath or hot temper are 1. backbiting, 2. adultery or rape, *i.e.*, outraging anybody's wife with force, 3. malice or hatred, 4. jealousy, that is, not to bear to see others prosper, 5. fault-finding—to show good qualities as faults and faultas as good qualities. 6. squandering, that is, to waste money and other valuables in unrighteous work, 7. to speak harshly, and 8. to punish people without faults severely or call them names—ib. 48.

द्वयोरप्येतयोर्मूलं यं सर्वे कवयो विदुः ।
तं यत्नेन जयेल्लोभं तज्जावेतावुभौ गणौ ॥

—He should carefully relinquish avarice, which is in the opinion of the learned the root of evils that befall a man and that are produced from the love of pleasure and outburst of hot temper,—ib. 49.

पानमक्षाः स्त्रियश्चैव मृगया च यथाक्रमम् ।
एतत्कष्टतमं विद्याच्चतुष्कं कामजे गणे ॥

—The great evils among the vices produced from the love of pleasure are—1. alcoholism or the use of intoxicants, 2. gambling or playing with dice, 3. keeping too much company of women, 4. hunting. These four are the most wicked evil habits.—ib. 50.

दण्डस्य पातनं चैव वाक्पारुष्यार्थदूषणे ।
क्रोधजेऽपि गणे विद्यात्कष्टमेतत्त्रिकं सदा ॥

—Of the evils arising from the love of pleasure and hot temper, three are great evils causing great pain, namely, 1, to punish people without faults, 2, to use harsh lauguage, and 3, to spend money illegally.—ib. 51.

सप्तकस्यास्य वर्गस्य सर्वत्रैवानुषङ्गिणः ।
पूर्वं पूर्वं गुरुतरं विद्याद्व्यसनमात्मवान् ॥ ib. 52.

—Of the seven evils resulting from indulgence in sensuous pleasures and the uncontrolment of hot temper, their heinousness increases according to their order of precedence, *viz.*, the useless waste of money is less heinous than harsh language, harsh language than injustice, injustice than hunting, hunting than excess with women, debauchery than gambling, gambling than drinking, which is the greatest of all evils.

व्यसनस्य च मृत्योश्च व्यसनं कष्टमुच्यते ।
व्यसन्यधोऽधो व्रजति स्वर्यात्यव्यसनी मृतः ॥

The rule in this case is that it is better to die than to indulge in vicious habits. For, if a vicious person lives long, he will commit more sins and going to deeper depths of misery, suffer more pain. But if a person not addicted to any evil habit dies, he will have enjoyed pleasure.—ib. 53.

Therefore, the king in special and the people in general should not be addicted to hunting, drinking, and other vicious habits ; but, on the contrary, leaving vicious and sensuous pleasures and attaining righteous merits, disposition, and methods of work, they should do good works.

Ministers

What kind of persons the members of the royal court and ministers should be, is thus declared by Manu, VII. 54—57, 60—64—

मौलान् शास्त्रविदः शूराँल्लब्धलक्षान् कुलोद्गतान् ।
सचिवान्सप्त चाष्टौ वा प्रकुर्वीत परीक्षितान् ॥—M. VII, 54.

—The king should appoint seven or eight ministers, born in his territory and country, versed in the Vedas and other scriptures, brave and courageous, of purpose never to be frustrated, of good family, well-educated, eminent, virtuous, and skillful.

अपि यत्सुकरं कर्म तदप्येकेन दुष्करम् ।
विशेषतोऽसहायेन किन्नु राज्यं महोदयम् ॥

—For, without special assistance even an easy act is hard to be performed by a single man. Such being the case, how can the great work of government be done by an individual person ? Therefore, it is a very bad plan to make one person king and to entrust the affairs of government to the discretion of a single individual.—ib—55.

Subjects of Deliberation

तैः सार्द्धं चिन्तयेन्नित्यं सामान्यं सन्धिविग्रहम् ।
स्थानं समुदयं गुप्तिं लब्धप्रशमनानि च ॥ Ib. 56.

—The president should daily consult expert learned ministers on government affairs, such as 1. peace to be made with some one, 2. war, 3. the establishment of order—to utilise the peaceful time for the defence of the country, 4. prosperity—to attack an evil enemy in one's favourable and prosperous time, 5. the protection of revenue, organisation of army, 6. to establish order in acquired provinces and make them free from disturbence and danger, such duties should ever engage his serious thoughts.

Decision by Majority

तेषां स्वं स्वमभिप्रायमुपलभ्य पृथक् पृथक् ।
समस्तानाञ्च कार्येषु विदध्याद्धितमात्मनः ॥

—He should carefully take the opinion and grounds there of concilors on state affairs first separately and then collectively and decided on a measure according to the votes of majority for the benefit of himself and others,—ib. 57.

Experienced Ministers

अन्यानपि प्रकुर्वीत शुचीन् प्राज्ञानवस्थितान् ।
सम्यगर्थसमाहर्तॄनमात्यान्सुपरीक्षितान् ॥ ib. 60.

—He should appoint other ministers, upright, prudent, of decisive character, of great resources, very able to secure the required objects, and well tried by experience.

निवर्त्ततास्य यावद्भिरिति कर्तव्यता नृभिः ।
तावतोऽतन्द्रितान् दक्षान् प्रकुर्वीत विचक्षणान् ॥ ib. 61.

—He should engage in service as many officers and men, active, powerful, very ingenious and choicest, as are required for the efficient performance of state functions.

Foreign and Home Ministers

तेषामर्थे नियुञ्जीत शूरान् दक्षान् कुलोद्गतान् ।
शुचीनाकरकर्मान्ते भीरूनन्तनिवेशने ॥ ib. 62.

—He should appoint brave, bold, strong, virtuous men, of good family, at the posts of important work; and shy, timid persons for internal affairs of the home department.

Ambassador

दूतं चैव प्रकुर्वीत सर्वशास्त्रविशारदम् ।
इङ्गिताकारचेष्टज्ञं शुचिं दक्षं कुलोद्गतम् ॥ Ib. 63.

—He should appoint that person as his ambassador who comes from a distinguished family, is of righteous intents and purposes, and of good conduct, virtuous at heart, able to foreshadow the course of great events to come, thoroughly familiar with all scriptures and expert in his work of diplomacy.

अनुरक्तः शुचिर्दक्षः स्मृतिमान् देशकालवित् ।
वपुष्मान्वीतभीर्वाग्मी दूतो राज्ञः प्रशस्यते ॥

—The ambassador should be very zealous in the discharge of government work, love his work, be sincere, pure at heart, dexterous in work, of retentive memory, not forgetting thing of long past, acting in accordance with the requirements of the countries and times, handsome, intrepid and eloquent—ib. 46. The man of these qualifications is worthy to be an ambassador of the king.

Of Officials and their Responsibilities

Manu, VII. 65, 6, 68, 70, 74,—78 thus describes the kind of persons and the work to be entrusted to them :—

अमात्ये दण्ड आयत्तो दण्डे वैनयिकी क्रिया ।
नृपतौ कोशराष्ट्रे च दूते सन्धिविपर्ययौ ॥

—The prime minister should see that justice is upheld in the infliction of punishment, and that to unjust punishment is inflicted. The treasury and executive work of the government should be in the hand of the king The state council should regulate all work. The power of making peace or alliance with any country or declaring war should be vested in the ambassador or foreign minister.—65.

दूत एव हि संधत्ते भिनत्त्येव च संहतान् ।
दूतस्तत् कुरुते कर्म भिद्यन्ते येन वा न वा ॥

—It is the ambassador who creates union in disunion and divides and disunites the wicked in alliance. He should so act as to produce disunion among enemies.—66.

बुद्ध्वा च सर्वं तत्त्वेन परराजचिकीर्षितम् ।
तथा प्रयत्नमातिष्ठेद्यथात्मानं न पीडयेत् ॥

—The president, all ministers or councillors, the ambassador and other minister should ascertain the designs of a hostile king and his people, and take such measures carefully as to run into no risk or bring no trouble upon their country.—68.

धनुर्दुर्गं महीदुर्गमब्दुर्गं वार्क्षमेव वा ।
नृदुर्गं गिरिदुर्गं वा समाश्रित्य वसेत्पुरम् ॥

—He should fix his residence in the country, picturesque and enriched with forest, wealth and grain; in the middle of which he should make a series of fortification manned with archers, built of earth, surrounded with a ditch of water and forest on all sides, garrisoned with the army all round, and protected by mountains around. In their centre, he should make his town, which should be surrounded with a rampart.—ib. 70

एकः शतं योधयति प्राकारस्थो धनुर्धरः ।
शतं दशसहस्राणि तस्माद्दुर्गं विधीयते ॥

—For, one armed bow man seated therein can oppose a hundred invaders, and one hundred entrenched garrison soldiers can resist the attack of ten thousand enemies. Therefore, it is necessary to build a fort. ib. 74.

तत्स्यादायुधसम्पन्नं धनधान्येन वाहनैः ।
ब्राह्मणैः शिल्पिभिर्यन्त्रैर्यवसेनोदकेन च ॥

—It should be plentifully supplied with weapons and missiles, money and provisions, conveyances and learned Brahmins fit to teach and preach mechanics, machines and various kinds of appliances, grass, provender, water and other requisites.—75.

तस्य मध्ये सुपर्याप्तं कारयेद्गृहमात्मनः ।
गुप्तं सर्वर्त्तुकं शुभ्रं जलवृक्षसमन्विताम् ॥

—In the centre of the fort, he should make a house for his residence supplied with water, beautified with trees, with flowers and things protected in all respects, comfortable to live in all seasons, whitewashed, and which should accommodate all the Government Offices.—76.

तदध्यास्योद्वहेद्भार्यां सवर्णां लक्षणान्विताम् ।
कुले महति सम्भूतां हृद्यां रूपगुणान्विताम् ॥

—After finishing his study in the student's life, he should marry only one woman, beautiful, accomplished, attractive, born in a very noble family of his warrior class, amiable in character, suited to him in knowledge, disposition, activity, temper. Regarding all other women as outside his amour, he should not even look at them.—77.

पुरोहितं प्रकुर्वीत वृणुयादेव चर्त्विजम् ।
तेऽस्य गृह्याणि कर्माणि कुर्य्युर्वैतानिकानि च ॥—78.

—He should keep a chaplain and a priest, for they will perform fire-sacrifice, fortnightly worship, and other religious rites of the house; while he himself should always be busy with the government affairs, the right performance of which constitutes, as it were, his prayer, meditation and other acts of worship, to which he should devote his days and nights so as not to suffer any work to go wrong.

Of Tribute or Revenue

सांवत्सरिकमाप्तैश्च राष्ट्रादाहारयेद्बलिम् ।
स्याच्चाम्नायपरो लोके वर्त्तेत पितृवन्नृषु ॥

—He should receive his annual tribute through virtuous collector of revenue; and the president-king and the other chief officers, and the whole council should all act in conformity with the precept of the Vedas and behave themselves towards the subjects *loco parentis*.—Manu, VII, 80.

अध्यक्षान् विविधान् कुर्यात् तत्र तत्र विपश्चितः ।
तेऽस्य सर्वाण्यवेक्षेरन्नृणां कार्याणि कुर्वताम् ॥

—The state council should appoint various inspecting officers of the government work. It will be their duty to see that all the employees of the government service in different offices work and discharge their duties in accordance with the rules and regulations of the states. They should honour them if they work properly and conscientiously and punish them justly if they act in opposition to orders.—ib. 81.

आवृत्तानां गुरुकुलाद्विप्राणां पूजको भवेत् ।
नृपाणामक्षयो ह्येष निधिर्ब्राह्मो विधीयते ॥

—To spread the light of the Vedas at all times, which is the inexhaustible treasure of kings, the king and council should properly honour him who comes from the university (Gurukul) after having finished his study of the Vedas and other scriptures during his studentship. They should also honour them who turn out learned scholars—ib. 82.

समोत्तमाधमैः राजा त्वाहूतः पालयन् प्रजाः ।
न निवर्त्तेत संग्रामात् क्षात्रं धर्ममनुस्मरन् ॥

—This course will promote the cause of knowledge in the kingdom and contribute to the great progress of the people. Whenever a king devoted to the protection of the people is challenged to fight by another person, equal, inferior or superior to him; he calling to his mind the duties of the warrior class, should never desist from joining in battle with him and should fight with great skill so as to obtain a victory.—ib. 8.

आहवेषु मिथोऽन्योऽन्यं जिघांसन्तो महीक्षितः ।
युध्यमानाः परं शक्त्या स्वर्गं यान्त्यपराङ्मुखाः ॥

—The kings who fight in battle with all their might, without fear and turning their back, with the view to kill the enemy, obtain happiness. They should not recede from combat. However, to vanquish the enemy, it is right to conceal one's self from him; for, one should make such manoeuvers and adopt such means as to defeat him. They should

not soon disable or destroy themselves out of folly like the lion burnt by coming into the range of the firing of arms.—ib. 86.

Laws of Chivalry

1. न च हन्यात्स्थलारूढं न क्लीब न कृताञ्जलिम् ।
न मुक्तकेशं नासीनं न तवास्मीति वादिनम् ॥
2. न सुप्तं न विसन्नाहं न नग्नं न निरायुधम् ।
नायुध्यमानं पश्यन्तं न परेण समागतम् ॥
3. नायुधव्यसनप्राप्तं नार्त्तं नातिपरीक्षितम् ।
न भीतं न परावृत्तं सतां धर्ममनुस्मरन् ॥

—1. Warriors, keeping before their mind the laws of chivalry or the rules of virtuous men, should not strike in battle such a person as stands here or there, as is cowardly, as joins the palms in submission, as has the hair loosened, as sits, as says 'I am the refugee; 2. as sleeps, as is swooned, as is naked, as is without arms, as is a spectator of fight, as is a companion of the enemy; 3. as is smarting under the pain of wounds; as is miserable, as is extremely wounded, as is timid or terrified, as runs away.—ib, 91, 92, 93.

But such persons should be taken prisoners, and those that are well among them, should be put in a jail. They should be properly supplied with food and clothes. The wounded should not be teased and subjected to pain. They should be given such work to do as they are fit for. It should be particularly borne in mind not to hurt or strike women, children, the old, the sick, or otherwise afflicted. Their children should be maintained like one's own. Their women should also be maintained and regarded as one's sisters and daughters, whom never to look at with the eye of lust. When the order is well established, those persons who are not suspected to take up arms again, should be honourably set at liberty and sent to their respective homes or countries. But those who are thought to cause disturbance of peace, should be always kept in confinement.

यस्तु भीतः परावृत्तः संग्रामे हन्यते परैः ।
भर्त्तुर्यद्दुष्कृतं किञ्चित्तत्सर्वं प्रतिपद्यते ॥

—The soldier who deserts his ranks out of fear in battle, should be punished when caught for the crime of treason against the government ; he takes upon himself all the consequences of the evil acts of his commander,—ib. 94.

यच्चास्य सुकृतं किञ्चिदमुत्रार्थमुपार्जितम् ।
भर्त्ता तत्सर्वमादत्ते परावृत्तहतस्य तु ॥

—His master takes his merit which was to give him happiness both here and hereafter. If the deserter is killed, he gets no felicity, he loses the fruit of all his good deeds. He does not obtain that merit which is acquired by him who fights honourably accordingly to the code of war.—Ib. 95.

रथाश्वं हस्तिनं छत्रं धनं धान्यं पशून् स्त्रियः ।
सर्वद्रव्याणि कुप्यं च यो यज्जयति तस्य तत् ॥

—The rule should never be infiringed that a commandant or a soldier, who has captured cars, horses, elephants, umbrellas, money, grain, cow and other cattle, women, and all other kinds of substances, and the flasks of clarified butter, oil and other liquids in an engagement, should receive them as his lawful prizes of war.—ib. 96.

राज्ञश्च दद्युरुद्धारमित्येषा वैदिकी श्रुतिः ।
राज्ञा च सर्वयोधेभ्यो दातव्यमपृथग्जितम् ।।

—But the men of the army should make over the sixteenth part of their prizes to the king. The king should also give commandants and soldiers one-sixteenth part of the booty captured conjointly by the army.—ib. 97.

The share of the slain in battle should be given to their surviving wives and children. Their widowed wives and destitute children should be maintained at the expense of the state. When the children attain maturity, they should be provided with employment according to their fitness. He who loves the prosperity, honour, success, felicity and progress of his kingdom, should never break the above rules of war.

Duties of Rulers

अलब्धं चैव लिप्सेत लब्धं रक्षेत्प्रयत्नतः ।
रक्षितं वर्द्धयेच्चैव वृद्धं पात्रेषु निःक्षिपेत् ।।

—The king and the state council should aspire 1. to get what is not possessed, 2. to preserve with care what is acquired, 3. to augment the acquisition, 4. to apply the increase of wealth to the promotion of knowledge and religion, to give it to students and preachers of the Vedic path, and to support the helpless orphans and destitutes therewith —Manu, VII, 99.

He should always try without indolence to fulflill the object of the aforesaid four fold aspiration of the military class.

अलब्धमिच्छेद्दण्डेन लब्धं रक्षेदवेक्षया ।
रक्षितं वर्द्धयेद् वृद्धया वृद्धं दानेन निःक्षिपेत ।।

—He should strive to gain by punishment what is not obtained, to preserve what is obtained by constant inspection, to augment what is preserved by interest and other legal modes of increase, and to spend the increase of wealth always in the way described above.—ib. 101.

अमाययैव वर्त्तेत न कथंचन मायया ।
बुध्येतारिप्रयुक्तां च मायान्नित्यं स्वसंवृतः ।।

—He should never treat anybody with guile, but should act with sincerity in his dealings with all, and being ever on his guard, detect the fraud of others to avert his danger therefrom.—ib. 104.

नास्य छिद्रं परो विद्याच्छिद्रं विद्यात्परस्य तु ।
गूहेत्कूर्म इवाङ्गानि रक्षेद्विवरमात्मनः ।।

—No enemy should be able to know his weakness or vulnerable points : but he should ever know his foe's weak points. He should conceal his parts attackable by the foe as the tortoise hides its limbs from danger.—ib. 105.

वकवच्चिन्तयेदर्थान् सिंहवच्च पराक्रमेत् ।
वृकवच्चावलुम्पेत शशवच्च विनिष्पतेत् ॥

—As a heron attentively watches the opportunity to catch a fish, so let him muse on collecting wealth; having improved his finances, let him put forth his strength like a lion to vanquish the enemy; let him fall upon the foe like a leopard from an ambush; let him double like a hare on the approach of a powerful enemy, and then take him by surprise.—ib. 106.

Policy

एवं विजयमानस्य येऽस्य स्युः परिपन्थिनः ।
तानानयेद्वशं सर्वान् समादिभिरुपक्रमैः ॥

—Thus, let the president desirous of success reduce to subjection all the felons, robbers, thieves in the country by 1. amnesty, 2. presents, 3. division; and if these means fail to secure their submission, let them be brought under subjection by 4. force of arms.—ib. 107.

यथोद्धरति निर्दाता कक्षं धान्यं च रक्षति ।
तथा रक्षेन्नृपो राष्ट्रं हन्याच्च परिपन्थिनः ॥

—As a husbandman removing chaff preserves his corn and does not suffer it to break, so should a king destroy robbers and thieves and protect the kingdom.—ib. 110.

मोहाद्राजा स्वराष्ट्रं यः कर्षयत्यनवेक्षया ।
सोऽचिराद्भ्रश्यते राज्याज्जीविताच्च सबान्धवः ॥

—The king who thoughtlessly weakens his people from fondness for pleasure, is soon ruined before his death with his relatives and deprived of his kingdom.—ib. 111.

Ruin of Empire

शरीरकर्षणात्प्राणाः क्षीयन्ते प्राणिनां यथा ।
तथा राज्ञामपि प्राणाः क्षीयन्ते राष्ट्रकर्षणात ॥

—As the emaciation of the body cuts of the life of sentient beings, so is the life of kings, that is, their power and substance, together with their kith and kin, destroyed by the emasculation of the people.—ib. 112.

राष्ट्रस्य संग्रहे नित्यं विधानमिदमाचरेत् ।
सुसंगृहीतराष्ट्रो हि पार्थिवः सुखमेधते ॥

—Therefore, the king and the sovereign assembly should so try for the success of government, that state affairs may be conducted with efficiency. The joy of that king ever increases, who is devoted by all means to the protection of his dominions.—ib. 113.

Management

द्वयोस्त्रास्णां पञ्चानां मध्ये गुल्ममधिष्ठितम् ।
तथा ग्रामशतानां च कुर्य्याद्राष्ट्रस्य संग्रहम् ॥

—For this purpose, he should make a government office in the midst

of two, three, five, and a hundred villages, to place in it officers requir-ed, properly qualified to carry on the government affairs.—ib. 114.

ग्रामस्याधिपतिं कुर्य्याद्दशग्रामपतिं तथा ।
विंशतीशं शतेशं च सहस्रपतिमेव च ॥

—ib. 115. Let a chief man be appointed over one village, another over ten such villages, a third over 20 such villages, a fourth over such 100 townships, a fifth over such 1,000 townships : that is to say, just as at present there is one Patwari or notary in one village, or a *thana* : police station in 10 such villages, and a big thana over two such police stations, and over five such thanas one tehsil or revenue office and over 10 tehsils one district office. All this system of government has been taken from the code of our Manu and other law-givers.

ग्रामे दोषान्समुत्पन्नान् ग्रामिकः शनकैः स्वयम् ।
शंसेद् ग्रामदशेशाय दशेशो विंशतीशिनम् ॥

He should arrange to govern in the manner described above and order that the lord of one village should daily confidentially report to the lord of 10 villages whatever crimes and occurrences happen in his jurisdiction.

In the same way, the officer of 10 villages should report to that of 20 villages what occurs in 10 villages under him.—ib. 116.

विंशतीशस्तु तत्सर्वं शतेशाय निवेदयेत् ।
शंसेद् ग्रामशतेशस्तु सहस्रपतये स्वयम् ॥

—The officer incharge of 20 villages should report daily the occurre-nces of 20 villages to the officer incharge of 100 villages. The gover-nor of 100 townships should submit his report daily on what happens in his jurisdiction to the governor of 1,000 township.—117.

Five officers each in charge of 20 townships should report to the officer of 100 villages; and ten lords of 1000 villages each should report all occurrences daily to the ruler of 10,000 villages and to the State Council of 100,000 villages. All those state councils should report the events of the whole world to the universal sovereign assembly.

तेषां ग्राम्याणि कार्याणि पृथक्कार्याणि चैव हि ।
राज्ञोऽन्यः सचिवः स्निग्धस्तानि पश्येदतन्द्रितः ॥

(The affairs of those townships, either jointly or separately transacted, let another minister of the king inspect ; who should be well affected, and by no means remiss.—ib. 120.)

Two presidents of each 10,000 villages should be so appointed that one of them should be superintend of the home department, consisting of the judiciary and other executive branches, and the other should vigilantly make tours to inspect the work of government servants.

नगरे नगरे चैकं कुर्यात्सर्वार्थचिन्तकम् ।
उच्चैःस्थानं घोररूपं नक्षत्राणामिव ग्रहम् ॥

—Large towns should have a beautiful, high and spacious building, brilliant as the moon for the deliberative body, where learned persons, who have had all kinds of experience in knowledge, should sit to consider those measures which promote the interests of

the ruler and the ruled, and to investigate the laws and principles of knowledge.—ib. 121.

सताननुपरिक्रामेत्सर्वानेव सदा स्वयम् ।
तेषां वृत्तं परिणयेत्सम्यग्राष्ट्रेषु तच्चरैः ॥

—Emissaries and detectives should be placed under the chief inspecting officer. The king should secretly learn the merits and demerits, of all the subjects in the kingdom by means of the detective police, constituted of different castes. Delinquents should be punished and persons of merits honoured.—ib. 122.

Peace Officers

राज्ञो हि रक्षाधिकृताः परस्वादायिनः शठाः ।
भृत्या भवन्ति प्रायेण तेभ्यो रक्षेदिमाः प्रजाः ॥

—The persons appointed by the king for the protection of the people should be virtuous, well trained, learned, and of good family ; rogues, felons, thieves, robbers and other peace breakers may be served from their nefarious work by engaging them in the government service and placing them under the above officers, thus turning those evil men into guardian of peace to protect the people.—ib. 123.

ये कार्यिकेभ्योऽर्थमेव गृह्णीयुः पापचेतसः ।
तेषां सर्वस्वमादाय राजा कुर्यात्प्रवासनम् ॥

—If a government servant takes bribe from plaintiffs and defendants to do injustice and partiality and defeats the end of law, the king should confiscate all his property, give him condign punishment, and expel him to such a country as never to come back from. If he is not punished, his evil example will induce others to take to corruption. But the dread of punishment will save them from evil practice.—ib. 124.

The government servants should receive so much land or money from the government monthly, annually, from time to time, or once for all, as to maintain them respectably, nay, to enable them to acquire affluence. They, who are old, should also receive the money of their previous allowance. It should be borne in mind that their sustenance allowance lasts as long as they live, but not after their death. Their children should receive due consideration and be provided according to their worth. Their minors and widows should also receive allowance for maintenance from the government according to the merit and in proportion to the length of their service. But they should forfeit it, if they turn wicked. This policy should be strictly maintained.

Taxation

यथाफलेन युज्येत राजा कर्त्ता च कर्मणाम् ।
तथावेक्ष्य नृपो राष्ट्रे कल्पयेत्सततं करान् ॥

—In imposing taxes upon the people in the kingdom, the king or state council should take it into consideration that the officers and

others government servants, as well as subjects enjoy the blessings of ease and comfort.—Manu, VII, 128.

यथाऽल्पाऽल्पमदन्त्याऽऽद्यं वार्य्योकोवत्सषट्पदाः ।
तथाऽल्पाऽल्पो ग्रहीतव्यो राष्ट्राद्राज्ञाब्दिकः करः ॥ ib. 129.

—The king should annually receive taxes in small amounts from his people just as the leech, the calf or the bumble-bee draws its food little by little.

नोच्छिन्द्यादात्मनो मूलं परेषां चातितृष्णया ।
उच्छिन्दन्ह्यात्मनो मूलमात्मानं तांश्च पीडयेत् ॥

—He should not cut his own or others' root of ease from excessive covetousness ; for, he who cuts the root of work and ease, brings distress upon himself and others—ib. 139.

तीक्ष्णश्चैव मृदुश्च स्यात्कार्यं वीक्ष्य महीपतिः ।
तीक्ष्णश्चैव मृदुश्चैव राजा भवति सम्मतः ॥

—The monarch who is strict and lenient in the discharge of his duties, is held in great esteem from his severity towards the wicked and indulgence towards the good.—ib. 140.

एवं सर्वं विधायेदमितिकर्त्तव्यमात्मनः ।
युक्तश्चैवाप्रमत्तश्च परिरक्षेदिमाः प्रजाः ॥

—Thus should he govern his people. He should ever protect his people being always devoted to his work and free from negligence.—ib. 142.

विक्रोशन्त्यो यस्य राष्ट्राद्ध्रियन्ते दस्युभिः प्रजाः ।
सम्पश्यतः सभृत्यस्य मृतः स न तु जीवति ॥—143.

—That king with his ministers and servants is dead and not living, in whose presence the life and property of persons in his dominions crying for help are taken away by robbers. Such a king is destined to suffer great pain.

क्षत्रियस्य परो धर्मः प्रजानामेव पालनम् ।
निर्दिष्टफलभोक्ता हि राजा धर्मेण युज्यते ॥

—The highest duty of kings is the protection of the people. The king who receives tributes as laid down in the 7th chapter of Manu's Code or as fixed by the governing assembly, acquires merit and enjoys happiness but suffers pain by acting in contravention to the above rules.—ib. 144.

King's Daily Work

उत्थाय पश्चिमे यामे कृतशौचः समाहितः ।
हुताग्निर्ब्राह्मणांश्चार्च्य प्रविशेत्स शुभां सभाम् ॥

—Rising in the latter part of night, answering to the call of nature and taking a bath, he should attentively pray to God, offer oblations to fire, honour learned and virtuous men, take food, and enter the hall of audience—Manu, VII, 145.

तत्र स्थितः प्रजाः सर्वाः प्रतिनन्द्य विसर्जयेत् ।
विसृज्य च प्रजाः सर्वा मंत्रयेत्सह मन्त्रिभिः ॥

—Standing there, he should show condescension to the subjects present and dismissing them with love, consult with his prime minister on the affairs of government.—ib. 146.

गिरिपृष्ठं समारुह्य प्रासादं वा रहोगतः ।
अरण्ये निःशलाके वा मन्त्रयेदविभावितः ॥

—Then he should go on a walk with him. On the knoll of a mountain in a secret chamber, in the solitude of a forest where there is no bit of grass to disturb, or in a lonely place, he should consult with the prime minister in a calm mood of mind, unruffled with angry passions.—ib. 147.

यस्य मन्त्रं न जानन्ति समागम्य पृथग्जनाः ।
स कृत्स्नां पृथिवीं भुंक्ते कोशहीनोऽपि पार्थिवः ॥

—That king is able to govern the whole world though wealthless, whose great secrets and plans of action for the good of the people are always deep and hidden from the knowledge of others. Hence, he should not do a single work until it is approved by all councillors.

Six Kinds of Tactics

आसनं चैव यानं च संधिं विग्रहमेव च ।
कार्यं वीक्ष्य प्रयुञ्जीत द्वैधं संश्रयमेव च ॥

—The king, ministers and other government servants should bear in mind that their work is of six kinds which should be nroperly done after a thorough consideration; viz: plans regarding entrenchment—invulnerableness, attack, peace, waging war with wicked enemies, making two divisions of the army to gain victory, making alliance with a powerful king from one's own inability.—Manu, VII. 161.

Their Two-Fold Nature

संधिं तु द्विविधं विद्याद्राजा विग्रहमेव च ।
उभे यानासने चैव द्विविधः संश्रयः स्मृतः ॥

—The king should clearly understand the two-fold nature of peace, war, attack, defence, two-fold division of corps, and alliance—ib. 162.

समानयानकर्मा च विपरीतस्तथैव च ।
तथा त्वायतिसंयुक्तः संधिर्ज्ञेयो द्विलक्षणः ॥

—The two kinds of peace are a treaty with the enemy or an alliance with another for his opposition : but he should regularly continue the present and future plan of work.—ib. 163.

स्वयंकृतश्च कार्यार्थमकाले काल एव वा ।
मित्रस्य चैवापकृते द्विविधो विग्रहः स्मृतः ॥

—War is of two kinds, namely, one declared in season or out of season for one's own sake; and another waged against the offending enemy of the friend or an ally.—ib. 163.

एकाकिनश्चात्ययिके कार्ये प्राप्ते यदृच्छया ।
संहतस्य च मित्रेण द्विविधं यानमुच्यते ॥

—The two kinds of attack are expeditions against the enemy under unforeseen circumstances with or without allies.—ib. 165.

क्षीणस्य चैव क्रमशो दैवात्पूर्वकृतेन वा ।
मित्रस्य चानुरोधेन द्विविधं स्मृतमासनम् ।।

--The two kinds of inaction are decline or weakness in course of time or from some cause or to remain inactive at one's place at the remonstration of a friend.—ib. 166.

बलस्य स्वामिनश्चैव स्थितिः कार्यार्थसिद्धये ।
द्विविधं कीर्त्यते द्वैधं षाड्गुण्यगुणवेदिभिः ।।

—The division of the army with its commanders into two corps for the purpose of success is called the two kinds of division.—ib. 167.

अर्थसंपादनार्थं च पीडचमानः स शत्रुभिः ।
साधुषु व्यपदेशार्थं द्विविधः संश्रयः स्मृतः ।।

—The two kinds of alliance are those in which a king seeks the refuge of a more powerful king or a great man against the dread of the enemy or to accomplish a certain plan of action.—ib. 168.

War

यदावगच्छेदायत्यामाधिक्यं ध्रुवमात्मनः ।
तदात्वे चाल्पिकां पीड़ां तदा सन्धि समाश्रयेत् ।।

—When he comes to know that war at certain time will bring on a little distress to him. but at other time tend to his advantage and certain victory, he should make truce and have patience till favourable time.—ib. 169.

यदा प्रहृष्टा मन्येत सर्वास्तु प्रकृतीर्भृशम् ।
अत्युच्छ्रितं तथात्मानं तदा कुर्वीत विग्रहम् ।।

—When all the people or army is exceedingly happy and in prosperous condition, and he also thinks them to be in the best circumstances and himself in the same state, it is time for him to commence hostilities or wage war against the enemy.—ib. 170.

यदा मन्येत भावेन हृष्टं पुष्टं बलं स्वकम् ।
परस्य विपरीतं च तदा यायाद्रिपुं प्रति ।।

—ib. 171. When he finds his forces jubilant, strong and ready for action, and the army of the enemy weak and unready, he should proceed to engage with him.

यदा तु स्यात्परिक्षीणो वाहनेन बलेन च ।
तदासीत प्रयत्नेन शनकैः सांत्वयन्नरीन् ।।

—When the army is reduced in strength and transport, he should carefully and gradually pacify enemy and stay at home.—ib. 172.

मन्येतारिं यदा राजा सर्वथा बलवत्तरम् ।
तदा द्विधा बलं कृत्वा साधयेत्कार्यमात्मनः ।।

—When the king considers the enemy to be very powerful, he should double his forces or divide them into two corps to achieve his end.—ib. 173.

यदा परबलानां तु गमनीयतमो भवेत् ।
तदा तु संश्रयेत् क्षिप्रं धार्मिकं बलिनं नृपम् ॥

—When he knows that the enemies will soon attack him, he should at once seek alliance with some virtuous and powerful monarch.—ib. 174.

निग्रहं प्रकृतीतां च कुर्याद्योऽरिबलस्य च ।
उपसेवेत तं नित्यं सर्वरत्नैर्गुरुं यथा ॥

--ib. 175. He should by all means ever serve like elders those people and his army that resist the power of the enemy.

यदि तत्रापि संपश्येद्दोषं संश्रयकारितम् ।
सुयुद्धमेव तत्राऽपि निर्विशंकः समाचरेत् ॥

—ib. 176. If he detects faults in the actions of his ally or liege, he should unhesitatingly and bravely engage in fighting with him.

He should not be hostile to a virtuous king; but, on the contrary, he should be ever on good terms with him. The afore-said plans are to be adopted to vanquish a wicked powerful king.

सर्वोपायैस्तथा कुर्यान्नीतिज्ञः पृथिवीपतिः ।
यथास्याभ्यधिका न स्युर्मित्रोदासीनशत्रवः ॥

—Let a politic king so arrange all his affairs and take such steps that no ally, neutral power, or enemy may obtain any advantage over him. —177.

आयतिं सर्वकार्याणां तदात्वं च विचारयेत् ।
अतीतानां च सर्वेषां गुणदोषौ च तत्त्वतः ॥

—Let him properly consider the advantages and disadvantages of all his present plans actually undertaken or to be carried out in future. Then he should try to eliminate the disadvantages and secure the advantages.--178.

आयत्यां गुणदोषज्ञस्तदात्वे क्षिप्रनिश्चयः ।
अतीते कार्यशेषज्ञः शत्रुभिर्नाभिभूयते ॥

—That king is never overcome by his enemies who weighs the advantages and disadvantages of his future measures, who speedily takes resolution on the presentation of an occasion, and who knows what is to be done in the completion of actions already taken.—ib. 179.

यथैनं नाभिसंदध्युर्मित्रोदासीनशत्रवः ।
तथा सर्वं संविदध्यादेष सामासिको नयः ॥

—The ruler, specially the sovereign president, should so try as to keep the ally, netural power and enemy under power, and should not allow them out of his negligence, to act contrary to his interest. This is what is called in a few words the political wisdom or government policy.—ib. 180.

Invasion

कृत्वा विधानं मूले तु यात्रिकं च यथाविधि ।
उपगृह्यास्पदं चैव चारान् सम्यग्विधाय च ॥

—When a king marches against his enemy, he should properly arrange for the protection of his own dominions; take his army, carriages, transport beasts, weapons, missiles and other arms in complete order; and set speis and scouts secretly to bring him information of the hostile country which he proceeds to invade.—Manu,—VII. 184.

संशोध्य त्रिविधं मार्गं षड्विधं च बलं स्वकम् ।
सांपरायिककल्पेन यायादरिपुरं शनैः ॥

—Securing the routes, namely, by land, by water—seas or rivers, by sky, he should take his chariots, cavalry, elephants by land; cross water by boats : go by sky by baloons and other conveyances. He should take his infantry, chariots, elephants, cavalry, weapons, missiles, provisions, drinks and other supplies in sufficient quantities. Thus furnished with forces and declaring some objective, he should slowly march to the vicinity of the enemy's metropolis.—ib. 185.

शत्रुसेविनि मित्रे च गूढे युक्ततरो भवेत् ।
गतप्रत्यागते चैव स हि कष्टतरो रिपुः ॥

—He should be on his guard in his conversation with the persons in the secret service of the enemy, and in apparent friendship with him. secretly informing the enemy, of his plans; the person who is an enemy at heart, but a friend in appearance, should be regarded as a great enemy—ib. 186.

He should train all government servants in the military art, learn it himself, and teach it to his other subjects. Those alone who are perfectly, trained soldiers, know how to fight well and direct others to fight.

Strategy

दण्डव्यूहेन तन्मार्गं यायात्तु शकटेन वा ।
वराहमकराभ्यां वा सूच्या वा गरुडेन वा ॥

—When trained, he should march the army in even or staff-like columns in the form of a wain or cart, after the manners of boars, when they run one after the other and sometimes all form themselves in a group, or as crocodiles moving in water. Or, he should put his troops while arranging in the form of a needle, which is sharp in the fore part and thick at the hind, the thread being thicker than the needle. Or, he should put his army when going to battle in the form of a jay which darts downwards.—ib. 188.

यतश्च भयमाशंकेत्ततो विस्तारयेद् बलम् ।
पद्मेन चैव व्यूहेन निविशेत सदा स्वयम् ॥

—He should extend his troops towards the direction where danger is suspected. He should station himself in the centre of the whole army disposed all around in the form of a lotus.—ib. 181.

सेनापतिबलाध्यक्षौ सर्वदिक्षु निवेशयेत् ।
यतश्च भयमाशङ्केत् प्राचीं तां कल्पयेद्दिशम् ॥

—He should place commandants and other military officers, fighting along with the army and directing its movements, on eight sides. He

should keep the front of the whole army towards the direction of fighting; but perfect arrangements should also be made for other sides; otherwise the enemy's attack on the flanks or rear is possible.—ib. 189.

गुल्मांश्च स्थापयेदाप्तान् कृतसंज्ञान् समन्ततः ।
स्थाने युद्धे च कुशलानभीरूनविकारिणः ।।

—Picquets of those soldiers should be posted on four sides of the army who are well trained in the art of war, forming strong squadrons, loyal, expert in making a stand and in advancing to fight, and whose mind is free from any kind of disloyal feeling.—ib 190.

Battle array

संहतान् योधयेदल्पान् कामं विस्तारयेद् बहून् ।
सूच्या वज्रेण चैवैतान् व्यूहेन व्यूह्य योधयेत् ।।

—The soldiers should be formed into a phalanx when fighting with the enemy numerically strong. On the occasion of emergency, they should be expanded. When he has to fight after entering a town, fort or cutting through the enemy's army, he should arrange his troop in a needle-like or double-edged sword-like columns and then fight on both sides and advance to effect entry. Thus disposing his forces in many kinds of order, he should march them for combat. If guns and muskets are firing volleys in front, the troops should creep like serpents on the ground in their attack. When they approach the guns, they should sabre the gunners or make them captives and turn the mouths of cannon towards the enemy; then mounted soldiers should charge the enemy backed with those guns, killing as they dart on. The centre should be formed of good horsemen. They should charge the enemy all at once and breaking their ranks make them prisoners or put them to fight.

स्यन्दनाश्वैः समे युध्येदनूपे नौद्विपैस्तथा ।
वृक्षगुल्मावृते चापैरसिचर्मायुधैः स्थले ।।

—ib. 192. In battles on land cavalry and infantry are engaged, on waters boats are manned with soldiers, in shallow water soldiers fight from elephant backs. They fight with bows and arrows in forests and woods and on sandy flats with swords and shields.

प्रहर्षयेद् बलं व्यूह्य तांश्च सम्यक् परीक्षयेत् ।
चेष्टाश्चैव विजानीयादरीन् योधयतामपि ।।

—ib. 194. At the time of fighting the soldiers should be cheered and encouraged. When a battle is over, the mind of all should be entertained with conversation, promotive of bravery and ardour, and satisfied with the supply of food, drink, weapons, missiles, medicines, and other kinds of help. He should never fight nor order to fight without forming the order of battle. He should watch the manoeuvers of his fighting army so as to know if it fights in earnest or in sham.

उपरुध्यारिमासीत राष्ट्रं चास्योपपीडयेत् ।
दूषयेच्चास्य सततं यवसान्नोदकेन्धनम् ।।

—On occasion, if thought advisable, he should surround the enemy and

besiege him, and harassing the country, spoil, or destroy his provender, food, water and fuel.—ib. 195.

भिन्द्याच्चैव तडागानि प्राकारपरिखास्तथा ।
समवस्कन्दयेच्चैनं रात्रौ वित्रासयेत्तथा ।।

—His tanks, walls round the city and moat should be breached and demolished. At night the enemy should be threatened with attack. Measures should be taken to subdue him.—ib. 196.

Treaty

प्रमाणानि च कुर्वीत तेषां धर्म्यान्यथोदितान् ।
रत्नैश्च पूजयेदेनं प्रधानपुरुषैः सह ।।

—ib. 203. On his submission a treaty should be made and signed. And if thought proper, some relation of his loyal and virtuous, should be installed king, and he should be made to sign a protocol, purporting that he should have to obey orders, that is, to act on the lines of righteous policy, and to govern the people with justice. This should be impressed on his mind and such persons should be given him to help in affairs as to preclude the possibility of disturbance again in future. The defeated enemy should be honoured in the assembly of chief officers with the present of jewels and other valuable things. But nothing should be done to take away his maintenance. If kept in confinement, he should be treated with due respect, so that his grief from his defeat may leave him to live in joy.

Treatment of Prisoners

आदानमप्रियकरं दानञ्च प्रियकारकम् ।
अभीप्सितानामर्थानां काले युक्तं प्रशस्यते ।।

—ib. 204. For, the cause of enmity, is the seizure of other's property and of friendship the restoration of it, and specially proper treatment on opportune time. It is best to give him what he likes. Never should he be teased, joked at or scoffed, nor such expression as "Thou art defeated", should be ever used in conversing with him. But, on the contrary, such expressions as "You are our brother" &c., should be used of him, and he should be always honoured and respected.

Ally

हिरण्यभूमिसंप्राप्त्या पार्थिवो न तथैधते ।
यथा मित्रं ध्रुवं लब्ध्वा कृशमप्यायतिक्षमम् ।।

—The advantage of the help of an ally is that a king does not get so strength from the acquisition of wealth and territory as from having an ally whose love is constant and who is able to weigh future plans and to accomplish purpose in view, or even from having a weak ally. —M. VII, 208.

धर्मज्ञं च कृतज्ञं च तुष्टप्रकृतिमेव च ।
अनुरक्तं स्थिरारम्भं लघुमित्रं प्रशस्यते ।।

—A king is praised for having an ally who is familiar with religion

and is ever greatful for good done to him ; who is cheerful and gay, affectionate and persevering, or even, small and insignificant.—ib. 209.

प्राज्ञं कुलीनं शूरं च दक्षं दातारमेव च ।
कृतज्ञं धृतिमन्तञ्च कष्टमाहुररिं बुधाः ॥

—He should bear in mind not to make an enemy of a wise, noble, braver, heroic, clever, benevolent, grateful, and patient man ; for he who makes, an enemy of such a man, will come to grief.—ib. 210.

Netural Power

आर्य्यता पुरुषज्ञानं शौर्य्यं करुणवेदिता ।
स्थौललक्ष्यं च सततमुदासीनगुणोदयः ॥

Of the netural power, he is called netural who possesses praiseworthy qualities, knowledge of good and evil men, heroic temper, brave mind, and benignity of heart, and incessantly talks of superficial matters.—ib. 211.

King's daily duties

एवं सर्वमिदं राजा सह संमन्त्र्य मन्त्रिभिः ।
व्यायम्याप्लुत्य मध्याह्ने भोक्तुमन्तःपुरं विशेत् ॥

—As described above, the king should rise early in the morning, answer the call of nature, make his toilet, say his prayer and meditate on God ; offer oblations to fire or order others to do it for him, consult with all his ministers, go to the court, see all servants and commanders, greet them, practise himself and make others go thro' various kinds of squad drill and other military exercises daily inspect all horses, elephants, cows and other animals places, arsenals, hospitals, and treasuary with his own eyes, remove whatever defects he finds in them, go to the place of exercise, take exercise there, take bath, and go into the private apartments, the residence of his family, and its attendants and take food at noon. He should take the food which is well inspected, promotive of the intellect, strength, and valour, destructive of disease, which consist of various kinds of viands and dishes, drinks and other edibles, perfumed, sweetmeat and many other delicious foods, nutritive and wholesome, so that he ever enjoys ease and comfort. Thus should he discharge his state duties and improve his affairs.

Schedule of Imposts

पञ्चाशद्भाग आदेयो राज्ञा पशुहिरण्ययोः ।
धान्यानामष्टमो भागः षष्ठो द्वादश एव वा ॥

—For taxes, he should take 50th part of the profit on gold and silver from their dealers and workers ; 6th, 8th, or 12th part from rice and other corn.—Manu VII, 130.

If he takes coin in taxation, he should take it in such a way, that peasants and other people do not suffer trouble from want of food, drink and money. For, the king's prosperity is much increased by the opulence, health, and plenty of food and drink. The king

should provide the subjects with means of comfort like his own children and the subject should regard the king and government servants like their father. This is a fact the kings of kings are cultivators and other people who toil for bread and the king is their protector. Whose king shall he be, if there be no subjects? And whose subjects shall the people be, if there is no king? Both are at liberty in their own affairs but not so in the works of the whole community, which require love and sacrifice. No king or government servants should be appointed against the common consent of the people. The government servants and the subjects should not go counter to the order of the king. Thus is described briefly the science of politics which is the king's own subject of government. He who wants to know its details should see for his satisfaction the four Vedas, the Code of Manu, the polity of Shukra, the Mahabharat and other scriptures.

Judicial Procedure

Justice should be administered as prescribed in the 8th and 9th chapters of the Code of Manu. However, we give its summary below :

18 Titles of Law

प्रत्यहं देशदृष्टैश्च शास्त्रदृष्टैश्च हेतुभिः ।
अष्टादशसु मार्गेषु निबद्धानि पृथक् पृथक् ॥

—The Council, King, and Magistrates should all daily decide the causes of contention falling under the following 18 titles of law according to arguments drawn from local usages and the rules of codes ; and when they find the rules not mentioned in the codes and see their necessity, they should make the best rules possible that promote the interests of both the king and the subjects. The 18 titles under which all disputes are arranged are, Manu, VIII, 4-7 :—

तेषामाद्यमृणादानं निक्षेपोऽस्वामिविक्रयः ।
संभूय च समुत्थानं दत्तस्यानपकर्म च ॥
वेतनस्यैव चादानं संविदश्च व्यतिक्रमः ।
क्रयविक्रयानुशयो विवादः स्वामिपालयोः ॥
सीमाविवादधर्मश्च पारुष्ये दण्डवाचिके ।
स्तेयं च साहसं चैव स्त्रीसंग्रहणमेव च ॥
स्त्रीपुंधर्मो विभागश्च द्यूतमाह्वय एव च ।
पदान्यष्टादशैतानि व्यवहारस्थिताविह ॥

—1. Contraction of debt—dispute relating to lending and borrowing, 2. deposit—a person's refusal on demand of things or money placed in his custody, 3. sale of property without ownership, 4. illegal concerns among partners, 5. resumption of gift, 6. deduction or less payment of wages or salary, 7. non-performance of (acting country to) agreement, 8. disputes of transactions, 9. dispute between the owner and the tender of cattle, 10. contest on boundaries, 11. assault or severe beating, 12. harsh language or slander,

13. theft, larceny robbery, 14. tresspass or acts of violence, 15. adultery, 16. alteration regarding the failure of duties as man and wife, 17. disputes of inheritance, gambling or laying things or conscious beings at stake in play. These are the 18 points of mutual contention.

एषु स्थानेषु भूयिष्ठं विवादं चरतां नृणाम् ।
धर्मं शाश्वतमाश्रित्य कुर्यात्कार्यविनिर्णयम् ॥

—In the decision of these cases the king should act justly after considering the contentions of several persons with reference to the ancient law, that is, he should never be partial to anybody.—ib. 8.

Importance of Justice

धर्मो विद्धस्त्वधर्मेण सभां यत्रोपतिष्ठते ।
शल्यं चास्य न कृन्तन्ति विद्धास्तत्र सभासदः ॥

—All the members of the court are considered as wounded, where justice, is found wounded with iniquity, and judges do not extract the dart of iniquity from justice or remove its blot and destroy iniquity, in other words where the innocent are not respected and the criminal is not punished.—12.

सभां वा न प्रवेष्टव्यं वक्तव्यं वा समंजसम् ।
अब्रुवन्विब्रुवन्वापि नरो भवति किल्बिषी ॥

—ib. 13. A virtuous and just person should never enter a court and when he does so, he should speak the truth, ; he who holds his tongue on seeing injustice done, or speaks contrary to truth and justice, is the greatest sinner.

यत्र धर्मो ह्यधर्मेण सत्यं यत्रानृतेन च ।
हन्यते प्रेक्षमाणानां हस्तास्तत्र सभासदः ॥

—All the persons in that court are dead, as it were, and none of them is alive, where justice is killed by iniquity and truth by falsehood in the presence of its courtiers.—ib. 14.

धर्म एव हतो हन्ति धर्मो रक्षति रक्षितः ।
तस्माद्धर्मो न हन्तव्यो मा नो धर्मो हतोऽवधीत् ॥

—Justice destroyed, destroys its destroyer ; and justice preserved preserves its preserver. Hence, never destroy justice, lest being destroyed, it should destroy thee.—ib. 15.

वृषो हि भगवान् धर्मस्तस्य यः कुरुते ह्यलम् ।
वृषलं तं विदुर्देवास्तस्माद्धर्मं न लोपयेत् ॥

—The learned regard him to be base or low caste who violates justice which gives all wealth and showers all blessings. Therefore, no man should ever destroy justice.—ib. 16.

एक एव सुहृद्धर्मो निधनेऽप्यनुयाति यः ।
शरीरेण समन्नाशं सर्वमन्यद्धि गच्छति ॥

—In this world justice or righteousness alone is man's friend that goes with him after death. All other things or companions part on

the destruction of the body and he is detached from all company. But the company of justice is never cut off.—ib. 17.

Sin in Injustice

पादोऽधर्मस्य कर्त्तारं पादः साक्षिणमृच्छति ।
पादः सभासदः सर्वान् पादो राजानमृच्छति ॥

—When injustice is done in the government court out of partiality, it is divided into four parts of which one is shared by the criminal or doer of injustice, the second by the witness, the third by the judges, and the fourth by the president king of an unjust court.—ib. 18.

राजा भवत्यनेनास्तु मुच्यन्ते च सभासदः ।
एनो गच्छति कर्त्तारं निन्दार्हो यत्र निन्द्यते ॥

—The king and all the judges of the court are freed from sin and become holy where the party deserving censure is censured, deserving praise is praised, deserving punishment is punished, deserving respect is respected ; and the doer of iniquity alone incurs sin.—ib. 19.
Now we describe the qualifications of witnesses.

आप्ताः सर्वेषु वर्णेषु कार्याः कार्येषु साक्षिणः ।
सर्वधर्मविदोऽलुब्धा विपरीतांस्तु वर्जयेत् ॥

—Just, learned, sincere man of all the classes, conversant with the law in all respects, free from avarice, and truthful, should be taken as witnesses on trials, but not the men of opposite character.—Manu, VIII, 63.

स्त्रीणां साक्ष्यं स्त्रियः कुर्युर्द्विजानां सदृशा द्विजाः ।
शूद्राश्च सन्तः शूद्राणामन्त्यानामन्त्ययोनयः ॥

—Women should appear as witnesses for women, the twice-born for the twice-born, the servile class for the servile class, the low caste for the low caste.—64.

साहसेषु च सर्वेषु स्तेयसंग्रहणेषु च ।
वाग्दण्डयोश्च पारुष्ये न परीक्षेत साक्षिणः ॥

—In all cases of voilence, theft, adultery, defamation, insult, assault, the judge may not examine the competence of witnesses. This procedure is very necessary as these acts are done in secrecy.—65.

बहुत्वं परिगृह्णीयात्साक्षिद्वैधे नराधिपः ।
समेषु तु गुणोत्कृष्टान् गुणिद्वैधे द्विजोत्तमान् ॥

—Let him decide the cases according to the majority of witnesses on both sides, by the evidence of witnesses of the best character on the equality of their number, and by the testimony of the best Brahmins, that is, seers, great seers, and anchorts or *yatis*.—ib. 66.

समक्षदर्शनात्साक्ष्यं श्रवणाच्चैव सिध्यति ।
तत्र सत्यं ब्रुवन्साक्षी धर्मार्थाभ्यां न हीयते ॥

—Witnesses are of two kinds, those who have seen the occurrence and those who have heard it from others. When being asked to deliver their evidence in the court, the witnesses who speak the truth,

should not be regarded as faithless and punished ; but those witnesses who speak falsehood, should be punished accordingly.—67.

साक्षी दृष्टश्रुतादन्यद्विब्रुवन्नार्यसंसदि ।
अवाङ्नरकमभ्येति प्रेत्य स्वर्गाच्च हीयते ॥

—The witness who speaks contrary to what he saw or heard in the royal court or an assembly of good men, should suffer hell-like pain from the cutting of his tongue in life time, and he will be deprived of happiness after death.—68.

स्वभावेनैव यद् ब्रूयुस्तद् ग्राह्यं व्यावहारिकम् ।
अतो यदन्यद्विब्रूयुर्धर्मार्थं तदपार्थकम् ॥

—That statement of a witness should be accepted by the judge, which he naturally makes relevent to the case on trial ; but, on the contrary, he should reject what he speaks from tutoring.—72.

सभान्तःसाक्षिणःप्राप्तानर्थिप्रत्यर्थिसन्निधौ ।
प्राड्विवाकोऽनुयुञ्जीत विधिनाऽनेन सान्त्वयन् ॥

—The witnesses being assembled in the court room, the judge, barristers and pleaders should calmly thus address them in the presence of the plaintiff and the defendant :—73.

यद् द्वयोरनयोर्वेत्थ कार्येऽस्मिन् चेष्टितं मिथः ।
तद् ब्रूत सर्वं सत्येन युष्माकं ह्यत्र साक्षिता ॥

—O witnesses ! declare with truth what you know to have happened in the matter in question between the parties ; for your evidence is required in the cause.—74.

सत्यं साक्ष्ये ब्रुवन्साक्षी लोकानाप्नोति पुष्कलान् ।
इह चानुत्तमां कीर्ति वागेषा ब्रह्मपूजिता ॥

—The witness who speaks the truth; attains happiness in the next life, is born in other exalted regions to enjoy bliss, and gets good fame in the life here and hereafter; for, the Vedas declare this very speech to be the cause of honour and shame. He who speaks the truth, is honoured; but a false witness is condemned.—75.

सत्येन पूयते साक्षी धर्मः सत्येन वर्द्धते ।
तस्मात्सत्यं हि वक्तव्यं सर्ववर्णेषु साक्षिभिः ॥

—By truth is a witness cleared from sin; by truth is justice advanced; truth must, therefore, be spoken by witnesses of all classes.—78.

आत्मैव ह्यात्मनः साक्षी गतिरात्मा तथात्मनः ।
माऽवमंस्थाः स्वमात्मानं नृणां साक्षिणमुत्तमम् ॥

—The soul is its own witness; and the soul is its own refuge; with this knowledge, O gentleman, don't dishonour your soul, the best witness of all men. In other words, truth is in your mind, will, and speech; and what is opposed to it is falsehood.—79.

यस्य विद्वान् हि वदतः क्षेत्रज्ञो नाभिशङ्कते ।
तस्मान्न देवाः श्रेयांसं लोकेऽन्यं पुरुषं विदुः ॥

—The learned do not consider any man better than him, who has no

doubt in the mind which knows all the internal thoughts, in delivering his testimony.—

एकोऽहमस्मीत्यात्मानं यत्त्वं कल्याण मन्यसे ।
नित्यं स्थितस्ते हृद्येषः पुण्यपापेक्षिता मुनिः ।।

—O man desirous of good ! it is not right that you should speak untruth imagining in the mind, "I am alone", none sees me; but fear all-knowing God, who dwells in your heart in the form of the internal spirit, and who sees good and evil deeds, you should alway speak the truth.—81.

Evidence

लोभान्मोहाद्भयान्मैत्रात्कामात् क्रोधात्तथैव च ।
अज्ञानाद्बालभावाच्च साक्ष्यं वितथमुच्यते ।।—Manu, VIII, 18.

—Evidence given from covetousness, distraction of mind, terror, friendship, love, resentment, ignorance, and childishness, should all be held invalid.

एषामन्यतमे स्थाने यः साक्ष्यमनृतं वदेत् ।
तस्य दण्डविशेषांस्तु प्रवक्ष्याम्यनुपूर्वशः ।।

—The king should punish in various ways, to be just described, a witness speaking falsehood in a cause from any of the above motives. —ib. 119.

Punishment

लोभात्सहस्रदण्डयस्तु मोहात्पूर्वन्तु साहसम् ।
भयाद्द्वौ मध्यमौ दण्डयौ मैत्रात्पूर्वं चतुर्गुणम् ।।
कामाद्दशगुणं पूर्वं क्रोधात्तु त्रिगुणं परम् ।
अज्ञानाद्द्वेशते पूर्णे बालिश्याच्छतमेव तु ।।

—ib. 120, 121. If he gives false evidence through avarice, he should be find 1000 *panas* or Rs. 15-0-0:* if from distraction of mind, 250 *p.* or Rs. 3-2-0; from terror. Rs. 6-0-0; if from friendship, Rs. 12-0-0; if from love, Rs. 25; if from wrath, Rs. 46-14-0; if from ignorance, Rs. 6; if from childishness, Rs. 1-9-0.

उपस्थमुदरं जिह्वा हस्तौ पादौ च पञ्चमम् ।
चक्षुर्नासा च कर्णौ च धनं देहस्तथैव च ।।

—There are 10 places of punishments, namely the generative organ, belly, tongue, hands, legs, eyes, nose, ears, property and body, on which punishment is inflicted.—125.

The penalty prescribed above and to be mentioned hereafter should alone be given; thus for instance, false evidence from covetousness should be ameerced with Rs. 15-10-0.

अनुबन्धं परिज्ञाय देशकालौ च तत्त्वतः ।
साराऽपराधौ चालोक्य दण्डं दण्ड्येषु पातयेत् ।।

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*Manu gives pana which is here taken in a pice, and these calculations are made thereon. It may be penny.

—But a very poor culprits should be fined a small amount, a rich one double, treble and quadruple of it that is to say, the judge should inflict punishment according to the circumstances, of the place, the time, the criminal and the nature of his crime.—126.

अधर्मदण्डनं लोके यशोघ्नं कीर्तिनाशनम् ।
अस्वर्ग्यञ्च परत्रापि तस्मात्तत्परिवर्जयेत् ॥

—For, unjust punishment destroys reputation of past, present, and future time during life on earth and becomes a cause of torment in the next life. It becomes a cause of suffering even in the next life. Hence, unjust punishment should not be inflicted on any one.—127.

अदण्डयान्दण्डयन् राजा दण्डयांश्चैवाप्यदण्डयन् ।
अयशो महदाप्नोति नरकं चैव गच्छति ॥

—The king who inflicts no punishment on such as deserve it, and inflicts it on such as deserve it not, *i.e.*, lets off culprits, and punishes those who should not be punished, brings great infamy on himself while he lives, and suffers great torment after death. Therefore, he should always punish him who commits offence, and never the innocent.—ib. 128.

Mode of Punishment

वाग्दण्डं प्रथमं कुर्याद्धिग्दण्डं तदनन्तरम् ।
तृतीयं धनदण्डं तु वधदण्डमतः परम् ॥

—Penalty for the first offense is vocal punishment, *i.e.*, the offender should be censured; for the second, reproof, *i.e.*, he should be reproved.—'Fie to thee! why hast thou done such a foul deed?—for the third, confiscation of property; for the fourth, corporal punishment, *i.e.*, whipping or canning him, or decapitation.—ib. 129.

येन येन यथाङ्गेन स्तेनो नृषु विचेष्टते ।
तत्तदेव हरेदस्य प्रत्यादेशाय पार्थिवः ॥

—With whatever limb a thief commits an offence by any means against men, even that limb shall the king take off, *i.e.*, amputate for the prevention of crime among all the people.—Manu, VIII, 334,

पिताचार्य्यः सुहृन्माता भार्य्या पुत्रः पुरोहितः ।
नादण्ड्यो नाम राज्ञोऽस्ति यः स्वधर्मे न तिष्ठति ॥

—Whether an offender be the father, the preceptor, a friend, the wife, a son, or the domestic priest, he can not be left unpunished by the king if they do not adhere to their duty, *i.e.*, when the king sits on the judgment seat to administer justice, he should not show partiality to any, but inflict proper punishment on all.—ib. 335.

कार्षापणं भवेद्दण्ड्यो यत्रान्यः प्राकृतो जनः ।
तत्र राजा भवेद्दण्ड्यः सहस्रमिति धारणा ॥—Ib. 336.

—In the case of that offence, for which an ordinary person is fined one pice, the king is punished with a fine of a thousand pice, *i.e.*, a king should be punished a thousand times of a common man; the minister, that is, the king's chancellor of the exchequer, 800 times; the person below him 700 times; one below this person 600 times; so like wise in

the downward series of ranks, the last inferior servant, *i.e.*, a peon should not receive less punishment than 8 time; for, if the persons in the govt. service be not given greater punishment than the common people, they will ruin the latter. As the lion is not under control by means of great beating and the goat by a little, so should the government servants from the king down to inferior servants should be more severely punished than the ordinary subjects for committing offences.

अष्टापाद्यन्तु शूद्रस्य स्तेये भवति किल्विषम् ।
षोडशैव तु वैश्यस्य द्वात्रिंशत् क्षत्रियस्य च ॥
ब्राह्मणस्य चतुःषष्ठिः पूर्णं वापि शत भवेत् ।
द्विगुणा वा चतुःषष्ठिस्तद्दोषगुणविद्धि सः ॥

—In like manner, if a Shudra being a little sensible commits a crime he should be punished eight times than an ordinary man; if a Vaishya, 16 times, if a Kshatriya, 20 times; if a Brahman, 64 times, or 100 times or 128 times.

—ib. 337-338. In other words, persons should receive greater and greater punishment for their offences as their knowledge is found more and more and as their status rises higher and higher in society.

ऐन्द्रं स्थानमभिप्रेप्सुर्यशश्चाक्षयमव्ययम् ।
नोपेक्षेत क्षणमपि राजा साहसिकं नरम् ॥

—The government officers and the king desirous of doing justice and obtaining glory should not delay inflicting punishment for a moment on robbers, perpetrating atrocious violence.—ib. 344.

Of atrocious man's qualities

वाग्दुष्टात्तस्कराच्चैव दण्डेनैव च हिंसतः ।
साहसस्य नरः कर्त्ता विज्ञेयः पापकृत्तमः ॥

—He is very heinous offender who commits greater violence than a defamer, a thief, an unprovoked assaulter.—ib. 335.

साहसे वर्त्तमानन्तु यो मर्षयति पार्थिवः ।
स विनाशं व्रजत्याशु विद्वेषं चाधिगच्छति ॥

346. The king who does not punish a person committing atrocious violence and endures him, is soon ruined, and disaffection springs up in the country.

न मित्रकारणाद्राजा विपुलाद्वा धनागमात् ।
समुत्सृजेत् साहसिकान्सर्वभूतभयावहान् ॥

—Neither on account of friendship, nor for the sake of great wealth, should the king dismiss a perpetrator of violence, causing a suffering of all the people, without confinement and amputation.—ib. 347.

गुरुं वा बालवृद्धौ वा ब्राह्मणं वा बहुश्रुतम् ।
आततायिनमायान्तं हन्यादेवाविचारयन् ॥

—350. Let him kill without thinking, *i.e.*. think after killing those persons who whether the preceptor, or sons and other young people, or the father and other elders, or the Brahmins or such as are versed

in many scriptures forsaking their duty, commit iniquities and kill others without any offence.

नाततायिवधे दोषो हन्तुर्भवति कश्चन ।
प्रकाशं वाऽप्रकाशं वा मन्युस्तन्मन्युमृच्छति ॥

—A man commits no crime in slaying evil men and assassins, either in public or in private; for, killing anger with anger is, as it were, fury recoiling upon fury.—ib. 351.

यस्य स्तेनः पुरे नास्ति नान्यस्त्रीगो न दुष्टवाक् ।
न साहसिकदण्डघ्नौ स राजा शक्रलोकभाक् ॥

—That king is by far the best in whose realm lives no thief, no adulterer, no defamer, no daring robber, no law-breaker or disobeyer of the king's orders.—Ib. 386.

Punishment for Adultery

भर्त्तारं लंघयेद्या स्त्री स्वज्ञातिगुणदर्पिता ।
तां श्वभिः खादयेद्राजा संस्थाने बहुसंस्थिते ॥

—Should a woman, neglecting her husband from the pride of the excellence of family, commits adultery; let the king condemn her to be devoured alive by dogs in the presence of many men and women. M. VIII, 371.

पुमांसं दाहयेत्पापं शयने तप्त आयसे ।
अभ्यादध्युश्च काष्ठानि तत्र दह्येत पापकृत् ॥

—In like manner, the man who out of wickedness neglects his wife, commits adultery upon another's wife, or goes to a whore, should be laid upon an iron bed stead made red hot in fire and burnt alive to ashes in the presence of many men.—ib. 372.

Q.—Who should punish the king or queen, the judge or his wife, if they commit adultery and other iniquities?

A.—The State Council. They should be punished more severely than the common people.

Q.—Why will the king and the others above mentioned submit to their punishment?

A.—The king, too, is pure-hearted lucky man. If he is not punished for offence, and if he does not submit to punishment, why will the other people obey the law and bear punishment. When all the people, the principal officers of the government, and the state assembly wish to inflict punishment with justice, what can the single king do? If there be no such rule, the king, the prime minister, and all other persons in power, plungingi nto injustice, drowning justice and right, ruining all the people, will themselves be ruined. Why, remember the meaning of the couplet which says that punishment inflicted according to law is called king and justice. Who is baser than he who destroys it?

Q.—This severe punishment is not proper, for, man can not make or revive any limb. So such a punishment should not be inflicted.

A.—Those who regard it severe, do not understand the intent of politics; for, the severe, punishment of one man will keep all others

aloof from the commission of evil deeds. They will give up committing crimes and be established on the path of duty. To tell the truth, not an iota of this severe, punishment will fall to the lot of any. If light punishment be inflicted, crime will increase much. What you call light punishment becomes tens of millions of times heavier from its frequency in consequence of the increase of crime. For, when many persons commit crimes, punishment however slight will have to be given. For example, suppose a man's punishment amounts to one maund or 80lbs and another's 4 chhittacks, or ½lb. they total 1 md. 4 ch. Then on average each man receives 20 srs, and 2 ch. of punishment. What do the offenders understand by his gentle punishment ? Also, suppose one man's punishment amounts to one maund, and one thousand people get 4 ch. of it. Their total punishment comes to 6 md. and a quarter. Being meted to all the people, it is heavier and so severe; and that one maund of punishment is small and mild.

Tolls and Insurance

दीर्घाध्वनि यथादेशं यथाकालं तरो भवेत् ।
नदीतीरेषु तद्विद्यात्समुद्रे नास्ति लक्षणम् ॥

—The king should fix the proportion of toll on passages according to the length of the way, the number of bays of the sea, and the extent of the country watered by rivers and streams. It cannot be ascertained and fixed for oceans. But he may make a favourable tariff so as to profit both himself and the owners of large ships on the sea.—ib. 406.

It should be borne in mind that they are liar's who say that there were no ships in ancient time. Sea men voyaging to foreign lands and oceanic islands should look after the liberties of their fellow-subjects in all countries and see that they do not suffer from any kind of disabilities.

अहन्यहन्यवेक्षेत कर्मान्तान्वाहनानि च ।
आयव्ययौ च नियतावाकरान्कोशमेव च ॥

—The king should daily inspect the performance of duties in offices; elephants, horses; and other means of conveyance; constant revenue and necessary expenses, his mines of metals and gems; and his treasury. ib. 419.

एवं सर्वानिमान्राजा व्यवहारान्समापयन् ।
व्यपोह्य किल्विषं सर्वं प्राप्नोति परमां गतिम् ॥

—This accomplishing and superintending all affairs with propriety, he frees his country from all crimes and reaches the supreme goal of beatitude. 420.

Politics in Sanscrit

Q.—Does Sanscrit contain perfect or imperfect politics?

A.—Perfect. For, whatever politics prevails or will prevail in the world, has been taken from Sanscrit. As regards that of which there is

प्रत्यहं लोकदृष्टैश्च शास्त्रदृष्टैश्च हेतुभिः ॥—Manu, VII 3.

no written or evident proof, the state assembly constituted of thoroughly learned men should make such rules as promote the prosperity of the king and subjects agreeably to righteousness. They should always keep it in view that they do not allow infant marriages to take place. Even in youth they should not agree to or arrange or allow marriages without mutual consent. Chastity should be properly preserved. Adultery and ploygamy should be stopped so that the mind and body ever maintain their full strength. For, if the strength of mind promoted to the neglect of the strength of the body a single powerful man will vanquish hundreds of learned men. But if the strength of the body be improved, and not that of the soul, the efficiency of government can not be kept without knowledge. Without a proper rule, all are split up among themselves; hatred, quarrel and contention engage them, and work their ruin. Therefore, always try to improve the strength of both the mind and body. There is no force more destructive of strength and intellect, than adultery, and sensuousness. Particularly the warrior class should be of strong body and muscular limbs, for if they are slaves of the senses, the govt. of the country is destroyed. It should also be kept in view that the subject go after their king—*yatha raja thatha praja*. Therefore, the king and government officers should never commit crime or evil, but on the contrary set an example by always adhering to justice and virtue.

So much for the duty of royalty in brief. For particulars, the Vedas, the Code of Manu, chapter, VII. VIII, IX, Morals of Shukra, Vidur Pajagar, Shanti Parva of the Mahabharat relating to duties of kings and duties in misfortune, and other books may be consulted. Having mastered the science of politics, the people may successfully carry on a provincial or the universal government. They should regard themselves to be the subjects of God.

वयं प्रजापतेः प्रजा अभूम ॥

—It is a teaching of the Yajur Veda. God is our king. We are his servants and menials. May He out of His grace qualify us for government in the world, and make us His tools for spreading truth and justice ? In the next chapter we shall write about God and the Vedas.

Summary

The Rig. III, xxxvii, 6 and the Shat. XIII, ii, 7 enjoin that the king and the people should form three Councils, Educational, Religious, and Administrative. One individual should not have the absolute power of government, the King being the general President of the councils. The qualifications of the president and the presidents of separate councils are their interest in the welfare of the country, their excellence of learning and character, and their influence over the people. A country prospers as long as the people are righteous. Also their welfare requires the appointment of learned educational officers, appointments of learned men as the dignitaries of the spiritual council, and of virtuous learned men as administrators. Obedience to law is required of all.

According to Manu, VII, 17-31, the law of retributive justice or just punishment is the true governor of the people; for the absence of justice spoils all people. The king who administers justice promotes the welfare of the people. Therefoee

persons, thoroughly versed in the Vedas and Codes, virtuous, unselfish, and polite should be appointed to command the army, to preside over executive and judicial affairs, and to exercise royal authority. The members of councils should also be learned in all scriptures. No fewer than ten learned persons should form a council, whose quorum is fixed at three. Ignorant men should not be taken into councils, for the judgment of a thousand ignorant persons is worthless, while that of a single virtuous learned man is considered as the best rule.

The king should shun (1) ten evils arising from love of pleasure, and (2) eight vices, springing from anger. They are (1) hunting, gambling, drafts, day sleeping, love tales, scandal, luxuriousness, drinking, opium, hemp-leaf smoking, singing, fiddling, and sauntering; (2) back biting, adultery, malice, jelaousy, caviling, squandering, harsh language, and unjust punishing.

The Cabinet should contain seven or eight ministers of noble family, great learning and good character. Nothing should be done without their counsel (Manu, vii. 54 64). The king is to have charge of treasury and executive work; the premier, of the administration of justise; the ambassador, of making war or peace. All matters are to be decided by the majority of votes.

The capital should be made in a central place, protected by nature and art. The government-house should accommodate all head offices, and the fort be well supplied with arms and provisions.

To conduct the state affairs efficiently, a government office should be made in two, three, five or hundred villages. The officer in charge of one village is to report to the officer of ten villages, the latter to that of twenty villages, and so forth. The officer of ten thousand villages is to report on his province to State Council, who are responsible to the Universal Sovereign Assembly.

The imposition of tax laid down in Manu, VII, 130, is fixed at 50th part of the profit of manufacture, 6th part of the produce of agriculture. If coin be taken for tax, care should be taken that the people do not suffer from want of food. In short, the amount of taxes should be as small as possible, such as the milk sucked by the calf of a cow or the blood by a leech. Taxes are also levied on roads and voyages.

The government servants, civil and military, are to receive monthly salaries or land grants. They should get pensions on retirement, and their family, and children should be supported by the government on their demise. Bribery should be severely punished by confiscation of property or banishment from country.

Military tactics are divided into peace, war, attack defence, manoeuvres, and alliance. Each is sub-divided into two kinds. For intsance, peace with the enemy or with another for his resistance, the division of army into two wings or corps, &c. (Manu, VII, 161-176). In war the laws of chivalry should be enforced, such as not to strike by-standers in a fight, wounded soldiers, sleepers, refugees, &c. The vanquished enemy should be honoured in the court and if advisable, reinstated in his dominions, which in case of his death should be made over to his relative, assisted by loyal advisers. The prisoners of war should be well treated with regard to food and medicine and dismissed on the conclusion of peace.

The judical procedure, (Manu, viii, 3-19), consists in deciding 18 kinds of disputes, *viz.*, debt, deposit, sale, partnerships, wages, gifts, agreements, transgression, ownerships, boundaries, assault, defamation, theft, transgression, adultery, altercation, inheritance, and gambling. That court is dead where justice is killed by iniquity. Cases should be argued by pleaders and barristers before judges on the evidence of witnesses (Manu, VIII. 68-91), who should be of unimpeachable character. Evidence given from covetousness, madness, terror, friendship, lust, ignorance, resentment and childishness, is invalid. Fine is imposed according to the circumstances of the criminal, that a king is fined a thousand times than an ordinary man. Punishment should be inflicted on the genitals, belly, tongue, hands, legs, eyes, nose, ears, body, and property. It should not be spared from the respect of persons, such as Brahmins, relations, the father, preceptor, &c., when found guilty. Adultery is punished with death, a woman to be torn in pieces by dogs and man to be burnt to ashes on a hot iron bed. The extreme severity of punishment prevents the commission of crimes.

The king should daily inspect offices, army, and treasury, so that all goes on well to promote the happiness of the people.

This semblance of the prevalent with the ancient Aryan system of government is in consequence of the former being taken from Manu, the great law-giver of Indian antiquity.

CHAPTER VII

GOD AND THE VEDA

Of God

ऋचो अक्षरे परमे व्योमन्यस्मिन् देवा अधि विश्वे निषेदुः । Rig, I.
यस्तन्न वेद किमृचा करिष्यति य इत्तद्विदुस्त इमे समासते ॥ clxiv, 39.

WE have given the meaning of this verse when describing the education of students. However, it means: Those men are atheistic, dull, and ever sunk in the sea of sorrow, who neither know, try to seek, nor even think of God, whose attributes, character, nature and knowledge are all glorious and wonderful, in whom the earth, sun, and other worlds exist; who pervades all like the sky; and who is the Supreme Lord, the God of gods. The knowledge of Him alone brings eternal happiness to humankind.

33 Gods

Q.—Do you believe that the Veda talks of many gods?

A.—No; there is no whisper of it in all the four Vedas so as to justify the existence of many gods. But, on the contrary, it is clearly written there that there is but one God.

Q.—What is the object of many devatas (gods) mentioned in the Vedas?

A.—The objects which have wonderful and extraordinary properties, are called devatas; thus for the instance, the earth. But it is nowhere described as adorable like God. Look here, this very Vedic verse says that God alone ought to be sought after and worshiped in whom all the gods have their being. It is the mistake of the people to take the word devata to mean God, who being the greatest of all gods, is called the Mahadeva or Great God; for, He alone is the Maker, Preserver, and Destroyer of the world; He is the Supreme Judge and Ruler. The phrase, 33 gods, occurring in the Vedas, is explained in the Shatapatha. They are 8 Vasus or the abodes of creatures (derived from vas: to live,) *i.e.*, the earth, waters, fire or light, air, sky, sun, moon and planets; 11 Rudras or vital processes derived from ru: to weep, as on the disappearance of these vital forces from the body, it ceases to live, when the relatives of the deceased weep), *i.e.*, inbreath (apana), outbreath (prana), energy (vyana) or motive power, swallowing power (udana), bracing or recuperative power, circulation (samana), belching (naga), twinking (kurma), hunger or craving (kirkala), yawning (devadatta), decomposing power (dhananjaya), and the ego (jivatma); 12 Adittyas or the signs of the

zodiac,* (derived from ada : to take) *i.e.*, the sun's (adittya's) course through these constellations takes away or reduces the life of creatures; Indra or eletricity, derivatively meaning a great cause of power and prosperity; Prajapati or the lord of creatures or Yajna (work) sacrifice as it is a cause of purifying the air, water, rain, and plants. It also gives an opportunity to respect the learned, and it is the mother of inventions and various kinds of manufacture. These are the 33 gods, denominated from their having wonderful properties mentioned above. The 14th chapter of the Shata. (*patha*) distinctly says that the Supreme Being is the Lord of all these objects and the greatest of all. He is, as it were, the 34th divine state, and is alone adorable. Other scriptures bear testimony to it and have similar expressions. Had persons seen these scriptures, they would not have gone astray from the right path and so fallen into the ditch of delusion, that there is a plurality of gods in the Vedas.

Unity of Godhead

ईशा वास्यमिदꣳ सर्वं यत्किञ्च जगत्याञ्जगत् ।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद्धनम् ॥—Yaj. XL, I.

—O man, fear God, who pervades all the objects in the universe, and controls them; He is the true Lord. Do not covet the wealth of others. Give up injustice. Enjoy life by observing the religion of doing right.

(a) अहम्भुवं वसुनः पूर्व्यस्पतिरहं धनानि सं जयामि शाश्वतः । Rig. X.
मां हवन्ते पितर न जन्तवोऽहं दाशुषे विभजामि भोजनम् ॥—48, 1.

(b) अहमिन्द्रो न परा जिग्य इद्धनं न मृत्यवेऽवतस्थे कदा चन ।
सोममिन्मा सुन्वन्तो याचता वसु न मे पूरवः सख्ये रिषाथन ॥—ib. 5.

—*a*. Lord God speaketh unto all, saying : O men I am the Lord, I existed before all, I am the Lord of all the world. I am the eternal cause of the world, I am the conqueror of all and master and donor of all wealth. All the people should call Me Father as children to their begetters. To support all, I provide for the various kinds of food to them all over the world which is their source of pleasures. Being Almighty, I am the illuminator of all the world like the sun. I am never frustrated. I never die. I am the maker of wealth in the shape of the worlds. Know Me to be the maker of all the worlds. O souls, ask Me for the wealth of knowledge and other virtues by taking right steps to acquire power and prosperity. Never sever your friendship with Me.

[अहं दा गृणते पूर्व्यं वस्वहं ब्रह्म कृणवं मह्यं वर्धनम् ।
अहं भुवं यजमानस्य चोदितायज्वनः साक्षि विश्वस्मिन् भरे ॥ ib. 49.1]

O my people, I give the eternal wealth of knowledge and other virtues to the person who glorifies Me by the practice of veracity. I am Brahman, that is, the revealer of the Vedas, which rightly proclaim Me, and by which I promote the knowledge of all. I am the Guide of the righteous, the Blesser of the doer of good works (*yajna*)

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*Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpion, Sagittarius, Capricornus, Aquarus, and Pisces.

and the Creator and Upholder of the phenomena of all the visible world. So do not turn away from Me, nor worship, believe or recognise the power of any thing instead of Me.

हिरण्यगर्भः समवर्त्तताग्रे भूतस्य जातः पतिरेक आसीत् ।
स दाधार पृथिवीं द्यामुतेमां कस्मै देवाय हविषा विधेम ॥—Yaj. Xiii, 4.

—This is a verse of the Yajur Veda. It means : O men, with all love and devotion adore the Supreme and most happy Spirit; who existed before the creation, who is the Maker, Preserver and Upholder of all the suns and other luminous bodies, and who is the eternal sole Lord of all that has been, is in existence, and will come into being. He has made and He sustains all the creatures of the worlds from the earth to the sun.

Proofs of God's Existence

Q.—You talk glibly of God. But how do you prove His existence ?

A.—By means of all kinds of proofs, called the testimony of the senses—perception, and the like logical tests.

Q.—These proofs cannot be applied to the case of God.

A—इन्द्रियार्थसन्निकर्षोत्पन्नं ज्ञानमव्यपदेश्यमव्यभिचरिव्यवसायात्मकं प्रत्यक्षम् ॥

A.—Ny. 1,4. It is an aphorism of Maharishi Gotama's Logic or Nyaya philosophy. It means : Perception or perceptual evidence is the knowledge produced in the mind from the contact of the will, ear, skin, eye, tongue, and nose with sound, touch, form, taste, smell, pleasure, pain, real, unreal and other objects. But the perception should be free from doubt or error. Bear in mind that the senses and the will perceive the properties of objects, but not their substance in which these qualities inhere. Thus, for instance, the four organs, *viz.*, the skin, and others perceive touch, form, taste, and smell ; and the will joined to the mind perceives the substance which is the earth. In like manner, the perception of God results from the perception of wonderous design in the visible world and of the phenomena of knowledge and virtue. When the mind or soul impels the will or conative power, and the will incites the senses towards any object, whether it be theft or other vices or beneficence and other virtues, and when it begins to do the thing, its desires and judgement are bent upon that desired object. At such a time fear, doubt, and shame rise in the self consciousness for evil works; and boldness, conviction, joy, and encouragement for good works. This internal voice or impulse is not from the ego, but from the Infinite Spirit. When the mind is engaged in contemplating God in all its purity of intent, it perceives both of them (God and soul). When God is evident from perceptual evidence, what doubt can there be in the evidence of inference and other logical tests of the knowledge of God ? For, the knowledge of the effect leads to that of the cause.

Omnipresence of God

Q.—Is God omnipresent, or does He reside in some particular place ?

A.—He is omnipresent. For, had He been limited to one locality He could not have been the inner soul of all, omniscient, all controlling, all-creating, all-sustaining, and all-destroying. For, the action of a doer is impossible of happening at a place lying beyond his influence.

God, Mercy and Justice

Q.—Is God merciful and just ?

A.—Yes, He is.

Q.—These attributes, *viz.*, mercy and justice, are contrary to each other. The doing of justice admits of no mercy, and *vice versa*. For, justice is the giving of rewards and punishment according to deeds, neither more nor less; and mercy consists in letting off a criminal without punishment.

A.—The difference between justice and mercy is merely nominal; for they both serve the one and the same purpose. The object of punishment is to deter people from doing evil and suffering pain. Mercy is to relieve a person of pain. Your definition of justice and mercy is not true. For, justice consists in giving condign punishment to a person who has committed any wrong according to its nature and magnitude. If a criminal is not punished mercy will be destroyed; for, to forgive a wrong doer is to bring suffering to thousand of virtuous people. How can it be mercy which causes pain and suffering to thousands of people ? Properly speaking, mercy is shown in putting the felon in jail and there by restraining him from wrong doing. It is mercy to him also. Nay his capital punishment will be an act of mercy to thousands of people.

Q.—Then why are mercy and justice two distinct words ? If they mean the same thing, their being separate words is useless. It would have been better, had there been but one word. It is thus manifest that the object of justice and mercy is not the same.

A.—Are there no words of the one and the same meaning, and is there no word having various meanings ?

Q.—Yes, there are such words.

A.—Then why do you doubt it ?

Q.—For, we heard the people say so.

A.—We heard both truth and falsehood in the world; but it is our duty to ascertain them after a thorough consideration. Look here, it is the great mercy of God that He had bestowed upon all creatures entire number of objects after creating them in the world for their use. What can be greater mercy than that ? Now, the advantage of justice is sole evident in as much as the existence of pleasure and pain, to a greater or less extent, among the people point out the consequences of their deeds. The difference between them is that mercy is the desire and consequent action to give ease and to remove the suffering of others, and justice is the external action or measures such as the use of the fetters, mutilation, and other just punishments. The main and sole object of both mercy and justice is to prevant people from committing wrong and relieve all of suffering.

God is Spirit

Q.—Is God corporeal or incorporeal ?

A.—Incorporeal; for, had He been corporeal, He could not have been all-pervading, and absence of omnipresence in Him would have made the ascription of omniscience and other attributes inconsistent. For a limited object has limited qualities, natures and actions. Also, such a limited being can not be free from heat and cold, hunger and thirst, disease, evil, mortification, separation, and other kinds of suffering. These considerations lead us to the only conclusion that God is immaterial or formless. Had He been material and so had a definite form, there would have been another higher being than Himself to make His nose, ears, eyes, and other organs to give Him a shape and form. It is an indisputable maxim that a composite object produced from combination must necessarily presuppose its immaterial and intelligent combiner. Or, if it be urged that God made His own body Himself out of His will and desire, it is replied that it only proves the thesis, that He was immaterial before the formation of His body. Hence, God never takes on flesh; but being immaterial He makes and gives shapes to all the material world out of invisible cause.

God's Almight

Q.—Is God Almighty ?

A.—Yes, He is. But He is not what you mean by the word almighty. It means that God stands in need of nobody's least help in doing His work of creation, preservation, and destruction, and in doing equitable justice to souls according to their merits and demerits. In other words, He accomplishes all His works out of His own infinite power.

Q.—We believe God does what He likes, for there is none over Him.

A.—What does He like ? If you say that He likes all and can do all we ask you if He can kill Himself, create many Gods, make himself ignore, and commit theft, adultery, and other evils, and suffer pain ? Since these things are against His nature, incompetible with His attributes and actions, your assertion that He can do all, falls to the ground, being inapplicable in the case of God. Hence, the meaning of the word almighty which we have given, is the only true one.

God is Eternal

Q.—Is God unbeginning ?

A.—Yes, He is. Unbeginning is one which has no first cause or time of commencement. All these meanings are given at length in the first chapter, which may be referred to.

God's Purpose

Q.—What does God want ?

A.—He wishes good to all and wants that all should acquire ease and comfort, but with liberty. He makes none dependent upon others without committing sin.

Praise, Prayer and Meditation

Q.—Is it proper to sing the glory of, pray to, and meditate on God?

A.—Yes, it is.

Q.—Will God remove or pardon the sins of the person who sings His glory, prays to Him, and thinks of Him, by setting aside His laws?

A.—No.

Q.—Then what is the use of singing His glory, praying to and thinking of Him.

A.—The consequence of performing these duties is quite different.

Q.—What is it?

A.—The fruit of singing the glory of the Lord is the love of God and improvement of a devotee's nature, qualities and deeds from the influence of those of the Divinity. The fruit of prayer is humility, zeal, and the obtainment of help. The advantage of meditation is communion with the Supreme Being and the realization of Him. (Each of them,—praise, prayer and meditation,—is of two kinds, viz., positive : *saguna* and negative *nirguna*.)

Stuti or Singing the Glory of God

Q.—Explain them clearly.

A—स पर्यगाच्छुक्रमकायमव्रणमस्नाविरꣳशुद्धमपापविद्धम् । Yaj. XL. 8.

कविर्मनीषी परिभूः स्वयम्भूर्याथातथ्यतोऽर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥

A.—1. Thus, for instance, God is the all prevading Supreme Spirit, swifter than the swiftest, infinitely powerful, holy, all knowing, the innerself of all-governing, enternal, self-existent, the Supreme Lord. He the impartor reveals the right knowledge of things through the Vedas, the eternal source of knowledge, to His eternal children from all eternity. This is a positive description of God or Saguna Stuti, that is to say, the predicating of proper atributes of God. 2. He is bodiless, that is to say, He never assumes the body or incarnates or is born of women. He is indivisible, free from the nervous and arterial systems, and never does evil. Pain, suffering and ignorance never exist in him. This kind of God's description, which denies the attribution of attachment, hatred, and other qualities to God, is called the negative description of God or Nirguna Stuti.

These virtues should be imitated in one's own character and actions; in other words, a man should be just as God. His talk of God is useless, who repeats His attributes like a buffoon or a parrot without remodelling and improving his own character.

Prayer

यां मेधां देवगणाः पितरश्चोपासते ।

तया मामद्य मेधयाऽग्नेमेधाविनं कुरु स्वाहा ॥

—Yaj. XXXII. 14. O God! the most glorious Supreme Being, make us wise in this very life time, bless us with that wisdom out of Thy grace of which the learned and clairvoyants pray to Thee.

तेजोऽसि तेजो मयि धेहि वीर्य्यमसि वीर्य्यं मयि धेहि
बलमसि बलं मयि धेहि ओजोऽस्योजो मयि धेहि
मन्युरसि मन्युं मयि धेहि सहोऽसि सहो मयि धेहि ॥

—Yaj, XIX, 9. Thou art Light, put Thy light in me also out of Thy grace ! Thou hast infinite valour, endow me also with full valour out of Thy kind condescension ! Thou hast infinite power, give me power also. Thou hast infinite capability, give me complete capability too ! Thou showest Thy anger at wicked deeds and towards the iniquitous, mould my character after Thee ! Thou bearest calumny, praise by the people and also bearest with sinners against Thee, make me forbearing like Thee !

Purity of Mind

यज्जाग्रतो दूरमुदैति दैवन्तदु सुप्तस्य तथैवैति ।
दूरङ्गमं ज्योतिषां ज्योतिरेकन्तन्मे मनः शिवसंकल्पमस्तु ॥ Yaj. XXXIV.

—O Ocean of mercy ! may my will be devoted to good out of Thy grace, i.e., intent on promoting the interests of my fellow creatures and myself, and never be engaged in doing harm to others.

येन कर्माण्यपसो मनीषिणो यज्ञे कृण्वन्ति विदथेषु धीराः ।
यदपूर्वं यक्षमन्तः प्रजानां तन्मे मनः शिवसङ्कल्पमस्तु ॥—b. 2.

O Inner Self of all ! let my will be disposed to do good and ever refrain from vice, and take that resolve whereby preserving learned people do their duties and play their part in battles and other actions, be that which is extraordinary, full of power, and awful, and dwells in all creatures.

यत्प्रज्ञानमुत चेतो धृतिश्च यज्ज्योतिरन्तरमृतं प्रजासु ।
यस्मान्न ऋते किंचन कर्म क्रियते तन्मे मनः शिवसङ्कल्पमस्तु ॥ - ib. 3.

—Let my will (*manas*) which is best knowledge, arouser of others, and the state of consiousness, which is the internal light of creatures and deathless, and without which none can do the least work of any kind, be aloof from evil qualities and full of purity and other virtues.

येनेदं भूतं भुवनं भविष्यत्परिगृहीतममृतेन सर्वम् ।
येन यज्ञस्तायते सप्तहोता तन्मे मनः शिवसङ्कल्पमस्तु ॥ ib. 4.

O Lord of the universe ! let my will be the same as enlightens all the clairvoyants with the knowledge of all occurrences of past, present and future; as makes the immortal mind omniscient by putting her in communion with the Supreme Self; as is endowed with knowledge and action as is accompanied by the five cognitive senses, intellect and human soul; and as develops concentration of attention; and be gifted with communion and spiritual knowledge, being freed from all obstructions and difficulties.

यस्मिन्नृचः साम यजुँषि यस्मिन् प्रतिष्ठिता रथनाभाविवाराः ।
यस्मिश्चित्तँसर्वमोतं प्रजानां तन्मेनः शिवसकल्पमस्तु ॥—ib. 5.

—O supremely learned Lord of all ! may my will be endowed with the knowledge of the Rig, Yajur, Sama, and Atharva Vedas as the

spokes of a cart wheel are attached to its navel; and be such as to reveal the conscious ego, the omniscient, all pervading, witness of creatures and dispelling the darkness of ignorance, be ever devoted to knowledge !

सुषारथिरश्वानिव यन्मनुष्यान्नेनीयतेऽभीशुभिर्वाजिनऽइव ।
हृत्प्रतिष्ठं यदजिरं जविष्ठं तन्मे मनः शिवसङ्कल्पमस्तु ॥—ib. 6.

—O All-ruling Lord ! may my will, which is like the will of all, that carries men very much this way and that way as the bridle rein does the horses of a team, or a charioteer does his horses, and that dwells in the heart full of motion, and very much swift, restrain all my senses from vicious conduct and ever lead them on in the righteous path. Give me this blessing, O Lord !

अग्ने नय सुपथा रायेऽअस्मान् विश्वानि देव वयुनानि विद्वान् ।
युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नम उक्तिं विधेम ॥—Yaj. XL. 16.

—O Supreme Self ! the dispenser of happiness, self-effulgent, all-knowing ! bless us with complete systems of knowledge from the best sources, and keep us away from crooked and vicious acts and tendencies in us. With all humility, we sing They glory a great deal, O Lord Make us holy !

मा नो महान्तमुत मा नोऽर्भकं मा न उक्षन्तमुत मा न उक्षितम् ।
मा नो वधीः पितरं मोत मातरं मान: प्रियास्तन्वो रुद्र रीरिषः ॥
—Yaj. XVI. 15.

—O Vanquisher ! (Rudra) the Lord Almighty, who terribly visits the wicked with suffering as a consequence of their wickedness, do not suffer our youths, elders, children, fathers, mothers, dear ones, and relatives, to be destroyed. Lead us to the path wherein we shall not sin and so be punishable by Thee !

असतो मा सद्गमय, तमसो मा ज्योतिर्गमय, मृत्योर्माऽमृतं गमयेति ॥

—O Great Teacher, Supreme Being ! lead us from the path of falsehood to that of truth, take us from the darkness of ignorance to the light of knowledge, and save us from the disease of death and give us the happiness of salvation and immortality. In other words, the (saguna) positive or (nirguna) negative prayer is that in which God is addressed on supposing Him and one's self to be endued with or separate from merits or demerits, according as assertion or nagation of attributes finds predominence implicitly or explicitly.—Shat, XIV, 3. 1, 30·

Use of Prayer

A man should act on what he prays for. For instance, a man praying for right understanding, should do his best to live to it. In plain words, one should have recourse to prayer after giving out his own exertion. None should say such a prayer which God never accepts, as—O God, destroy my enemies, make me the greatest of all, I alone may be honoured, all others should be subject to and dependent on me and so forth. For, if both combatants pray for the destruction of each other, will God destroy them both ? If it be said that his prayer will be accepted or successful whose love is greater, it may

be replied that proportionally less ruin will befall on his enemy whose love is less. Such prayers may induce persons from their folly to pray: O God, give us ready made bread, sweep my house clean, wash my clothes, and cultivate lands for me. The persons who rely on God's help in the above manner and waste their time in idleness, are great fools. For, he who breaks God's commandment of exertion, will never be happy. It is—

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतँसमाः ।—Yaj. XL. 2.

—God orders that man should desire to live 100 years, i.e., his whole life, and work all the while. He should never be idle. See all the animals and inanimate beings in the creation are at their respective work and ever exert their best. Man should take a lesson from the earth and other heavenly bodies which always move and revolve and from trees which always grow. God helps the man who works in the holy cause just as one man helps another who works. God grants a prayer for beneficence, but never helps persons in harmful actions, just as persons employ him who works but not him who is a lazy lounger, nay, they don't want to see his face even; persons show a way to a man with eyes but not to a blind man. If a man says that sugar is sweet, but never exerts himself to obtain it, he gets no sugar, nor realises its taste. But the man who exerts himself, comes by sugar in more or less time.

Upasana : Meditation, lit : Proximity to God.

समाधिनिर्धूतमलस्य चेतसो निवेशितस्यात्मनि यत्सुखं भवेत् ।
न शक्यते वर्णयितुं गिरा तदा स्वयन्तदन्तःकरणेन गृह्यते ।।

—It is a verse from an Upanishat. It means—experienced in communion with God by a person, whose thoughts are absorbed in thinking of God, who is at one with Deity, and whose taints of ignorance and other vices are removed from the influence of trance or communion, cannot be expressed in speech for it is felt by the ego in its innermost consciousness. The word Upasana (meditation) means proximity to or relisation of God. All the details of the eight fold yoga or process of the concentration of attention on God, should be thoroughly gone through to realise or approach God the inmost soul of all, who pervades all.

Yamas and Niyamas

तत्राऽहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः ।।—Yoga. 1. 30.

—The aphorism is from Patanjali's Yoga philosophy. Its purport is that he who wants to learn meditation, should take such preliminary steps as not to hate anybody, always to love all, to speak the truth, never to tell a lie, never to steal, to be honest in dealings, to be chaste or keep the senses under control, never to be a cheat, to be humble, never to be proud. These five merits (yamas) form together what is called the first part of the Yoga or meditation.

शौचसन्तोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः ।।—Yoga. 1. 32.

—One should keep up the internal purity by means of the renunciation of hankering and hatred, and the external by means of water

bath and the like purification. A person should exert himself conscientiously and righteously. He should not be overjoyed or puffed up with profit or luck, nor dejected at loss. He should be cheerful, give up idleness, be always active, endure pleasure and pain. He should act up the precept of religion, but never entertain the thoughts of irreligion. He should ever study and teach true scriptures and other books and keep a good company. He should contemplate on the meaning and import of Om, God's holy name, which he should daily repeat or mutter. He should devote his life to carry out the commandments of God. These five merits (niyams) form together what is called the second stage of Upasana or meditation. The other six stages or steps of meditation are given in the 'Introduction to the Commentary on the Rig and other Vedas.'*

When a person wants to meditate, he should repair to a secluded, clean place, take a comfortable seat, practise deep breathing, check the tendency of the senses towards the external objects, fix his attention on the umblical region, the heart, throat, eye, crown, lock, or anywhere in the spine. He should think of his own self and the Supernal Soul and being absorbed in contemplating on the Supreme Being, acquire the power of Sanyama** or adeptness.

Use of Meditation

When a man does these things, his mind and internal senses are purified and filled with truth. He daily advances in secular and spirtual knowledge till he obtains salvation. He who practises meditation in the aforesaid manner, makes progress forever. Now positive meditation is to think of God as having the attributes of omniscience and the like; and the negative meditation is, to be absorbed in contemplating on the Supreme Being as pervading the interior and exterior of the subtle soul, and as free from the material qualities of repulsion, form taste, odour, touch and the like. The use of meditation is something similar to one experienced by a person shivering with cold and obtaining comfort on approaching a fire which removes his cold. In like manner, approach to God dispels all vice and suffering and purifies the nature and character, action of the soul and fills her with virtues similar to those of God. Therefore, it is very necessary to repeat the attributes of God, to pray to Him, and to meditate on Him. But there is another advantage to be got therefrom, namely, the soul will be so strong as to retain her pressence of mind even in the midst of mountains of misery. She will be able to bear all up. Is it a small benefit ? He who never performs the repetition of God's attributes, prayer to Him, and meditation on Him, is ungrateful and greatly foolish too. For, it is ungreatfulness and sheer folly to forget the

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*The 8 Stages are Yama, Niyama, Asana, Pranayama, Pratyahara, Dharna, Dhyana and Samadhi—moral duties, religious rites, position, deep-breathing, mortification, concentration, contemplation and trance.

**Dharma, Dhyana and Samadhi are called Sanyama and the person who can practise them is called Sanyami. They are the degrees of concentration of the mind. Dhyana is the unit of concentration, say, 30 seconds, say 12 times that again is Dhyana and 12 times that again is Samadhi or trance, in which an adept realises the absolute nature of a thing. In case of the Diety, he sees Him face to face, as it were. It is the beatifie vision. The result is emniscience.

blessings, nay, to disbelieve in God, who has given all the things of the world for the comfort of souls.

Q.—How can God perform the work of the senses, when He has no eyes, ears, and &c. ?

अपाणिपादो जवनो ग्रहीता पश्यत्यचक्षुः स शृणोत्यकर्णः ।
स वेत्ति विश्वं न च तस्यास्ति वेत्ता तमाहुरग्र्यं पुरुषं पुराणम् ।।

—This verse is the 19th of the 3rd chapter of the Shwetashwatra Upanishat. It means,—God has no hands, but He makes and upholds all the world with the hand of His power. He has no feet, but being all pervading, He is the swiftest of all in motion. He has no organ of sight, but He sees all creatures in their true light. He has no ears, but He hears the voice of all. He has no internal sense, but He knows all. There is none in the world who comprehends Him. Being eternal, the best of all, and omnipresent, He is called the Purusha or Omnipresent Being. He performs the work of the senses and the internal sense with His almight.

Q.—Many people imagine Him to be without any action and attribute.

A.—न तस्य कार्यं करणं च विद्यते न तत्समश्चाभ्यधिकश्च दृश्यते ।
परास्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च ।।

It is the 8th verse of the 6th chapter of the Shwetashwatra Upanishat. It means—There is no off-shoot or produce of God, identical with His nature. He has no need of another for a vehicle or means to work upon. There is none equal to Him or greater than He. His power is infinite, that is to say, He has infinite knowledge, infinite power, and infinite energy. All these are part and parcel of His nature. Had God been without any action or energy, He could not have made, supported, and destroyed the world. Hence, He is omnipresent, and being intelligent He has energy or power to act.

Q.—When He performs any action, is it finite or infinite ?

A.—Being all-wise and omniscient, He limits His activity to the place and time which He considers to be proper. He does things neither more nor less.

Infinitude of God

Q.—Does God know His own limit ?

A.—God is omniscient, and has perfect knowledge which consists in knowing things in their true light or as they are in their nature. God is infinite, so His knowledge of Himself as infinite is characteristic of His true and perfect knowledge. The opposite of it would be ignorance It is problematical knowledge to think an infinite being as finite and vice versa. *Yathartha darshanam jnanam*—True knowledge consists in forming the concept of a thing according to its properties, nature and energy, and its proper use. The reverse of this knowledge is ignorance.

Existence of God

क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः ।।

—God is the absolute self, which is free from the taint of ignorance and other vices; from evil desire, dislike, and the hope of the enjoyment of fruits of mixed action.—Yoga 1, 24.

ईश्वरासिद्धेः ।—Sankhya 1, 12.

प्रमाणाभावान्न तत्सिद्धिः ।—ib. V. 10.

संबन्धाभावान्नानुमानम् ।—ib. V. 11.

—There is no proof of the existence of God, which can be referred to the testimony of the senses (*pratyaksha*). When there is no evidence of the senses, the other tests or canons, such as inference and the like laws of logic can not be applied. Also, there can be no syllogistic inference from want of certainty as the inherence of attributes in the Divine substance. Then again the absence of the evidence of the senses and of inference does away with the authority of scriptures or assertion of learned men. Hence the existence of God can not be proved.

A.—There is no evidence of the senses for the existence of God, alluded to in the above aphorisms, nor is God the material cause of the universe. The Supreme Being is called the *Purusha* literally, Pervader of the universe from His being different from man that is to say, from His pervading all things. Man (ego) is also called a *purusha* from his pervading the whole body. For, it is said in connection with this subject.—

प्रधानशक्तियोगाच्चेत्सङ्गापत्तिः ॥ सत्तामात्राच्चेत्सर्वैश्वर्यम् ॥

श्रुतिरपि प्रधानकार्यत्वस्य ॥—Sankhya V. 8. 9, 12.

—If there be no union of the Purusha (God) and Pradhana (nature), the union of parts in God will be inevitable, or compositeness will be attributed to God. Thus, compositeness is found in the world, which is the product of the union of nature (matter) and force (invisible). In like manner, God would have become composite. Therefore, God is not the material cause of the universe, but He is the instrumental or essential cause of it.* If the world had been produced from intelligence, it would have been omnipotent like the Deity, that is the fountain of all forces and wealth. But as it is not the material cause of the world; but as is said above, He is the essential or intelligent cause. Also, the Shwetashwatra Upanishat makes nature (matter) the material cause of the world. Thus :—

अजामेकां लोहितशुक्लकृष्णां बह्वीः प्रजाः सृजमानां स्वरूपाः ॥

—It is the 5th verse from its 3rd chapter. Nature (*Prakriti*) which is increate, and is made of *satwa* (intelligence), *raja* (force,) *tama* (inertia or matter), is diversified into creatures in its form and bulk. In other words, Nature assumes different states from its being changeable, and God being unchangeable, never changes His states and appears in another form. He is always consistant and immutable. Hence also, he who regards Kapilcharya to be an atheistic, is himself so. The

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*Cause (Karana) are of three kinds, viz, material (Upadana), which gives portion of its substance to the effect, as cotton is the material cause of cloth; instrumental (Sadharan), as the loom is the instrumental cause of cloth; efficient or intelligent, as the weaver is the intelligent cause of cloth.

saint was not an atheist also, the Mimansa is not atheistic inasmuch as it treats of dharma (qualities) and dharmi (substance). The Vaisheshika explicitly talks of Ishwara (God). The Nyaya calls the Supreme Being Atma. For, that Being is called Ishwara (God) who is possessed of omniscience and other attributes.

अतति सर्वत्र व्याप्नोतीत्यात्मा ।।

who prevades all, and has infinitude of knowledge and other virtues, and who is the inner self of all the souls. Such is God according to the Mimansa, Vaisheshika and Nyaya.

Incarnation

Q.—Does God take on flesh, or does the incarnation of God ever take place?

A.—No; God never incarnates. Says the Yajur Veda:

अजएकपात् । स पर्यगाच्छुक्रमकायम् ।।

—The unitary God is unborn. He is holy and immaterial, and so fourth. These authorties prove that God is never born.

Q—यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ।।

Q.—Lord Krishna says (Gita, iv. 7) that he is born whenever religion or virtue is trampled down.

A.—Being against the Vedas, this assertion cannot be admitted as true. But it is possible that Lord Krishna wished to protect religion and saints and so said that he would incarnate in all ages to protect the virtuous and destroy the vicious, which, therefore, is not objectionable; for :—

परोपकाराय सतां विभूतयः ।।

The body, soul, and wealth of the good are all for the welfare of people. However, it can not prove the divinity of Lord Krishna.

Q.—If it is so, why do the people talk of and believe in the 24 incarnations of God in the world?

A—They do so, because they do not know the meaning of the Vedas They are led astray by sectarians, themselves are ignorant, and are so fallen into the labyrinth of doubt and delusion. Therefore, they talk of and believe in such absurd things.

Q.—If God never incarnates on earth, how can Kansa, Ravana, and other monsters be killed?

A.—Firstly; he who is born of woman, must inevitably taste the bitter cup of death. Kansa, Ravana, and other devils are nothing before God, who makes, preserves, and destroys the world without incarnating or assuming a human form. Being omnipresent, He fills the bodies of Kansa, Ravana and other devils. He can kill them anytime He likes by destroying their vitals. Can he go by any other name but a fool who says that God of infinite attributes, deeds, and nature, is born and dies in order to kill an insignificant being? Secondly; it is wrong to say that He is born to save the pious and devotees;

for to save the saints who act upon His commandments, God has full power. Are the acts of killing Kansa, Ravana and other devils, and lifting the Goberdhana and other mountains, greater than those of God's making the earth, sun, moon, and other worlds, preserving and destroying them? If a man thinks of God's work in the creation, he will come to the conclusion, *bhuto na bhavishyati,* that there is none, nor there will ever be any being like God. Thirdly; the reason does not prove the incarnation of God. It is like saying that the infinite spacie is brought into a womb or held in the fist of a hand, which is prima facie absurd, and can never be true. For, space is infinite and extends everywhere, and so it cannot be put in the inside of a thing or spread outside of it. In like manner, God being infinite and all-pervading, cannot be said to come or go to any place. A man's coming and going to a place can only happen when he is not present there. Was not God present in the womb so that He came into it? Was He not present outside of it so that He came out from inside? Who but the ignorant can say it of God and believe in it? Therefore, God's advent and exit, birth and death can never be proved.

Also, bear in mind that Jesus and the like persons were not the incarnations of God. Being subject to desire, hatred, hunger, thirst, fear, sorrow, pleasure, pain, birth, death, and other human qualities, they were men.

Forgiveness of Sins

Q.—Does God forgive the sins of His saints and devotees?

A.—No. For, if He forgives their sins, His justice will be done away with and all the people will turn sinners. Learning that sins are remitted, they will be emboldened and encouraged to commit them. Thus if a king pardon crimes, his subjects will be fearless to commit them more, and those more and more heinous than before. For, they come to believe that the king will give them pardon and so are sure to get his forgiveness by supplication and crouching before him. Then these who do not commit crimes, will begin to commit them being without any fear of consequences. Hence, it is the duty of God to deal out rewards and punishments for all deeds according to their merits and demerits, and not to forgive them.

Liberty of Soul

Q.—Is the soul independent or free to act, or is she dependent for her actions on God?

A.—She is free to do her duties, but subject to the laws of God, *Swatantrah karta*—This aphorism of Panini means that the doer is one who is free or independent.

Q.—What do you mean by free or independent?

A.—That person is free to whom the body, vital powers, senses, internal senses and other organs are subject. If he be not free to act, he cannot be amenable to the consequences of virtue and vice of his actions. For instance, the soldiers of an army kill many persons in war by the order or at the instigation of their master and

commander, and yet they are not charged with murder. In the same manner, if the people do any thing by the commandment of or impulse given by God, merit and demerit cannot occure to them. God will enjoy the fruit of their actions. Heaven or hell i.e., pleasure or pain, will come to the lot of God. A man who kills another with some weapon, is alone punished, but not his weapon. In like manner, a dependent soul can not be responisble for the good or evil of her deeds. Hence, the souls are free to do according to their power. But when they have committed a sin, they suffer its consequences on account of their being subject to the laws of God's justice. Therefore, the soul is at liberty in acting, but is dependent on God to reap the fruits of her good or evil actions.

Q.—Had God not made the soul and given her power, she could do nothing. Therefore, the soul acts from necessity or an impulse from God.

A.—The soul is never made or created. She is unbeginning as God, and the metrial cause of the world is merely an attendant circumstance. The tenement of the soul, the body and the sockets of the senses are made by God. But they are all subject to the soul. He who sins either by thought, speech, or action, alone suffers the consequences of his doings, but not God. For instance, a certain person dug out iron from a mountain, and sold it to a merchant, from whom an ironsmith purchased it and made a sword of it. A soldier purchased the sword and killed a man with it. Here in this example no king punishes the digger of the iron, the purchaser of it, the maker of the sword, and the sword itself. But the man alone who committed the murder with the sword, is punished. In like manner, God the maker of the body and the organs, does not suffer the consequences of its actions, but makes the soul suffer them. If God was the cause or inciter of actions, nobody would be sinful; for, God being holy and righteous, would not induce anybody to commit an evil. Therefore, the soul is free to act. In the same manner, God is also free to act.

Characteristics of God and Soul

Q.—What kind of form, qualities, character, and nature have the soul and God ?

A.—They are both intelligences, and their nature is holy, immortal and righteous. But God's actions are the making of the world, its preservation, and its destruction, keeping all things in their respective spheres and subjecting them to laws, the awarding of rewards and punishments to virtue and vice, and the like virtuous duties. The functions of the soul are the propagation of the species the preservation of the offspring, manufactures and other professions, doing good or evil. The attributes of God are eternal knowledge, happiness, omnipotence, and other infinite powers. The qualities of the soul are—

इच्छाद्वेषप्रयत्नसुखदुःखज्ञानान्यात्मनो लिङ्गमति ॥—Ny 1 1 10.

प्राणापाननिमेषोन्मेषमनोगतीन्द्रियान्तरविकाराः
सुखदुःखेच्छाद्वेषौ प्रयत्नाश्चात्मनो लिङ्गानि ॥—Vai. 111, ii. 4.

—*Ichha* : the desire to obtain things; *dwesha* : hatred of pain and other evils: *prayatna* : courage and strength; *sukha* : pleasure *dukha* : bewailing and sadness; *jnana* : discernment, knowledge, remembrance, are the qualities of the soul common to the Nyaya and Vaisheshika; but the latter also has *prana*; outbreath; *apana* : inbreath; *nimesha* : closing the eyes; *unmesha* : opening them; *mano* : faith, memory, consciousness; *gati* : motion; *indrya*, regulation of the senses; *antarvikara* hunger, thirst, joy, sorrow and other affections; which qualities of the soul are distinct from those of God. These are the characteristics to determine the existence of the soul: for, she is no corporeal. These qualities are manifested as long as the soul dwells in the body. When she departs it they also disappear from the body. For, the qualities which exist in the presence of an object and'ceases to exist in its absence, are its essential qualities. Thus, light is not found in the absence of the sun and lamp, but is always present when they are present. In like manner, the knowledge of God and the soul is possible through their characteristics only.

God's Prescience and Man's Liberty

Q.—God sees the past, present and future. He, therefore, knows what will happen in the future. Whatever He determines, the soul will act upon. So the soul is not free, and God cannot with justice punish her; for, she does what God has resolved in virtue of His fore-knowledge.

A.—To say that God is the seer of three divisions of time, is an act of folly. For the past is what was and is not now, and the future is what will happen, having not been in existence as yet. Does God forgets what He knew in the past ? Will He know what He does not know at present ? Hence God's knowledge is always uniform, without break, constant and present. The past and present are spoken of man. But with reference to the knowledge of human deeds, it can be said that God is the seer of three divisions of time. With regard to God himself, they do not exist in Him. What man does out of his freedom, God knows in virtue of His conscience. The souls act as God knows, that is, God is free in His kdowledge of the past, present and future and in doing justice to souls according to their merits. The souls are also free to some extent in the present and quite free to act. In virtue of God's knowledge being unbeginning His knowledge both of soul's deeds, and of punishing the violation of His laws is unbeginning. Both kinds of knowledge are true. Can His knowledge of human deeds be true and that of punishment false ? Thus there is no inconsistency in our position.

Soul's Place in Body

Q.—Does the soul pervade all the body or is limited to one spot ?

A.—She acts at one spot. Had he been present in all the body, the phenomena of waking, sleeping, dreamless sleep, death, birth union, separation, ingress, egress would never take place. Hence, the form of the soul is small or finite, or better still; delicate or subtle, and God is still subtler than the subtlest, infinite, omniscient, and omnipresent. It is on this account that the relation between God and man is the relation of the pervader and the pervaded.

Relation between God and Man

Q.—A thing can not exist where there is already another. Therefore, the relation between God and man can not be one of the pervader and the pervaded, but one of union or association.

A.—This rule is true of material objects of the like kind, but not of the different kinds. Thus, for instance, iron is denser or more bulky and fire is finer or more delicate. Therefore, fire penetrates iron and electricity pervades the sky. In like manner, the soul is grosser than God, and God is more delicate than the soul. Consequently God pervades the soul. Besides the relation of the pervader and the pervaded the other relations between God and man from other points of view are the saved and the server, the adored and the adorer, the master and the servant, the king and the subject, the father and the son, and so forth.

Vedant Precepts

A.—If God is different from man, what is the meaning of these "great precepts" (maha vakyas) of the Vedas ?

1. प्रज्ञानं ब्रह्म । 2. अहं ब्रह्मास्मि । 3. तत्त्वमसि । 4. अयमात्मा ब्रह्म ।

A.—These are not the precepts of the Vedas. But they are passages from the books, called the Brahmanas. They are not called the Great Precepts anywhere in authentic scriptures. They mean—*aham* I, *brahma* in the Brahman or Supreme Being, *asmi* am. Here the figure of syncope is used. Thus, *Manchah kroshanti*—Renches call out. But all know that renches are inanimate and so have no power of speech. Therefore, the sentence means that the persons sitting upon renches call out. In the same way, the above precepts should be interpreted. It may be said that all things live in God—brahmastha—and so. What peculiarity is there in using the phrase brahmastha (dwelling in the Brahman) ? It is replied to this objection, that tho' all things dwell in God yet there is no other object so similar in qualities and approximate to God as the psycho, who has the knowledge of the Supreme Being and dwells in the presence of God during salvation. Therefore, in relation to God, the soul's attribute is fellowship, that is to say, the soul dwells with God. But it does not prove the identity of God and the human soul. Thus, if a man says that he and a certain other man are one, he means they are not opposed to each other. In like manner, the soul being absorbed in the Supreme Being out of her devotion to and love for him in her ecstatic state, can say or she imagines that the Supreme Being and she are one i.e., not opposed to each other, but united and intimate or co-dwellers. That soul alone who makes her character, temper, and action in harmony with those of God can claim her fellowship or friendship, or atonement with God.

Q.—Well, how do you interpret that : Brahman or God, twam : thou, soul, : (asi) art i.e., O soul, (twam) thou (asi) art (tat) God ?

A.—What do you mean by the word tat ? If you say Brahma, whence do you supply this omission ? Where is it implied that it should be supplied here ?

Q.—From this authority stated before, *viz.*,

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयं ब्रह्म ॥

A.—You have not even seen this Chhandogya Upanishat. If you had seen it you would have found that there was no such word as *brahma* there. You should not have told so, which is false. On the contrary, the Chhandogya Upahishat has,

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ॥—Ch. VI. ii. 1.

There is no such word as *brahma* in it

Q.—Then what do you mean by the word *tat* ?

स य एषोऽणिमा । एतदात्म्यमिदँ सर्वं तत्सत्यँ स आत्मा तत्त्वमसि श्वेतकेतो इति ॥

—That God is worth knowing, He himself is His inner self, who is most delicate and the soul of all the universe and the human soul, ego, and is self existent,—Ch, Pr, 6, Kh, 8, M, 6, 7.

O Shweta Keto ! My dear son.

तदात्मकस्तदन्तर्यामी त्वमसि ॥

—Thou are united with that Supreme Being, the innermost spirit. This interpretation is in unison with the teachings of the Upanishats. For, this quotation from the Brahadaranyaka Upanishat—Shat, 14, 6, 7,

य आत्मनि तिष्ठन्नात्मनोऽन्तरोऽयमात्मा न वेद यस्यात्मा शरीरम् ।

आत्मनोऽन्तरो यमयति स त आत्मान्तर्याम्यमृतः ॥

30, records that once upon a time the great sage Yajnavalkya said to his wife Maitreyi : "O dear one the foolish soul does not know that the Supreme Being Self, which is ever present in her and yet separates from her, pervades her. God, whose temple or body is the ego, pervades the soul as the latter dwells in the body. Being different or separate from the ego, He witnesses its good and evil actions, gives rewards and punishments accordingly and subjects them to His laws. That same immortal Deity is the inmost ruling spirit in other words pervades thee, Know Him." Who can interpret this passage otherwise ? Ayamatma Brahma :*—I am the Supreme Being, is uttered by an entranced person when he realises the Deity in his clairvoyance—samadhi, that is to say he says that the Supreme which pervades him, is present everywhere. Therefore, the modern followers of Vedanta who prove the identity of God and the soul, do not know Vedanta philosophy.

Q.—अनेन आत्मना जीवेनानुप्रविश्य नामरूपे व्याकरवाणि ॥—Ch. Pr. 3. Kh. 3, M. 2. तत्सृष्ट्वा तदेवानुप्राविशत् ।—Tait. An. 6.

—God says : Having created the world and the human body, I pervade the world and the body in the form of the ego, so that I may describe the names and appearances of things—*nama rupa*, the phenomenal world. God himself pervades the world and body after creating them. Such are the authoritities from the Revelation. How can you interpret them otherwise ?

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*It properly means: This spirit is God. For, ayam means this, and not I. This spirit is said by a clairvoyant, because he realises God. So he says this, meaning, one before his mind.

A.—If you knew words, their meanings, and the meanings of sentences, you would not so absurdly translate them. For, it should be borne in mind that here 1st *pravesh* (entering) and 2nd *anupravesh* (entering after) are mentioned. God reveals the science of the phenomenal world and other kinds of knowledge by means of the Veda as if He entered the body after the soul had entered. He put the souls in the body and himself entered their interior. If you know the meaning of the word *anu*: after, you would never interpret it so contrariwise.

Q—सोऽयं देवदत्तो य उष्णकाले काश्यां दृष्टः
स इदानीं प्रावृट्समये मथुरायां दृश्यते ॥

—I see the very Deva Datta at Mathura in the rainy season, whom I saw at Kashi in the hot season. Here the idea of the town of Kashi and of the hot season are set aside, and the idea of Deva Datta is given all prominence. It is an application of the figure of metonomy—*bhaga tyaga lakshana*, or elision. In the same manner, climinating the hidden region, time, maya (power) and other attributes of Go; and also locality, time, ignorance, limited knowledge and other properties, from the soul by the rules of elision; and considering their quality of intelligence alone, we perceive but one Brahman or Supreme Being underlying them both. This is the figure of speech, called *bhaga tyaga lakshana*, in which something is retained and other things are omitted. Thus the omission of God's attributes of omiscience and distinctive epithets, and of the soul's qualities of limitation of knowledge and powers, and the consideration of intelligence only prove the doctrine of non-dualism: *addwaita*. What reply will you give to it?

A.—Do you believe God and the soul to be immortal?

Q.—We believe them both to be mortal, being conditional, suppositional or existing through the *upadhi*—Desire, senses, life.

A—Do you believe the *upadhi* (unessential attribute) to be constant or everlasting?

Q.—According to our belief.

जोवेशौ च विशुद्धाचिद्विभेदस्तु तयोर्द्वयोः ।
अविद्या तच्चितोर्योगः षडस्माकमनादयः ॥
कार्योपाधिरयं जीवः कारणोपाधिरीश्वरः ।
कार्य्यकारणतां हित्वा पूर्णबोधोऽवशिष्यते ॥

This is the sum and substance of the *Shariraka* and the lines are these metrical commentary on it. We, the followers of Vedanta, believe six categories to be unbeginning, namely, 1. the soul, 2 God. 3, the Brahman or Supreme Being, 4. the special distinction between God and the ego, 5, ignorance, nescience, 6. the union of ignorance and the soul. Of them, the Brahman only is unbeginning and endless, and the remaining five entities are unbeginning and endable; as *prag abhava*. These five last as long as there is ignorance. Their commencement is not known, so they are unbeginning. They are destroyed on the acquisition of right knowledge, so they have an end, and are transient.

A.—These two Sanscrit verses of yours are wrong. For, God's existence cannot be proved in your belief without the union of illusion

(*maya*) and the (Supreme Being) Brahman; the soul's existence, without the union of ignorance and the Brahman. Hence, *tachchitor yogah* that which you count to be the sixth entity, does not exist; for, it is included in the five entities, *viz.* nescience: *avidya*, illusion: *maya*, the ego: *jiva* and God: *ishwara*. Then God is not made without Brahman, illusion and knowledge. Therefore, to regard God apart from nescience and Brahman, is absurd. Hence, only two entities can be proved in your system of faith, *viz.*, Brahman and illusion and not six as asserted before.

Also, you can prove God and the soul to be beings qualified with cause and effect, when you can prove ignorance to exist in the infinite, eternal, holy, intelligent, free, omnipresent Supreme Being (Brahman). The entire Supreme Being can not be holy, if you believe unbeginning ignorance of itself lurking somewhere in it. If you believe ignorance to exist in one part of the Brahman or Supreme Being, it will be moveing about in all parts of it (the Supreme Being), being detached and extrinsic. It will make that part of the Brahman ignorant, where it goes, and that part will shine with knowledge whence it departs. Under such circumstances you can not call any part of the Brahman to be unbeginning, holy, and omniscient. The part of the Brahman which is within the limits of ignorance, will sense ignorance. The exterior and interior Brahman will be divided. If you say that it is no harm if the Brahman is divided, it is then not undivided. If He is undivided, He can not be ignorant. Ignorance or pervert knowledge being an attribute, He will have constant connection with some object. If so, His connection or relation being essential, it can not be transient or phenomenal. Just as the whole body feels pain from the existence of a boil in any part of it, so also will the whole Supreme Being be afflicted with ignorance, pleasure, pain, and other defects from their existence in any one of its parts. If you suppose the Brahman to be the ego from the attribute of effect and from Its union with the internal sense, I ask you if the Brahman is all-pervading, or is It limited ? If you avert that it is all-pervading and the attribute (*upadhi*) is distinct or accidental, that is to say, limited to one region and separate, does the internal sense move, or is it stationary ?

No Ignorance in God

A.—It moves.

Q.—Does the Brahman move with the internal sense, or is it fixed and immovable ?

A.—It is immovable.

Q.—When the internal sense leaves a portion of the Brahman, it is freed from ignorance; and that portion of the holy Brahman which is in contact with it, will turn ignorant. Thus the Deity will be now knowing and now ignorant. Also, such being the case, salvation and worldliness or damnation will also be transitory. There can be no memory of things seen or heard yesterday, just as one can not remember what is seen by another; for, when it was seen or heard, it was a different time and a different place; and when it was attempted

to remember it, it was another time and another place. If it be said that the Supreme Being is one and undivided then why is it not all-knowing? If you say that the internal senses are separate and so the Brahman becomes separate and individualised. It is then inanimate, and so it can have no knowledge. If you say that neither the Brahman nor the internal sense has consciousness or is capable of knowledge severally; but the conscious light (*chidabhasa*) dwelling in the internal sense (*antah karana*) becomes conscious or percipient; in that case too, the conscious being becomes percipient through the internal sense. Why is it then limited and dwarfish in knowledge by the eye? So you can not make God or establish the theory of the Divine existence, the Brahman and ego by the union of the attributes of cause and effect. But *ishwara*: God is the name of the Brahman, and the ego: *jiva* is distinct from the Brahman, unbeginning, uncreated, and immortal. If you say that the ego is the name of conscious light—*chidabasa*, it will be subject to destruction from being transitory. Who will then enjoy the happiness of salvation? Therefore, the Brahman never became the ego, nor the ego ever became the Brahman, and also they will never be so.

Vedantic Theory

Q.—सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्—

Chhandogya Upanishat, Then how will the non-dualism be proved? Our system of belief proves but only one Supreme Being (Brahman) from there being none, besides the Brahman, separate, like, unlike and divisible from it. If the ego is another being, how can non-dualism be proved?

A.—Why are you afraid, having fallen into a delusion? Think of the rules of the collocation of nouns and adjectives. What purpose do they serve? If you say that adjectives distinguish, you should

व्यावर्तकं विशेषणम् भवति ॥—

bear in mind that—adjectives qualify and illustrate nouns. In the case

प्रवर्त्तकं प्रकाशमपि विशेषणम् भवति ॥

under consideration the word *addwaita* [non-dual] qualifies the noun Brahma. Its distinguishing property is that it separates Brahma, who is without a second, from many souls and elements, and its illustrative quality is that it proves the unity of Godhead—*Brahma*.

अस्मिन्नगरेऽद्वितीयोधनाढ्यो देवदत्तः ।

अस्यां सेनायामद्वितीयः शूरवीरो विक्रमसिंहः ॥

—Thus, a man said to another that Deva Datta was secondless among rich men, and Vikram Singh was secondless among brave men in that army. Does this assertion prove that there is no rich man besides Deva Datta in the town, and no brave man besides Vikram Singh in that army? There are certainly men inferior to them. There are spheres, planets and other inanimate things; and cattle and other animals, and plants and the like things. Their existence can not be denied from their being secondless. In the same manner, the souls and nature are not like the Brahman, but they are inferior to it.

Therefore, it is proved that the Brahman is always one, and the souls and elements existing in nature are many.

To distinguish it from all that variety and to prove its unity, the epithet *addwaita* or secondless is used of the Brahman. It by no means proves the non-existence of the ego, nature, and the phenomenal world, nor even denies their existence. But, on the contrary, all these exist, though they are not equal to the Brahman. It does no harm to the doctrine of non-dualism or dualism. Do not get confused. Think and try to understand the subject.

Q.—The attributes of existence, intelligence and happiness of the Brahman, and the qualities of life, manifestation, and amiableness of the ego prove their identity. Why do you then refute it ?

A.—Their identity can not be proved from the resemblance of a few qualities. Thus, for instance, materiality and invisibility of earth, water, fire and other elements can not make them identical. They are not one and the same as proved by their distinguishing and dissimilar qualities, as, odour, roughness, hardness, and other qualities of earth ; and liquidity, fluidity, softness and other properties of water ; light, heat, and other qualities of fire do not go to prove the identity of these substances. Take another example. Man and an ant see with the eyes, eat through the mouth, walk with the legs, yet they are not identical. Man has two legs and the ant many. These differentiating qualities disprove their identity. In like manner, infinite knowledge, happiness, power, activity, freedom from delusion, and omnipresence of God distinguish Him from the ego, whose qualities are limited knowledge, power, body, defusion, error, distinctiveness and others, which distinguish it from the Deity. They prove that they are not one. Also their personalities are different. God is more delicate and subtle than the soul. Hence they are different.

Q.—अथोदरमन्तरं कुरुते । अथ तस्य भयं भवति । द्वितीयाद्वै भयं भवति ॥

—It is a quotation from the *Brihadaranyaka Upanishat*. He is afflicted with fear who points out the least difference between the Brahman and the soul ; for, fear comes from another.

A.—It does not mean what you say. Its correct meaning is that the man is subject to fear who denies the existence of God, believes God to be limited to a certain spot and time, and separate from and exterior to one's self, acts contrary to His commandments, attributes, nature and character, or bears grudge to another person. For, the man falls into fear who maintains the exclusiveness of or severance of connection with God, or quarrels with persons, saying : "I consider you nothing, you can do me no harm," or does injury to others and exercise oppression on others. Also when persons live in harmony in all respects, they are said to be one. Thus the people say that Deva Datta, Yajna Datta, and Vishnu Mitra are all one, *i.e.*, they are friendly. The non-existence of hatred produces pleasure, and its existence pain.

Disparity of God and Soul

Q.—Is the union or separateness of God and the soul constant ? Do they or do they not ever unite and become one and the same ?

A.—This question is partially answered above. However, their oneness or union is established by their similar qualities—*sadharmya* and necessary connection—*anvayabhava;* as the material bodies are at one with the sky from their common materiality and from their being never separate. But they are distinguished from the fact, that the sky is all encompassing, delicate, formless, infinite and has other peculiar qualities; and the material bodies are separate, visible and have other differentiating properties. The earth and other material bodies can not subsist apart from the sky on account of their essential relation, *i.e.*. their existence depends upon it; but they are also distinct from it on account of their difference in form and character. In the same manner, the souls, the earth and other material bodies can not exist apart from the Supreme Being from Its ubiquity; but they are not alike in form and character. To take a familiar example. The clay, timber, iron, and other material of a building existed in the sky in different parts of it before the construction of the house. When it is built, they are still in the sky; and when it is pulled down, *i.e.*, when all its component material is gone to its original source, it is still in the sky. In other words, it can never be apart from the sky in all times. Having a different form and character from the sky, it was never identical with it, nor is now, nor will it ever be. In the same way, the souls and all the rest of the world with its innumerable objects, though pervaded by the Deity, are distinct in all times from the Supreme Being; and being different from Him in form and character, they are never identical with Him. Now-a-days the mental sight of the followers of Vedanta is perverted like that of a monocular person, inasmuch as they overlook the differentiating qualities—*vyatirekabhava* and pitch upon the like ones—*anvaya* or common characteristics. There is no object, which does not contain positive (*saguna*) and negative (*nirguna*) qualities, essential or inherent properties (*anvaya*), differentiating characteristics (*vyatireka*), similar (*sadharmya*) and dissimilar (*vaidharmya*) virtues, and distinguishing peculiarities (*visheshana bhava*.)

'Tis No Inconsistency

Q.—How can one sheath contain two swords ? How can positive and negative qualities, qualities and no qualities, be in one and the same object ?

A.—Look here, the qualities of material objects are form, visibility and others; the qualities of animate beings are knowledge and similar others, which are not found in material bodies. In the same manner, the mind has the qualities of desire, will and the like, and does not contain those of the matter, namely, form and the like. The terms are thus defined :

यद्गुणैः सह वर्त्तमानं तत् सगुणम् ।
गुणेभ्यो यत् निर्गतं पृथग्भूतं तन्निर्गुणम् ॥

—The *saguna* is what has qualities, and the *nirguna* what is devoid of qualities. Containing their natural qualities, and being devoid of the qualities of their opposites, all objects are said to have characterfulness and characterlessness. An object may be represented

with characters only, but it is always modified by characterfulness from opposite points of view. In like manner, God is said to be *saguna* or attended with attributes on account of His having infinite knowledge, power, and similar other attributes. He is also *nirguna* or without attributes on account of His being free the properties of matter, such as form and the like, and from human qualities, such as hatred and the like.

Q.—The people call the formless beings to be characterless, and beings with forms to be characterful, *i.e.*, when God does not take on flesh He is characterless; but when He is incarnated, He is said to be possessed of characters.

A.—It is the supposition of ignorant, illiterate persons only. Those who have no kind of knowledge, rave uncoherently like beasts, as the patient of hysteric fever talks madly, so what the ignorant say is absurd.

No Passion in God

Q.—Has God passions or is He without them?

A.—He is neither. For, a man entertains a passion for a better object outside of him. But God has no object out of Him, nor is there any thing better than He. Therefore, there can be no passions in Him. The *virakta* or resigned person is one who gives up what he had. God being all-pervading, can not renounce any thing. So He is not a recluse.

Q.—Has God desires?

A.—No, not like man's. For, a man feels desire for an unobtained and better thing, as its possession is to give him special pleasure. Now, God has no desire whatever, for there is no object which is not in His possession, and which is better than He. Also, being perfectly happy, He has no craving for anything. Hence, there is no possibility of desire in God. But He has *ikshana* : the insight of all kinds of knowledge—*darshana*, which is the power of all creation. So much for the knowledge of God though very brief, yet good people may conceive its details by themselves.

Of the Veda

यस्मादृचो अपातक्षन् यजुर्यस्मादपाकषन् ।

सामानि यस्य लोमान्यथर्वाङ्गिरसो मुखम् ॥

स्कन्भन्तं ब्रूहि कतमः स्विदेव सः ।—Ath. K. 10, Pr. 23, An. 4, M. 20.

Q.—What God is that who has revealed the Rig Veda, Yajur Veda, Sama Veda, and Atharva Veda?

A.—He, who has made all, and supports all, is that God, the Supreme Spirit.

स्वयम्भूर्याथातथ्यतोऽर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥—Yaj. XL. 80.

—The Lord God who is self-existent, omnipresent, holy, eternal, and incorporeal, teaches His eternal children, the human souls, all

systems of knowledge through the Vedas methodically in their true light for their welfare.

Q.—Do you believe God to be corporeal or incorporeal ?

A.—Incorporeal or immaterial.

Q.—If he is incorporeal, how could He teach the knowledge of the Vedas, and how was the pronunciation of letters possible without the mouth ? For, the pronunciation of letters must necessarily require the palate and other vocal organs, and the effort of the tongue.

Method of Revelation

A.—As the Great God is all-powerful and all pervading, He stands in no need of the mouth and other vocal organs to impart the Vedic knowledge; for, the letters are pronounced with the mouth and tongue to inform persons different from the speaker, but not to inform one's self. There is a great deal of business done in the mind without the pronunciation of words. Stop the ears with fingers and then hear how many kinds of sounds are made there without the employment of the palate, tongue and mouth. In the same way, God has revealed knowledge to the souls in virtue of His being the innermost ruling spirit. The necessity of pronunciation is to communicate thoughts to others. As God is incorporeal, all-pervading, He reveals His whole Vedic knowledge to the souls in virtue of His being present in their interior.

The person thus illumined with revelation, imparts his knowledge to others by means of pronunciation with the mouth. Therefore, the objection of the want of the organs of speech cannot stand in the case of God.

Time and Recipients of Vedic Revelation

Q.—To whose mind and at what time did God reveal the Vedas?

A.—अग्नेर्ऋग्वेदो वायोर्यजुर्वेदः सूर्यात्सामवेदः—Shat. 11, 4, 2, 3.

In the beginning of the creation God revealed a Veda to the soul of each of the four sages, called Agni, Vayu, Adittya, and Angira.

Q.—यो वै ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै ।।

It is a verse from the Shewetashwatar, *Upanishat* VI. 18. According to it, God reveales the Vedas to the mind of Brahma. Then why is it said that they were revealed to the souls of the sages, Agni, &c ?

A.—God caused them communicated through Agni and others to the mind of Brahma. See what Manu says, I, 23,—

अग्निवायुरविभ्यस्तु त्रयं ब्रह्म सनातनम् ।
दुदोह यज्ञसिद्ध्यर्थमृग्यजुःसामलक्षणम् ।।

—In the beginning the Great God, having made men, blessed Brahma with the four Vedas through the four sages, called Agni and others. Brahma received the Rig, Yajur, Sama and Atharva Vedas from Agni, Vayu, Aditya and Angira.

Q.—As God revealed the Vedas to those four sages only, and not to others, He is proved to be partial.

A.—Those four sages were holier than all other souls. The others were not like them. Hence, the holy spiritual knowledge was ignited in them.

Why Vedas are in Sanscrit

Q.—Why did God reveal the Vedas in the Sanscrit language, and not is some vernacular of the country?

A.—Had He revealed the knowledge in any vernacular, He would have become partial; for, the people of the country in whose language the Vedas were revealed, would find facility in learning and teaching them, but the other people would have found it very hard. Hence, the revelation was given in the Sanscrit language, which is not the tongue of any country. The Vedic speech is the mother of all other languages, so the revelation was given in it. The language of God's knowledge should be alike and uniform to all, as the natural objects, such as land and others are common to all countries and inhabitants thereof and are also the sources of arts and manufacture, so that the people of all countries have equal labour to bestow upon it in learning and teaching the Vedas, which proves that God is not partial. It is also the origin of other tongues.

Q.—What is the proof that the Vedas are made by God, and not by others?

Proof of Vedic Revelation

A.—(1) That book is made by God and not by others, of which the subject matter is in perfect accord with the attributes, character and nature of the Lord, who is holy, omniscient, just, merciful, and of hallowed attributes, character and nature.

(2) That book is inspired by God, which does not contain statements against the laws of nature. the evidence of the senses, and other logical canons, and the way prescribed by saints, sages and savants.

(3) That book is inspired by God, which expounds the system of knowledge free from error and delusion as is the case with God's knowledge.

(4) That book is written under inspiration by the Great God, which describes God, the world, cause, effect, and ego, as the Great God truly is, and as the order of nature actually is.

(5) The Vedas are such as these tests require, being in harmony with the truth of the testimony of the senses and other logical laws and the character of truly holy persons. Other religious books, such as the Bible,Koran, and the like, are not from God. This subject is treated at length in the 13th and 14th chapters of this book.

Necessity of Revelation

Q.—There is no necessity of the Vedas being from God, for persons can make books by developing their knowledge gradually.

A.—No, they can never; for, it is impossible that an effect can take place without its cause. The savages have not become savants by observing nature, but they become so when they get some teacher. Even now nobody ever becomes a learned person without being instructed by some other person. In like manner, if God had not instructed the sages in the beginning of the creation, and if they had not imparted their knowledge to others: all persons would have remained ignorant. For instance, if a child be brought up in a solitary place or in the company of ignorant persons or beasts, he will become like them when grown up. This fact is exemplified in the savage Bhils and other barbarians of India. The people of Egypt, Greece, Europe, and other countries were ignorant and illiterate, till the light of knowledge went to them from Aryavarta. The inhabitants of America had been ignorant and illiterate for hundreds, thousands, nay millions of years, till Columbus and other people went there, when they became learned and civilised by acquiring knowledge from them. In like manner, human beings were endued with knowledge and civilisation by the Supreme Spirit at the biginning of the creation, and they have kept up that knowledge by transmitting it to their posterity generation after generation.

स एष पूर्वेषामपि गुरुः कालेनाऽनवच्छेदात् ।—Yoga II, 26.

—The Lord God was the teacher of Agni and other sages at the commencement of the creation just as we people become learned and enlightened at present when instructed by our teachers. God does not become unconscious and void of knowledge as human beings in the dreamless state and in the cataclysm of the world. His knowledge is eternal, and so it must be sent down as an indubitable truth that imparted knowledge can not be had without an imparter.

Q.—The Vedas were revealed in the Sanscrit language, which Agni and the other sages did not know. How then did they know the meanings of the Vedas ?

Origin of Brahmanas (books)

A.—God made them understand the meanings of the Vedas. Whenever saints, clairvoyants, and great sages meditated on the glory of God in a trance with the view of knowing the meaning of any Vedic verse, the Lord God illumed its meaning in their mind. When the import of the Vedas was illumed in the mind of many sages and philosophers, they wrote books on it together with the lives of seers. Such books are called the Brahmanas, that is, commentaries on the Vedas, which (Vedas) are also called the Brahma. Moreover, the name

ऋषयो (मंत्रदृष्टयः)···मंत्रान् सम्प्रादुः ।—Nirukta, I, 20.

of that seer is always given in his memory with the Vedic verse whose meaning he realised, which was not done before him and so not taught till then. They do not tell the truth who call the seers the authors of the Vedic verses. They simply expounded the meanings of the Vedic Verses.

Distinction between Vedas and Brahmanas

Q.—What books are called the Vedas ?

A.—The collection of the Rig, Yajur, Sama, and Atharva verses or mantras, but not others.

Q.—How will you interpret the explanatory aphorisms of Katyayana and other sages like this :—

मंत्रब्राह्मणयोर्वेदनामधेयम् ।

—The name of Mantras (verses) and Brahmanas is Veda.

A.—See, (1) the word Veda is always written at the beginning or the end of a chapter of the *Samhita*, which is the coalescene of words in Vedic verses. But it is not given either at the beginning or at the end of a chapter of the Brahmana scriptures. (2) In the Nirukta, chap. 5, sec. 3, 4, we find—

इत्यपि निगमो भवति । इति ब्राह्मणम् ।
छन्दोब्राह्मणानि च तद्विषयाणि ॥

—It is an aphorism of Panini, IV, II, 66. It shows plainly that the Veda is the verse portion and the Brahmana the commentary portion. For further information on this head, my introduction to the Commentary of the Rig and other Vedas may be consulted. There it is proved that (3) it can not be the opinion of Katyayana, being antagonstic to many authorities. If it is accepted, the Veda can never be primeval; for, the Brahmanas record the account of many seers, sages, and kings. And it is evident that the account of a person is always written after his birth, and the book containing it is also written after his birth. (4) The Vedas contain nobody's history, but particularly those words are employed which suggest and explain some system of knowledge. They do not contain anybody's name or the description of any special story.

Commentaries of Vedas

Q.—How many branches or parts of the Vedas are there ?

A.—They are 1 127.

Q.—What do you mean by "branches" or parts ?

A.—Commentaries or expositions are called "branches" (*shakhas*) or parts ?

Q.—The learned people of the world consider the component parts of the Vedas to be branches.

A.—If you think a little, you will see the truth. For, (1) all the "branches" or parts are known after the names of Ashwalayana and other sages. But the verse or mantra portion is known after the name of the Supreme Lord.

(2) The four Vedas are believed to be made by the Diety and the Ashwalayani and other "branches" are called after the sages who wrote them. All the branches or parts commence their exposition with a text of Vedic verses or mantras; as, for instance, the Taitteriya branch commences its exposition with the text *Ishe tworje twa* and so forth. But the Vedas proper (metrical portion) commence with no text or heading line. Therefore, the four Vedas are the root of "the tree of knowledge", planted by God, and Ashwalayani and other expositions are so many branches, reared or made by sages and philosophers, but not made by God. For further information on this

subject the 'Introduction to the Commentary on the Vedas' may be referred to. Just as people have at heart the welfare of their children out of their parental affection and tenderness, so has the Supreme Spirit, out of His infinite love for all human beings, revealed the Vedas to them, so that they may get out of the darkness of ignorance and avoid being entangled in the cobweb of delusion, nay, they may reach the sun of science and spiritual knowledge and, living in perfect joy and happiness, promote their knowledge and comfort for evermore.

Eternity of Vedas

Q.—Are the Vedas eternal or transitory ?

A.—They are eternal. For, God being eternal, His attributes of omniscience and others are also eternal. The qualities, influences and natures of eternal things are also eternal, and those of transitory ones transitory.

Q.—Is this book (a volume of the Vedas) also eternal ?

A.—No ; for, it is made of paper and ink. How can that be eternal or imperishable ? But the words, their significations, and their relations are eternal or constant.

Q.—God might have given those primeval sages an idea pregnant with knowledge and then they developed it into the Vedas.

A.—There is no knowledge without an object to be known. Except the omniscient God, nobody has power to make the *Gayatri* and other verses according to the laws of the *Gayatri* and other kinds of meters, *shadhaja* and other musical notes of the gamut, *udatta* (sharp), *anudatta* (flat) and *swarita* (thrill) accents; much less to write a book containing omniscience. There is no doubt that sages and philosophers having studied the Vedas, wrote Vyakarana (grammar), Nirukta (philology), Chhanda (prosody) and other treatises to expound the various systems of knowledge. If God had not revealed the Vedas, nobody could have made anything whatever. Therefore, the Vedas are the speech of God. All the people should act upon their precepts. When anybody is interrogated as to what religion he professes, he should reply that his religion is Vedic, that is to say, he believes in the teachings of the Vedas. So much in brief for God and the Vedas. Now we pass on to describe the creation.

Summary

The Vedas declare the unity of Godhead. God existed before all else. He is the eternal cause of the world, and provides food to all creatures. He has revealed the Vedas, guides the righteous, blesses good work, and is the maker, preserver, and destroyer of the visible world. Yaj. XL. 1, XIII, 4. Rig. xxlviii. 1, 5. He is omnipresent, merciful and just. He is Spirit, incorporeal, omnipotent, eternal, and omniscient. He wishes good to all.

The proofs of God's existence are given in the perception of design in the world, and the phenomena of knowledge and virtue. The fear, the mind feels in doing a wrong and the joy it feels in doing good to others, are from God and therefore the evident proofs of His existence.

He alone should be worshipped by singing His praise, by praying to Him, and by meditating on him. His worship is sometimes called *saguna* and *nirguna*,—

affirmative and negative. It is *saguna* or affirmative, when the worshipper affirms or repeats the attributes of God; as, God is holy, just, and merciful. It is *nirguna* or negative, when he denies certain attributes to God; as, God is not born, not material, and mortal. The object of praising God is to impress the mind with those attributes for imitation in conduct; as God is merciful, we should not kill a sentient being, and so forth.

Prayer should be as is given, say, in Yaj, XIX, 9.—Thou are Light, give me light out of Thy grace! Thou art merciful, make me bear with my enemies! Let my will be free from evil and full of purity and virtue Yaj. XXXIV, 3. A man should act on what he prays for, and pray for what is righteous.

Meditation eases the mind and fills it with indescribable joy. It should be practised in accordance with the rules of Yoga or introspection, which has eight steps leading to the illumination of the mind, viz., the practice of moral duties, the observance of religious rites, the regulation of respiration, the controlement of the senses, the posture favourable to the composure of the mind, the concentration of attention, the contemplation of God, and the ecstasy of trance.

They are wrong who say that there are 33 gods in the Vedas. They are 33 categories of existence, viz., 8 vasus—the sun, moon, earth, water, light, air, and sky; 11 rudras—inbreath, outbreath, digestion, mastication, nictitation, circulation, recuperation, decomposition, hunger, belching, and yawning; 12 adittyas—constellations of the Zodiac; 1. electricity; 1. sanitary work.

It is not right to believe the incarnation of God to kill devils and to protect saints; for, God can do these works without taking on flesh. It is against the Vedas to believe that Krishna was God. He was a virtuous soul intent on protecting virtue.

It is a false belief that God forgives sins. If He does so, His justice will be done away with. The soul being a free agent, reaps the fruits of its deeds. The distinction between God and the soul is that God is infinite, makes the world, enforces justice; the soul is finite and engaged in propagating its species, and does good or evil deeds. It manifests desire, feelings, discernment, respiration, memory, hunger, thirst, &c., which are not found in God. The relation of God to the soul is that God pervades the soul, God is the father and the soul the son, &c. Some say that Vedas believe in the identity of God and the soul. *Tattwanasi*, —Thou art God. This doctrine is not found in authentic scriptures. This text means, Thou art in the Supreme Being. It is said of Shwetketu. The Shatapatha says *Ya atmani tishthati*: God dwells in the mind. Those who prove their identity, take away the differentiating attributes and insist on common qualities. This is not a proper way of ascertaining things. Thus, trees grow and animals grow so trees are animals, which is absurd.

God who has made the world, has revealed the Vedas, Rig, Yajur, Sama and Atharva, to impart knowledge to human beings for their welfare. The sages in whose mind the Vedas were illumined are respectively called Agni, Vayu, Ravi, and Angira.—Manu, I.23.

The proofs of the Vedas being made by God are that their subject matter is in perfect accord with His attributes, character and nature. It does not conflict with the laws of nature. Its knowledge is free from terror. It describes God, the world, ego as they truly are. It is borne by the testimony of sages. If it be said that there is no necessity of revelation, for man can develop his natural knowledge gradually; it is replied that had it been the case, the savages of several countries would have become civilised; but it was not so: they were enlightened on the spread of the light of knowledge from India. So God gave the Vedic revelation in the beginning of the creation. Says the Yoga philosophy, God is the teacher of the ancients at creation.—I, 26.

It is not right to call the Brahmanas the Vedas, which consist of the metrical portion only; for, the Brahmanas are commentaries, their passages begin with the text of the Vedas—Panini, IV. ii. 66. The Vedas consisting of ideas, and not paper and ink, are eternal, living in the mind of God. No human being can make the metres, notes, and accents as given in the Vedas, containing omniscience.

CHAPTER VIII

CREATION, PRESERVATION & DESTRUCTION

इयं विसृष्टिर्यत आ बभूव यदि वा दधे यदि वा न ।—Rig. X.
यो अस्याध्यक्षः परमे व्योमन्त्सो अङ्ग वेद यदि वा न वेद ॥ cxxix, 7.

O man. He is the Supreme Spirit, from whose hands this world of diversified objects has come out, who sustains and destroys it, who is the Lord of this universe, in whom this universe lives, moves and dies. Know Him and do not believe any other being to be the creator of the world.

तम आसीत्तमसा गूळहमग्रे ऽप्रकेतं सलिलं सर्वमा इदम् ।—Rig. X.
तुच्छ्येनाभ्वपिहितं यदासीत्तपसस्तन्महिना जायतैकम् ॥ cxxix, 4.

—All this world was enveloped in darkness before creation, it was in chaos, unknowable, and of ethereal form. It was insignificant before God's greatness, *i.e.*, it lay undeveloped in the presence of Infinite God at a place in space. Afterwards God brought it out from its state of cause or rudimental or noumenal form to the form of effect or phenomenal or visible form in virtue of His omnipotance.

हिरण्यगर्भः समवर्त्तताग्रे भूतस्य जातः पतिरेक आसीत् ।—Rig. X.
स दाधार पृथिवीं द्यामुतेमां कस्मै देवाय हविषा विधेम ॥ cxxix, 1.

—O man, serve God, the Infinite Spirit, with your love, who is the support of all the suns and other luminous bodies, who is the sole and secondless lord of this world which is and which will be. This Supreme self existed before the creation of the world and he has made all universe from the earth and other planets to the bright sun.

पुरुष एवेदꣳ सर्वं यद् भूतं यच्च भाव्यम् ।
उतामृतत्वस्येशानो यदन्नेनातिरोहति ॥ Yaj. xxxi, 2.

—O man. He is the maker of all this past, present and future world, who pervades all, who is the deathless cause, who is the lord of souls, and who is distinct from the earth and other inanimate matter, and the mind.

यतो वा इमानि भूतानि जायन्ते येन जातानि जीवन्ति ।—Tait.
तत्प्रयन्त्यभिसंविशन्ति तद्विजिज्ञासस्व तद् ब्रह्म ॥ Briguvlai An 1.

—He is the Brahma or Supreme Being whose design has brought forth all these planets and other material bodies, in whom the sentient beings live and die. Desire to know Him.

जन्माद्यस्य यतः । —Shariraka (Vedant) I. i. 3.

—The Supreme Being is worth knowing, who is the cause of the creation, perservation and destruction of the world.

Q.—Is this world born of the Great God or of some other being ?

A.—It is produced from the Deity, the efficient or intelligent cause, but its material cause is nature (prakriti) or matter.

Q.—Has not God made Nature or Prakriti ?

A.—No, it is unbeginning.

Three Eternal Substances

Q.—What do you mean by unbeginning? How many objects are unbeginning there ?

A.—God, soul, and the cause of the world (matter). These three are unbeginning.

Q.—What is the proof of it ?

A.—द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परि षस्वजाते ।—Rig. I.

तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभि चाकशीति ॥ clxiv. 20.

शाश्वतीभ्यः समाभ्यः ।—Yaj XL. 8.

—The Brahm (Supreme Being) and the ego are both (*dwa*) alike in virtue of their consciousness and protective and other qualities (*suparna*). They are related to each other as the pervader and the pervaded (*sayuja*). Bearing friendship to each other (*sakhaya*) they are eternal and unbeginning. So (*samanam*) is also the tree (*vriksha*), which is the fundamental cause, whose branches are the phenomena of the material world, and which is developed on till it goes to rack and ruin in concataclysm. It is the third unbeginning substance. The qualities, characters and natures of these three substances are also unbeginning. Of the two, the Spirit and ego, the latter satisfactorily tastes the fruit of virtue and vice, borne by the tree of the world (*swadwatti*); and the former, the Supreme Spirit, is not affected (*anashnan*) by the consequences of works, shining every where in the interior and exterior through and through. God is distinct from the soul, and nature (matter or *prakriti*) is distinct from both God and the soul. But all the three are eternal and unbeginning. In other words, God has instructed His unbeginning and eternal spiritual children, the souls, and departments of knowledge through the revelation of the Vedas.

अजामेकां लोहितशुक्लकृष्णां बह्वीः प्रजाः सृजमानां स्वरूपाः ।
अजो ह्येको जुषमाणोऽनुशेते जहात्येनां भुक्तभोगामजोऽन्यः ॥

—It is from the *Shwetashwatara Upanishat*, IV 5, which says that nature (*prakriti*), soul (*jiva*) and Supreme Spirit (*paramatma*) are uncreated, that is, they were never born, nor do they ever take on flesh. These three are the causes of the whole world, but themselves without a cause. The unbeginning ego is affected by the consequences of its enjoying the unbeginning nature or empire of matter. But the Supreme Spirit is neither influenced by it, nor has He any use of it for Himself.

Of Nature or Prakriti

The qualities of God and the soul have been given in their account. We now come to the properties of nature or matter (*prakriti*).

सत्वरजस्तमसां साम्यावस्था प्रकृतिः प्रकृतेर्महान् महतोऽहङ्कारोऽहङ्कारात् पञ्चतन्मात्राण्युभयमिन्द्रियं पञ्चतन्मात्रेभ्यः स्थूलभूतानि पुरुष इति पञ्चविंशतिर्गणः ।।—Sankhya I, 61.

—*Prakriti* or nature is tripartite or the union of three qualities, namely, pure (*satwa*) middling (*raja*) and inert (*tama*).—subtle, volatile, and bass states of matter. It produces the brain substance (*buddhi*) which generates consciousness (*ahankara*). This in its turn creates the five quintessences (*panch tanmatras*) correlated or sensitive to five kinds of elements, ten senses, and the will or conative power. The five quintessences produce five elements. They all make up the number of 24 essences. The 25th is the person or mind (*purusha*), human and divine. Of these essences, the *prakriti* or matter in its original state is undecaying, and the brain substance or sublime matter, consciousness or life, and five quintessences or elementals are the products of *prakriti* or modifications of matter and the cause of the senses, the will (*mana*) and gross elements. The person or mind is neither the nature, material cause or substance, nor the product of any other being.*

Q.—सदेव सोम्येदमग्र आसीत् । Ch. Pr. 6, K. L 2, असद्वा इदमग्र आसीत् । —Tait, Br. V. An. 7. आत्मा वा इदमग्र आसीत् ।—Brah. I. 4. ब्रह्म वा इदमग्र आसीत् ।—Shat. 11. 1, 11. 1.

—These quotations are from the Upanishats. They mean: O Shwetaketu, there were *sat* (real) *asat* (*unreal*), self (*atma*) and *Brahm* (*God*) before the creation of the world.

तदैक्षत बहुः स्यां प्रजायेयेति । सोऽकामयत बहुः स्यां प्रजायेयेति ।—Tait. II6.

The very God himself is become the variety of nature.—I. 2.

सर्वं खल्विदं ब्रह्म नेह नानास्ति किंचन ।

—These quotations are also from the Upanishats. Verily, all this universe is the Brahma. The variety of objects different from Him are nothing. They are all the forms of the Brahman.

A.—Why do you misinterpret these passages? For, the same Upanishats have :—

[एवमेव खलु] सोम्यान्नेन शुङ्गेनापो मूलमन्विच्छाद्भिसोम्य शुङ्गेन तेजोमूलमन्विच्छ तेजसा सौम्य शुङ्गेन सन्मूलमन्विच्छ सन्मूलाः सोम्येमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठाः ।—Ch. Pr. 6. Kh. 8. M. 4.

—It means : O Shweta ketu, distinguish water as the original cause from the enjoyable earth, its effect : water as effect from heat as cause; and heat as effect from *sat*; the real, as cause, which is the eternal or

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**Literally* : Prakriti is the state of equilibrium of *satwa*, *raja* and *tama*—*Moha* comes from *prakriti*, *ahamkara* from *moha*, five *tanmatras* and both kinds of the senses (*indriya*) from *ahamkara*, gross elements from five *tanmatras*, and *purasha* or person. These are the 25 categories.—*Sankhya* aphorism I, 16.

noumenal prakriti or primordial matter, the root and main stay of all the world.

This whole visible world was like something unreal before the creation, and existed in invisible form together with the ego in the Brahman and Prakriti. It was not non-existent. As regards the phrase *sarvam khalu*—even all, it savours of the nature of the proverb :

कहीं की ईंट कहीं का रोड़ा। भानमति ने कुड़वां जोड़ा ॥

—A juggler builds a house by taking a brick from here and a pebble from there. For, it is given in

सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत। Ch. Pr. 3, Kh. 14.

नेह नानास्ति किंचन। Kath. Ad. 2, Bal. 4, M. 11, 1.

—It is quotation from the *Katha Upanishat.* A word or phrase is significant so long as it is collocated in its proper place in a sentence or narration; but it becomes absurd on being detached from it and placed in juxta-position with others; just as the limbs of a body are useful so long as they are part and parcel of it; but they become quite useless on being separated from it. Listen to me. Its meaning is ; O soul, think of God, who is the cause of the creation, preservation and animation of the world; which exists in virtue of His creative and preservative power, and co-exists with Him. Do not adore any other being but Him. There is no combination of various things in Him, who is constant and indivisible and absolute intelligence and consciousness. But the visible variety of nature exists in the supporting power of the Supreme Spirit.

Causes of the World

Q.—How many causes are there of the world ?

A.—They are three, namely, 1. *Nimitta* : efficient, 2. *Upadana* : material, 3. *Sadharana* : instrumental.

1. The efficient cause is that which makes some thing and without which nothing is made; itself is not made, but it makes another of different form from itself. 2. The material cause is that without which nothing is made, which is turned into a different form, and which decays. 3. The instrumental cause is that which is a help in making a thing and is a common means. 1. The chief efficient cause is the Supreme Spirit who makes all the world out of the material cause, maintains it, and destroys it, nay. keeps all subject to their respective laws. 2. The soul is the ordinary efficient cause, who brings out different kinds of results out of natural objects in the world. The material cause is the *prakriti* : primordial matter or atoms, which is called the material for the construction of all the worlds. Being inert and inanimate, it can neither transform itself into anything, nor be decomposed of itself. But it stands in need of another being for the transformation and decomposition of itself. Sometimes one inanimate object changes and destroys another. For instance, seeds which are made by God, take root when buried in soil and sprinkled with water, and grow into big trees. But coming in contact with fire and other destructive agents, they are destroyed.

However, their systematic growth, transformation, and destruction are in the hands of God and man. When a thing is made, its causes are knowledge, design, energy, hands and other physical causes of various kinds; space and time are its common causes. For instance, when a potter makes a pot, he is its efficient cause; clay is its material cause; the wheel, handle, and other implements are its ordinary instrumental causes; space, time, ether, light, eyes, hands, theory, action, and others are its common instrumental and efficient causes. Nothing can be made or destroyed without these three kinds of causes :— material, instrumental, and efficient causes.

Pantheism

Q.—The neo-vedantins or modern followers of the Vedant philosophy regard the Supreme Ruler as the only cause, in which the efficient and the material causes are inseparably united—*abhinna nimitta upadana karana*—a cause inseparable from efficient and material causes. For instance, the Mundaka Upanishat says ; I, i, 7.

यथोर्णनाभिः सृजते गृह्णते च ।

—The spider makes its own web of the threads drawn out of its own body and does not take any material from outside. It then lives and sports in the web. In like manner, the Brahman (Supreme Being) has made the worlds out of Himself, and changing Himself into the form of the worlds sports with Himself. It is the will of God. With the desire to become many though one, that is, the form of the universe. He has become the universe, with the force of His thought alone. For, a commentary on the Mandukyopanishat says :

आदावन्ते च यन्नास्ति वर्त्तमानेऽपि तत्तथा ।—Gourhpad, 31.

—What is neither in the beginning nor in the end, is also nothing in the middle or present time. There was no world in the beginning of creation; but the Supreme Being alone existed. There will be no world at the end of the concataclysm or final destruction of the universe. Why then, is not the Supreme Being the whole world ?

Distinction Between God and Matter

A.—If the Brahman is the material cause of the world as you affirm, He will be changeable and subject to decay; for, the properties, character, and nature of the material cause pass on to its effect, which decays.

कारगुणपूर्वकः कार्यगुणो दृष्टः ।—Vaisheshik, I, i, 24.

—It is an aphorism of Vaisheshik philosophy. It means : an effect contains qualities like those of its material cause. Now, 1. the Supreme Being is real, intelligent, happy; but the world being the effect of the material cause, is unreal, inert or inanimate and unhappy. He is unborn, but it is created. He is invisible, but it is visible. He is indivisible, but it is divisible. 2. If the world is produced from the Supreme Being, the inertness and other qualities of matter found in the effect will also be found in Him. In other words He will be as much material as the world. 3. Also the world, *i.e.*, the earth and

heavenly bodies, should be equally intelligent with Him. The example of the spider does not support your thesis, it rather refutes it. The material cause of the threads of the cobweb is the material body of the spider, and the living principle or soul in the spider is the efficient cause of the web. It is an evident instance of the wonderful works of God; for, the soul can not produce threads from any other body but that of the spider. In the same manner, the all-pervading God (Brahm) made the physical world or the prakriti (primordial matter) and the stoms existing in Himself in an invisible form and conferred corporeality and visibility on it. He pervades it, and is happy to exist as witness of the world. As regards the belief that the Lord saw, thought and desired that He should make the world and be glorified, it means that when the world is made, God is glorified inasmuch as the souls then think, know, contemplate, preach, and hear, which reveals the Supreme Ruler, who is also manifested in large physical bodies; but when the world is destroyed, none knows Him except God himself and those who have attained salvation. As for the commentary on the Upanishat, it is delusive and misleading. For, the world was not visible and known in the time of cataclysm and remains invisible and unknown from the commencement of destruction to the time of re-creation. For, it is said in the Rig. Veda—X. cxxix 3.

तम आसीत्तमसा गूळ्हमग्रे ।

Also, Manu says, I. 5,—

आसीदिदं तमोभूतमप्रज्ञातमलक्षणम् ।
अप्रतर्क्यमविज्ञेयं प्रसुप्तमिव सर्वतः ॥

—It means that all this world was enveloped with and hidden in darkness in the time of destruction and before creation. It is so after the commencement of destruction. As that time it was unknowable, because none could think anything of it and it was not cognisable by means of the senses through its perceptible characters. It will never be knowable during that state. It is always known in the present, when its perceptible characters are cognisable to the senses, and it is fit for use. Again, the commentator writes that the world is non-existent in the present, which is altogether groundless; for, what is known and realised by means of experience and logical proofs can never be otherwise than what is true.

Object of Creation

Q.—What is God's object in creating the world?

A.—What can His object be in not making it?

Q.—Had He not made it, He would have been happy, and the souls would not have experienced pleasure and pain.

A.—It is the talk of idle and poor or desperate fellows, but not of the courageous and enterprising. What pleasure or pain is felt by souls in the period of destruction? If the pleasure and pain of the time the creation lasts, be considered and compared, the pleasure for exceeds the pain by many times. 1. Many pure and virtuous souls attain the happiness of salvation by working out the method of eman-

cipation from wordly bondage. They lie idle in the time of chaos as they do in dreamless or profound sleep. 2. How could God before destruction give souls rewards and punishments as the fruits of their good and evil deeds done during the creation? 3. How could the souls have enjoyed those fruits? 4. If you be asked what purpose is served in the existence of the eyes, you will no doubt reply that vision is obtained from the presence of the eyes. What is the use of God having the knowledge, power and activity to make the world? To this question you can give no other answer than that these attributes of His exist to make the world. Also, 5. God's exercising justice, mercy and other attributes, can only then bear fruits when He makes the world. 6. His infinite power is turned to use inasmuch as He makes, supports, destroys and regulates the world. To take an example. The essential quality of the eye is sight. In like manner, God's essential attribute is beneficence, as He always gives innumerable blessings to souls by means of the creation of the world.

Q.—Which is first or which does pre-exist, the seed or the tree?

A.—The seeds; for, the seed, cause, first cause, efficient cause, common cause, and similar words are synonyms. The cause being called the seed, precedes the effect.

Omnipotence of God

Q.—As God is ommipotent, He can produce the cause and the ego. If He can not, He can not be omnipotent.

A.—The meaning of the word omnipotence has been given above. But is he omnipotent who can do what is impossible? If He can do what is impossible, as for instance, to produce an effect without a cause; then can He without a cause make another God, Himself die, become material, suffer pain Himself, do injustice, be unholy, turn vicious and so forth? God can not change the laws of Nature, as fire is hot, water is cold, earth is inanimate, and the like. God's laws are true, unfailing and perfect. So He does not change them. Therefore, the word omnipotence can only mean that God can do all His works without any other being's assistance.

God's Body

Q.—Has God a body? If he has no body, He can not make the world without hands, feet and other means. But if He has a body, there can be no objection.

A.—God has no material body. He who has a material body, is no God. For, having a material body, He must necessarily be limited in power, separate and circumscribed by material things, limited in time and space. He will be afflicted with hunger, thirst, decay, mutation, heat, cold, fever, and other diseases. These are the qualities of man and are inconsistent with the attributes of God. You well know that you and we have material bodies and so are unable to control the molecules, united atoms, atoms and sublimated matter. In the same way, God having a material body could not have made the physical world of the invisible atoms and material substance. Though

God has no material organs of the senses such as hands, feet and others; yet His power, strength, and glory are infinite. He uses them in all His works, which can not be done by souls and nature. Since He is more delicate than nature or matter and souls, He pervades them, and so is able to mould them in the form of the material world.

Q.—Don't you know that the people have got bodies, because their parents had bodies? Had they been incorporeal, their children would have been so. In the same manner, if God is incorporeal, the world produced by Him should also be incorporeal.

A.—This question of yours is childish. For, I have just said that God is not the material cause of the world; but He is the efficient cause. What becomes manifest and corporeal is nature and atoms, the material cause of the world, which are not altogether without any form; but they are grosser than God and subtler than other objects.

Nothing without a Cause

Q.—Cannot God make any object without a cause?

A.—No; for, it is impossible to bring into being what has no being. It is like the talk of the man who says that he has seen the marriages of the son and daughter of a barren woman. They had a bow of human horns, and both wore garlands of flowers that blossom in the sky. They bathed in the lake of mirage, and lived in the city of illusion. There they have rain without clouds, harvests of corn without the cultivation of land, and other impossible things. Thus there can be no effect without a cause. For instance, a man says,—

मम मातापितरौ न स्तोऽहमेवमेव जातः ।
मम मुखे जिह्वा नास्ति वदामि च ॥

—I had no parents, I was born of none. I have no tongue in the mouth, but I speak. There was no serpent in a hole, but it came out of it. I was nowhere, nor were they anywhere; but we have come here. Such talk befits drunkards or lunatics only.

A Cause or Monad has no Cause

Q.—If there can be nothing without a cause, what is the cause of a cause?

A.—What are causes or simples only, do not become the effects of others. If a thing is the cause of another and the effect of a precedent thing, it is not called a pure cause or simple or monad. Thus, for instance, earth is a cause of houses and other things. It is also the effect or product of water and other elements. But nature, the primeval cause, is unbeginning. Says the Sankhya philosophy, I. 67,—

मूले मूलाभावादमूलं मूलम् ।

—There is no root of roots, no cause of causes. Thus the cause of all things is itself causeless. For, there are necessarily three causes at the beginning of any effect or object. For example, the making of cloth presupposes cotton yarn, loom and other implements of a weaver. In the same manner, the creation of the world presuppose the

existence of the Supreme Being, primordial matter, time, space, and souls, that is, they are unbeginning and existed before creation. If any of them be wanting the world will never come into being.

Atheistic Objections answered

अत्र नास्तिका आहुः—

शून्यं तत्त्वं भावो विनश्यति वस्तुधर्मत्वाद्विनाशस्य । San I. 44.

अभावाद् भावोत्पत्तिर्नानुपमृद्य प्रादुर्भावात् ।

ईश्वरः कारणं पुरुषकर्माफल्यदर्शनात् ।

अनिमित्ततो भावोत्पत्तिः कण्टकतैक्ष्ण्यादिदर्शनात् ।

सर्वमनित्यमुत्पत्तिविनाशधर्मकत्वात् ।

सर्वं नित्यं पञ्चभूतनित्यत्वात् ।

सर्वं पृथग् भावलक्षणपृथक्त्वात् ।

सर्वमभावो भावेष्वितरेतराभावसिद्धेः । Nyaya, IV. 1.

Q. 1.—Atheists say that nothing is a substance. It existed before the creation. It will be at the end of the world. For, the existence which occupies the present, will be reduced to non-existence, *i.e.*, it will come to nothing.

A.—The space, sky, invisible, and zero or cypher, are also called nothing. It is an inanimate thing. All things in it are invisible, as a line of one point. The lines of atoms bent in spherical form by the design of the Lord, go to make the earth, mountains, and other physical phenomena. The perceiver of nothing is not a non-entity.

Christians and Moslems

Q. 2.—Non-existence produces existence; as, the destruction of the seed produces the sprout. If the seed be cut up, no trace of existence of the sprout is seen therein. As there was no sprout in the seed, it is plain that it is produced from nothing.

A.—The force which destroys the seed, was present in it. Had it not existed, how could it be decomposed ? It would never have sprouted.

Q. 3.—Man is not affected by the consequences of his actions, for many deeds are seen to bear no fruits. Hence it is inferred that it is in the power of God whether or not a man should get the consequences of his own actions. God makes that action bears fruit which He likes, and that which He does not like, bears no fruit. Hence, it is evident that fruition of actions is in the hand of God.

A.—If the consequences of actions are in the hand of God, why does He not reach them to persons without their doing an act ? Therefore, God sends the consequences of actions according to their worth. He can not reward or punish the man who has done no action. But according to God's law, man reaps what he sows.

Materialists

Q. 4.—Things are produced without an efficient cause; for, the brambles of the acacia are sharp and pointed, but other trees have no

thorns. Hence, it is inferred that when creation takes place, bodies and other material things come into being without any efficient cause.

A.—The efficient cause of a thing is that from which it is produced. Why are the brambles not produced without a thorny tree ?

Vedantists

Q. 5.—All the objects are subject to production and destruction, so they are all transitory and unstable. Here is a verse from some book—

श्लोकार्धेन प्रवक्ष्यामि यदुक्तं ग्रन्थकोटिभिः ।
ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः ।।

—It means according to the new followers of Vedanta who are classed with the 5th kind of atheists,—The sum and substance of billions of books is that Brahm or the Supreme Being is the only truth or has a real existence; and the rest of the world is illusion. The ego is not different from Brahm.

A.—If the stability of all is constant, all can not be transitory.

Q.—The stability of all is also transitory, as fire is extinguished after consuming wood.

A.—It cannot be said that what is properly perceivable, is illusory, and that the supreme invisible cause is in permanent. The modern school of Vedant believes the creation of the world from the Supreme Being (Brahman). Well, the Supreme Being or Brahman being eternal, its effect or product can not be impermanent or illusory. It is untenable to assert that the world is unreal and suppositional like a dream, or the idea of a serpent in the rope lying in darkness; for supposition or illusion is a quality. Now, a quality can not be separate from its substance, nor is a substance distinct from its quality. When the entertainer of supposition is permanent, his supposition should also be permanent. If not, the entertainer should also be regarded as unsubstantial and unstable Also, a dream cannot be had without seeing or hearing of things in the wakeful state. The real objects of the wakeful state make impressions on the mind by means of their being in contact with the senses, and thus producing their empirical knowledge in the ego. These impressions become realised and visible to the mind and in the state of dream. The substance of matter exists in the time of cataclysm, as the external objects continue to exist in the absence of their knowledge during the profound sleep. If a dream can take place without any previous impressions, a man blind by birth should dream of light. Therefore, there are only notions or impressions in dreams, and their prototypes or real things exist in external nature.

Q.—As the objects of waking state are annihilated in a dream, those of both states in a profound sleep, so the objects of waking state should be regarded as illusory or like phantoms of dream.

A.—No, this can not be; for, there is mere ignorance of the real objects of the physical world in a profound sleep, but not their total extinction. It is like the things behind the back of a man. They are not obliterated from existence. The same is the case with dream and profound sleep. Hence, what is said above, that is, the Supreme

Being, soul, and matter or the cause of the world, are unbeginning and constant, is true.

Buddhists and Jainees

Q. 6.—As the five elements are permanent, all the world is stable and constant.

A.—This assertion is not true, for if all the objects be permanent, the cause of whose production and destruction is well known; the whole physical world with its bodies, goods and chattels and other objects, which are produced and destroyed, should be permanent; but they are not so. Hence, the product or effect cannot be permanent and stable.

Q. 7.—All are distinct. There is no one substance. Whatever thing we observe, we find no other thing exist in it.

A.—The substance of objects, time, space, innermost self, genus and species are constant and invariable. There can be nothing apart and away from them. So the objects are not distinct and detached. They appear to be so. There is one invariable substance underlying them all.

Q. 8.—An object cannot exist in another, so all do not exist; as, the cow is not the horse, and the horse is not the cow*; so all should be regarded as non-entities.

A.—Though all objects do not exist in one another, as the cow is not in the horse or *vice versa*, yet the cow does exist in the cow and the horse in the horse.† So they can not be non-existent. If there is no existence of objects, how can their non-existence, in one another be asserted ?

Fatalists

Q. 9.—Nature produces the world; i.e., it comes out spontaneously; as the mixture of water and food decomposes and produces worms, the presence of seed, earth, and water brings forth grass, plants, rocks and other things.† Waves are produced from the contact of the wind and the sea. The foam of the sea is produced from waves. Ochre, lime, lemon juice when mixed and ground, produce red powder (rori). In like manner all the world is produced from the nature of the properties of elements. There is no maker of it.

A.—If the world is produced by nature or spontaneously, it should never be destroyed. If destruction be supposed to be its quality, there can be no production of it. If both production and destruction be assumed to co-exist in objects, there can be no distinction and demarcation of production and destruction. If the efficient cause be supposed to exist to produce and destroy the world, it must be thought to exist as distinct from producible and destructible objects. If production and destruction are natural, it is impossible for them to exist at one and the some time. If creation is natural or spontaneous,

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*अनश्वो गौः । अगौरश्वः ।। †गवि गौरश्वेऽश्वो भावरूपो वर्तत एव ।।

how is it that no other earth, moon, sun and the like planets and stars spring into being near the present ones ? Whatever grass, plants, worms and other forms of vegetable or animal life are produced from the union of seeds, grains, water and similar natural things, they are produced from things created by God; but not without them. Thus, for instance, to form the red powder (*rori*), its ingredients, namely, ochre, lime, lemon juice, found in distant parts of a country, never come together by themselves; but they are brought together by somebody. Also, it is made by mixing them in certain determinate proportions, and not by taking either more or less quantities of them. In like manner, the various kinds of things and species of animals can not come into being of their own accord without God's uniting the different kinds of atoms of matter from His omniscience and transcendent design. Therefore, the creation is not the result of spontaneity or the fortuitous concourse of atoms. It is the work of God's design.

Q.—There was, is, and will be no maker of this world. But it exists as it is from time without beginning. It was not produced, nor will it be ever destroyed.

A.—No action can take place, nor can an object be formed out of an action without an actor. The earth and other objects which reveal design in the special union of constituents, can not be unbeginning. What is produced from the union of parts, does not exist before that union, nor will it remain after disruption. If you don't believe it, you should make an experiment to verify it upon a piece of granite, diamond, steel and other hard substances, by breaking them in pieces, by fusing them or reducing them to ashes, and see if they are not made of parts and atoms. If they are made of atoms, they must separate into their component parts in course of time.

No God but Souls

Q.—There is no unbeginning God. The soul that become all-wise by acquiring omniscience and other virtues, and that becomes all-powerful by attaining to miraculous or occult powers of invisibility, and others through the influence of abstraction or yoga, is called the Supreme Ruler.

A.—Had there been no unbeginning God, the creator or maker of the world, how could the world, which is full of life, which is the support of souls, and which is made by the adjustment of means to end, the bodies of animals, and the organs of senses, be formed? Without them the ego cannot attain powers. Without powers how could it be all-wise and all-powerful ? However wise and powerful an ego may become by attaining occult powers, it can not acquire powers equal to God's power, which is natural to Him, eternal, and inconceivable, and which is infinite in scope. For, if the knowledge of the ego develop upto its highest point, it will still be limited, and its power be limited. It can never obtain infinite knowledge and power. Look here, there has been none till now, who could change the order of nature set up by God. There will never be such a person. God who exists from time unbeginning, has made the law, that the eyes

should see, and the ears hear. Now no yogi or occult powers can alter it. The soul can never become God.

Uniformity of creation

Q.—Does God make the world of diverse kinds in different aeons and cycles or of the same kind ?

A.—The world was the same before as it is now, and it will be the same in future. He does not make it different.

सूर्याचन्द्रमसौ धाता यथापूर्वमकल्पयत् ।
दिवं च पृथिवीं चान्तरिक्षमथो स्वः ॥ Rig. X. cxc. 3.

—God has made the sun, moon, lightning, earth, firmament, and other heavenly bodies in the present cycle as He did in previous ones. He will make it in the same manner in the time to come. Therefore, the works of God are always uniform being without an error or defect. That man's works are defective and erroneous, whose knowledge is liable to increase and decrease. It is not so with the works of God.

Consistency of Six Philosophies

Q.—Are the Vedas and other true scriptures consistent in the account of creation, or are they inconsistent ?

A.—They are all consistent.

Q.—If they are not conflicting, how can these be all reconciled ? Which account of the six schools of philosophy is correct ? Thus, for instance, we find in them :

तस्माद्वा एतस्मादात्मन आकाशः सम्भूतः । आकाशाद्वायुः । वायोरग्निः । अग्नेरापः । अद्भ्यः पृथिवी । पृथिव्या ओषधयः । ओषधिभ्योऽन्नम् । अन्नाद्रेतः । रेतसः पुरुषः । स वा एष पुरुषोऽन्नरसमयः ॥—Tait. Br. V. An. 1.

—From God and nature is produced the sky or space, which seems to be produced from the condensing of the material substance diffused every where in the state of the cause. In truth, space is not produced; for where can the primordial matter and atoms rest without the existence of space ? After space comes out the air, then fire, then water, and then earth, from which spring plants, which bear eatables, which produce semen, form which the person or body is born. This is the order of creation in this scripture, in which space appears first. The Chhandogya makes fire and others precede the rest, the Aitereya water and others, in describing creation. The Vedas derive the creation sometimes from the persons at other from *Hiranya Garbha* and so forth. The Mimansa ascribes the creation to action or cosmic energy. The Vaisheshik assigns it to time, the Nyaya to atoms, the Yoga to enterprise or courage, the Sankhya to Prakriti or Nature, and the Vedant to Brahman. Now, which of the accounts is the correct one, and which is false ?

A.—All these accounts are true and none of them is false; but false is he who misunderstands them. For, the Great God is the efficient cause, and Nature or Prakriti the material cause of the world.

Whenever a cataclysm takes place, the creation begins in the above order, *viz.*, the sky or ether and so forth. When the sky and air are not destroyed, but fire and others are destroyed, the creation begins from fire and others; when the fire of electricity is not destroyed, the creation begins from water and others that follow it. In other words, the creation starts from the point after every cataclysm upto which destruction had taken place. Purush, Hiranyagarbh and other words have been described in the first chapter of this book as the names of the Great God. But conflict or inconsistency is that which tells different tales of the one and the same event on different occasions in a work. You will find perfect harmony pervading in the six schools of philosophy in this manner :—According to the Mimansa, there is no work in the world, in the performance of which no action or energy is employed. According to the Vaisheshik, nothing can be done without time. The Nyaya maintains that nothing can be made without the existence of the atoms or material cause. The Yoga asserts that nothing can be done without knowledge, wisdom, intelligence. According to the Sankhya, nothing can be made without the union of elements. The Vedant emphasises that nothing can be produced without the instrumentality of an agent. Hence, the creation takes place from the working of six causes, each one of which is described at length by each school of philosophy. So they are not antagonistic to one another. It is like six persons joining to put a thatch upon walls to make a house. Exactly like it the six schools of philosophy have given the account of the phenomena of the creation in an exhaustive manner. It is like the story of the elephant of the blind.

The Elephant of the Blind

Once upon a time somebody presented a part of an elephant to each of five blind persons and one of dim sight. Then he asked them what kind of animal it was in their opinion. One of them said that it was like a pillar, another like a winnowing fan, the third like a postle, the fourth like a broom, the fifth like a platform, the sixth said it was something black and somewhat like a buffalo in form resting on pillars.

In like manner, the vulgars and smatterers who have studied only the modern unauthentic books, but who have never perused the books written by sages and philosophers, nay, who are acquainted with such Sanscrit and Vernacular books only as are written by men of inferior intellect, are madly busy in slandering one another and quarrelling among themselves for nothing. Their teachings do not deserve the credence of wise and sensible persons; for, how can the blind escape from falling into the ditch of misery by following the lead of the blind ? Exactly the same is the chicanery destructive of all good and progress, of the present religious people, having but smattering knowledge, imbued with selfishness, and given heart and soul to the voluptuousness of the senses.

Q.—When no effect can be produced without a cause, why is there not cause of a cause ?

A.—O my dear simple people, why don't you exercise your reason a little ? Look here, there are but two things in the world, viz., the cause and the effect. What is a case, is not an effect, and when it is an effect, it is not a cause. As long as a man does not understand the phenomena of the world, he does not get the truth and correct knowledge of things. Listen to philosophy:—

Creation What ?

नित्यायाः सत्वरजस्तमसां साम्यावस्थायाः प्रकृतेरुत्पन्नानां परमसूक्ष्माणां पृथक् पृथग्वर्त्तमानानां तत्त्वपरमाणूनां प्रथमः संयोगारम्भः संयोगविशेषादवस्थान्तरस्य स्थूलाकारप्राप्तिः सृष्टिरुच्यते ॥

—The creation is the association of wonderful phenomena, which are the material and visible forms given by development to invisible originals, which have undergone a change in their state from their special union,—the commencement of the working of elements very subtle and distinct in themselves, being produced from Nature, which is the equilibrium of three eternal properties, *viz.*, *satwa* (luminosity), *raja* (activits), and *tama* (solidity).*

In other words, Nature or Prakriti is the equilibrium of the unbeginning and eternal principles of *satwa*, *raja* and *tama*. It produces elements, distinct and highly delicate. These disparted elements begin to unite, and their particular union and contact bring about the changes, of their states. Though delicate and invisible at first, they begin to be dense and bulky masses, and develop into the wonderful phenomena of the existing world. The existence of these phenomena is called the creation. Well, the cause is what is at first an attendant circumstance, or arranges for other circumstances of the union of things and is a residium after their disunion or decomposition, and what can not be divided. The effect is what is produced after a union of things or elementals, and is not in the same state after their separation. To talk of the cause of a cause, the effect of an effect, the doer of a doer, the means of a means, the end of an end, is to call a seer blind, a hearer deaf, and a knower ignorant. Is there the eye of an eye, the lamp of a lamp, the sun of a sun ? What produces, is a cause, and what is produced, is an effect. He who turns a cause into an effect, is the doer.

Also, attend to what the Gita says:—

नासतो विद्यते भावो नाभावो विद्यते सतः ।
उभयोरपि दृष्टोन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥

—It is the 16th couplet from the II chapter of the Gita. It means that non-existence never becomes an actual existence, nor is existence reduced to non-entity. These two facts have been well ascertained by philosophers. How can bigoted, unjust, evil-minded, ignorant vulgars understand these truths easily ? For, a man, though learned and keeping a good company, yet not taking the trouble of thinking

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*The words satwa, raja and tama denote three properties of Prakriti or matter when in its primary state. Some translate them by good, passion and darkness respectively.

himself and going to the bottom of things thoroughly, is always down in the ditch of delusion. Blessed are the people, who know the laws of all the known departments of knowledge and try to know them, and having mastered them themselves, teach them without guile to others. Hence, he does not know anything who believes the world being created out of nothing. When it is time to make the world, the Supreme Spirit unites the sublimated particles of matter. In the first stage of development what becomes a little grosser than the highly subtle Nature or Prakriti or material substance, is called the *Mahat tattwa tit* (the great element). What is still grosser than that, is called the *Ahankara*. Then there come from the *Ahankara* five distinct and subtle elements (*sukshma bhuta*). Then again are produced the five organs of the cognitive senses, *viz.*, the ears, skin, eyes, tongue, nose; and five organs of the active senses, *viz.*, the throat (voice), hands, feet, generatives, excretives; the eleventh is the will or *manas*, which is somewhat grosser. The five subtle elements or *tan matras* produce five material or gross elementals in order, many degrees removed in grossness from their originals, and so visible to us all. They produce many kinds of herbs, plants, and other things, from them come forth food substances, which generate the seed, sperm, or semen, ova, which produce the body. But the creation at first is not sexual: for, when the Supreme Being makes male and female bodies and vivifies them with souls, then the development of sexual creation takes place. Look at the plan of the body, how wisely is it constructed ! Its observation fills the learned with wonder. Inside the body are found the system of bones, the system of nerves, the system of muscles, the covering of the skin, the spleen, liver, lungs, the valves of the chambers of the heart, the mysterious union of the soul and body. The structure of the head contains the brain, the root of vitality, and hair. See the nails and other growths, the delicate organ of the eye, the arrangement of nerves like telegraphic wires, glands, the sensation in the organs of the senses, the provisions of special regions for the inducement of waking, dreaming and sleeping state of the soul, the secretion and production of all tissues, mechanism, organism and other schemes of tempers, all of which is the most wonderful creation, and which can not be made by any other being but God. None but God Almighty can make the earth, stored with many kinds of precious stones and materials; the microscopic structures of the various kinds of vegetable life; the phenomena of innumerable varieties of colors,—green, white, yellow, black and intermediate shades, which are painted on leaves, flowers, fruits, roots and the like. Except God, nobody can make the leaves, flowers, fruits, grain, tubes and roots, endowed with various kinds of tastes—sweet, salt, pungent, acid, sour, bitter; and diverse kinds of order; innumerable worlds, millions of suns, moons and stars; construction, revolution, preservation, their subjection to laws, and other wondrous plans of nature's economy. When a man sees an object, he becomes conscious of two things, first, the perception of the object as it is; second, the idea of its maker from observing its plan. For instance, a man comes across a beautiful ornament in a forest. On examining it, he finds it to be made of gold by some intelligent artist. In like manner, the wondrous design of the world of

many kinds of creatures proves the existence of its author, the Supreme Ruler of all the creation.

First Creation

Q.—Which was created first, man or the earth and material objects ?

A.—The earth and material objects were created at first; for, without them the habitation and maintenance of man cannot be effected.

Q.—Was there one or were there many men created in the beginning of the world ? Was there any other order ?

A.—Many men were created in the beginning; for, God gives birth in the beginning of the world to these souls, the merits of whose works entitle them to be born of the Divine agency. Says the Yajur Veda. मनुष्या ऋषयश्च ये । ततो मनुष्या अजायन्त ।
—Then were men created,—which goes to prove that many, *i.e.*, hundreds and thousands of people were created in the beginning. The ethnological researches prove that the people are the children of many parents.

Q.—Were humans and other animals created in infancy, youth, or old age, or all the three stages of life in the beginning of the world ?

A.—In youth. For, had God made children at first, their support would have necessitated other men. Had He made them in old age, there could never have been sexual generation. So He created them in youth.

Beginning of the World

Q.—Is or is not there a beginning of the world ?

A.—No, there is none. Just as day is preceded by night, and night is preceded by day, or day is followed by night and night is followed by day, that is to say, the succession of light and darkness is constant ever since time began; so is creation preceded by destruction, destruction is preceded by creation, or creation is followed by destruction and destruction is followed by creation, that is to say, the rhythmic cycle of the world proceeds with regularity and constancy from all eternity. There is neither beginning nor end of it. The beginning and end of creation and destruction are like those of day and night. Just as the Supreme Spirit, the ego, and the case of the world [matter] are the three substances eternal by their nature ; so are the creation, preservation, and existence of the world unbeginning in virtue of their succession. Just as the current of a river always looks uniform, now flowing and now dry, now shallow and now in flood in the rainy season, and disappearing altogether in the hot season ; exactly so are the geneses of the world as regards their continuity. God's attributes, character and nature are unbeginning ; His creation, preservation and destruction of the world are also unbeginning ; God's own actions have neither beginning nor end, as there is neither beginning nor end of His attributes, character and nature.

Diversity of Life

Q.—It is God's partiality that He has given birth to some souls in the human species, to others in the cruel species of the lion and the like beasts of prey, to some in the species of the deer, bovine and other harmless animals, to others in the vegetable kingdom, and to others again in the species of the reptiles and the like lower animals.

A.—No, there is no partiality of God in it. For, their variety of life is due to the influence of their works done in the previous creation. Had God overlooked their merits in the distribution of their births, He would have been partial.

Place of Man's Creation

Q.—Where was man first created ?

A.—He was created at first in Tribishtapa, now called Thibet.

Q.—Was there but one kind or caste of people, or were there many castes in the beginning of the world ?

A.—There was but one caste or kind, the human species. Afterwards, according to the Rig Veda,—

वि जानीह्यार्यान्ये च दस्यवः ।

—The noble and virtuous were called the *Aryas*, the learned, *devas* or gods ; and the low and vicious, the *Dasyus* or robbers and ignorants. Thus the people were divided into two sections, Arya and Dasyu. Further on the Rig Veda says,—*Uat shudre uta arye*,—(It is also given in the Atharva.)*—According to this precept, the Aryas were classified into four orders, *viz.*, the Brahmanas (priests), Kshatriyas (warriors), Vaishyas (merchants), and Shudras (servants). The regenerates and learned people were called the Aryas, the ignorant people were called the Shudras and Un-aryas.

Advent of Aryas

Q.—How did they come here ?

A.—When the quarrel between the Aryas and the Dasyus, *i.e.*, the learned, gods and ignorant devils, became frequent and bitter : the Aryas, considering this land (India) as the best country in the world, came here to settle, and so it was named the Aryavarta or the abode of the noble.

Q.—What is the boundary of the Aryavarta ?

आसमुद्रात्तु वै पूर्वादासमुद्रात्तु पश्चिमात् ।
तयोरेवान्तरं गिर्योराय्यर्यावर्त्तं विदुर्बुधाः ॥
सरस्वतीदृषद्वत्योर्देवनद्योर्यदन्तरम् ।
तं देवनिर्मितं देशमार्य्यावर्त्तं प्रचक्षते ॥

—Manu, II, 22, 17. It is bounded in the north by the Himalayas, in the south by the Vindhyachalas in the east and west by the seas. In

*उत शूद्रे उतार्ये ।—Ath. K. 19, V. 62.

other words, that territory is called Aryavarta, which extends to the Attock or Indus on the west, and to the Irravady, which rises from the northern ranges of Nepal and to the Brahmaputra, which bounds Assam in the east and falls into the Bay of Bengal on the east ; and from the central line of the Himalaya ranges to Rameshwara on the south, intersected by the Vindhya mountains and sourrounded by the Ghats. It is so called Aryavarta, because it was peopled by gods or learned persons on account of its being the habitation of the Aryas.

Q.—What was its original name, and who dwelt in it before the Aryas ?

A.—It had no name before their advent. Also, there were no people in it before the Aryan settlement. For, the Aryas came to this land direct from Thibet a little after the beginning of the world.

Q.—Some say that they came from Iran (Persia), hence they were called the Aryas. The land was before them inhabited by savages, who were called the Asuras and Rakshasas, and the Aryas called themselves gods or Devatas. When they fought together, their struggle was called the war of gods and demons in mythology.

A.—This assertion is absolutely false ; for, here is a verse of the

वि जानीह्यार्यान्ये च दस्यवो बर्हिष्मते रन्धया शासदव्रतान् ॥

Rig Veda I, LI. 8—It has already been mentioned above that the name, Arya, was given to the virtuous, learned, divine ; and their opponents or the people having qualities contrary to them, were denominated Dasyus or robbers, evil doers, irreligious, ignorant people. Also, the Brahmanas, Kshatriyas, and Vaishyas were termed Dwija or regenerates and Aryas, and the Shudras, Unaryas or idiots. When such is the authority of the Veda, the discriminating learned men can not believe the whims and suppositions of foreigners. In the war of gods and demons, which took place in the Himalaya mountains between the Aryas and Dasyus, barbarians or devils (Assyrians), Arjuna and Emperor Dasharatha joined from Aryavarta to assist the gods and to encompass the defeat of the Asuras (devils). From this it is evident that the people inhabiting the country all around outside Aryavarta to the east E. S., south, S. W., west, W. N., north, N. E. of the Himalayas, were called the Asuras (barbarians). For, whenever they attacked the Aryas living in the Himalayan regions, the princes & kings of this land succoured them in their combats. The war fought in the south by Ramachandra, is not called the war of the gods and demons, but it is called the Rama and Ravana war, or the war between the Aryas and the Rakshasas (barbarians). No *Sanscrit* book or history records that the Aryas came here from Iran, and defeating the savages of the country in battles, drove them away and proclaimed themselves the rules of the country. How can then the writings of foreigners be worth believing in the teeth of this testimony?

Dasyus or Barbarians

म्लेच्छवाचश्चार्यवाचः सर्वे ते दस्यवः स्मृताः । Manu, X, 45.
म्लेच्छदेशस्त्वतः परः । ib. II, 23.

Also, the countries other than Aryavarta are called the countries

of the Dasyus & barbarians. From this text it is plain that the inhabitants of the countries lying in the east, E. N., north, N. W., west are called the Dasyus. Malechas (barbarians) and Asuras (demons); and the people occupying the countries in the S.E., south, S.W., to Aryavarta, are called the Rakshasas. It is evident now that the shapes of the Negroes is fearful as the devils are described. You may now see that the fearful shapes of the negro race are exactly like the description of the Rakshasas in mythological books. The name of the people of the antipodes to Aryavarta is *Nagas*, and their country is called *Patal*, which signifies that it is under the feet (*pa*: feet and *tal* under). There were kings of these Nagas, i.e., the dynasties of the Nagas. One of their daughters, called *Ulopi*, was married to Arjuna. In other words, the rule of the Aryas lasted from Ikshwaku to the Kowrawas & Pandawas over the *whole world*, and there was to some extent professed the religion of the Vedas in other countries than Aryavartha. The proof for it is that Brahma's son was Virat, Virat's son was Manu, Manu's ten sons were called Marichi and the like, whose seven descendants; called Swayambhava and others, were all kings. Their *descendants*, called Ikshwaku & others, were the first kings who colonised Aryavarta. But now on account of their ill-luck, indolence, negligence, and internecine quarrels the Aryas have lost their own undivided, indepedent, and peaceful rules of Aryavarta; much less to talk of their rule over foreign countries. Whatever rule they have left to them is trampled down by foreigners. A few kings are independent. When evil days come, the people have to suffer many troubles. Whatever good may be done to them, the Home Rule is the best of all. A foreign rule, tho' free from religious bigotry and race partiality, tho' benevolent to the people like parents, and endowed with mercy and justice, is not conducive to perfect peace and happiness. But it is extremely difficult to remove the evil of various dialects, sectarian teachings, and clashing economic interests. Without the removal of these horrid evils, it is hard to revive and promote perfect common weal and public interest. Hence, whatever precepts and rules for guidance and historic precedents are given in the Vedas and other scriptures, deserve to be observed by good people as in duty bound.

Time of Creation

Q.—How much time has elapsed since the creation of the world ?

A.—It is one thousand, nine hundred and sixty millions of years in round numbers when the world was made and Veda was revealed. The details of this chronology are given in the Introduction of my Commentary on the Vedas, which may be consulted in this matter. Such is the time of the creation and evolution of the world. It is well known that the piece of matter which can not be further divided is termed an atom (*paramanu*). The union of 60 such atoms forms an *anu* or molecule. The union of two such molecules or *anus* forms what is called a *dwianuk* or double molecule, which is the substance of the material air. The union of three such double molecules makes what is called fire, and four of them form water, and five of them form earth. Also three double molecules make a *trasarenu* or particle, and two such particles make earth and other visible objects. In

this systematic and gradual way God has made the world & other stars.

Support of the World

Q.—Who holds and supports the world? Some say the Hydra (*Shesha*) which has a thousand hoods, holds the earth on its head. Another person says that it rests on the horn of a bull. A third says that it is held by none. A fourth says that the air supports it. A fifth affirms that the solar attraction keeps it in its proper place in the heavens. A sixth is of opinion that being heavy it is always going down and down in the vacuum of space. Such are the various theories respecting the support of the earth. Now, which of them is true and worth believing?

A.—He who says that the earth is supported on the head of a serpent, the horn of a bull, should be asked on what it rested at the time the parents of those creatures were born. Also, what supports the serpent and the bull? The Mahomedans who maintain the bull hypothesis, will hold their tongue at this interrogation. But the holder of the serpent supposition will say that the serpent rests on a tortoise, which floats on water. This water is held by fire, which is supported by the air, and the air lives in the sky. This person should be asked on whom rests all. It is ten to one that he will own that God holds all. If asked whose childern the serpent and the bull are, he will say that Kashyapa was the son of Kadru and the bull of a cow. Marichi, the father of Kashyapa was the son of Manu who was the son of Virat. Brahma, the father of Virat, lived in the morning of creation. There were five generations before the birth of the serpent. Who held the world then? In plain words, on what did the earth rest at the time of, say, Kashyapa's birth? He will then say: You are silenced and I am silenced.* Both the interrogator and the responder will begin to fight. The fact is that the remainder is the *shesha* or residium. Hence, some poet has said,† that the Shesha holds the earth. Others not understanding his sense properly, guessed it to be a serpent. But as God remains after the creation and destruction of the world, He is called the *Shesha*, the Omega, and the world is supported by Him. Says the Atharwa Veda, Kanda 14, varga I, verse I,—*Satyenottabhita bhumih*,‡ that *Satya* or Truth which is ever green and indestructible in the three divisions of time and which is God, holds the earth, sun, and all other worlds —*Uksha dadhar prithiwim uta dyam*.* This is a verse from the Rig Veda. It appears that somebody finding the world *uksha* interpreted it into an ox; for, it also means a bull. But he made a fool of himself that he did not think whence an ox could muster strength sufficient to support as big a thing as the world. The word *uksha* means the sun, which sends rain to the world to fertilise it. The sun holds the earth by means of his attraction. But here is none but God to support the sun and other worlds.

Q.—How can God hold so prodigious spheres as the worlds?

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*तेरी चुप मेरी भी चुप । †शेषाधारपृथिवीत्युक्तम् । ‡सत्येनोत्तभिता भूमिः ।
*उक्षा दाधार पृथिवीमुत द्याम् ।

A.—Before the Infinite God the innumerable worlds are not equal to a single atom, as in the immense sky the gigantic worlds are nothing, rather they are as a particle of water to the vast expanse of the sea. God pervades inside and outside, everywhere. The Yajur Veda says : *Vibhu prajasu**—The supernal soul pervading all creatures, supports all. Had He not been all-pervading as the Christians, Mahomedans and Puranians (Indian mythologists) assert, He could never have supported all the universe; for, none can support a thing without having it in the hand.

Q.—As the worlds are held together by the influence of their mutual attraction, it is no use to assume the Divine support of them.

A.—Is this universe unlimited or limited ? If it is unlimited, it is absurd, for a corporeal thing can not be unlimited. If it is limited, whose attraction supports its extreme beyond which there is no other world. A thing may be individually attracted by another. But all the different objects which constitute the world as a whole, are held and attracted by no other being but the Lord Almighty. Says the Yajur Veda, XIII 4.† God makes and supports all the opaque bodies like the earth and other planets and satellites and the luminous regions as the sun and others. He who pervades all, is the author and holder of all the universe.

Q.—Do the earth and other worlds revolve, or are they stationary ?

A.—They revolve.

The Earth goes round the Sun

Q.—Some say that the sun revolves and the earth is stationary. Others assert that the earth moves, and not the sun. Which of these assertions is true ?

A.—Both of these theories are half untruth. For the Veda says :
आयं गौः पृश्निरक्रमीदसदन्मातरं पुरः । पितरं च प्रयन्त्स्वः ॥—Yaj. III. 6.
—This earth with all its waters moves round the sun. So the earth moves.

आ कृष्णेन रजसा वर्त्तमानो निवेशयन्नमृतं मर्त्यं च ।

हिरण्ययेन सविता रथेना देवो याति भुवनानि पश्यन् ॥ Yaj. XXXIII, 43.
—The sun sends rain, is made of light and heat, is wondrous in the heavens above us. He infuses life into animate and inanimate creatures by means of fructifying rains and vivifying rays. He is the cause of vision of all physical objects. He attracts all objects, and rotates on his own axis, but he does not move round any planet of his system. In like manner, each system is furnished with a sun to give light and other planets are lighted and attracted by it. Thus Ath. K. 14, An. 1, M. 1‡ says : The earth and other planets receive light from the sun as the moon does. But the succession of day and night is always present. For, the portion of the earth which is turned towards the sun, is lighted and is said to enjoy day ; and the portion

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*विभुः प्रजासु । †स दाधार पृथिवीं द्यामुतेमाम् । ‡ दिवि सोमो अधि श्रितः ।

which is turned away from him, is dark and night reigns thereon. In other words, sunrise, sunset, twilight, noon, midnight, and other divisions of time, always exist in some part of the world or other; that is to say, when it is morning in Aryavarta, it is evening in the antipodes or America; and when it is sunset in Aryavarta, it is morning in America. When it is noon or midnight in Aryavarta, it is midnight or midday in America. The people who say that the sun moves and the earth does not, are all ignorant; for, had it been so, there would have been day and night of many thousands of years' duration. Also, the name of the sun is *bradhnah*. He is hundreds of thousands of times larger than the earth and tens of millions of miles distant from it. If a mountain moves round a mustard seed, it will take a long time, but it takes a little time for a mustard seed to go round a mountain. In like manner, the revolution of the earth produces the phenomena of day and night with great facility, but not so is the case with the moving of the sun. Those who believe the sun to be stationary, also donot know the science of astronomy; for, if it did not move, it would not traverse from one constellation to another; and also, a heavy object can not stand without revolving in the sky. The Jainees who say that the earth does not revolve but descends perpetually, and that there are but two suns and two moons in Jamboo dwipa (Asia). are profoundly asleep in the intoxication of hemp-leaf decoction. If it goes down, it will break in pieces from there being no circles of air formed round it and the inhabitants of depressed regions would get no air and those of the lower would get more than enough, and the motion of the air would be uniform. Had there been two suns and two moons, they would have destroyed the occurrence of bright and dark fortnight. Therefore, one earth has but one moon, and many earths have but one sun.

Other Inhabited Worlds

Q.—What are the sun, moon, stars and planets? Is there human population or is there not?

A.—They are all worlds and are peopled with human species. Say the Shatapatha, K. 14, Pr. 6, Br. 7, Kandika 4,—

एतेषु हीदꣳ सर्वं वसु हितमेते हीदꣳ सर्वं वासयन्ते ।
तद्यदिदꣳ सर्वं वासयन्ते तस्माद्वसव इति ॥

—The earth, water, fire, air, sky, moon, stars, and sun are so called Vasus (abodes), because all things and creatures live in them. They are the habitate of all. Since they are the places of residence, they are called *Vasus*. When the sun, moon and stars are habitations like the earth, there can not be the least shadow of doubt that they are inhabited by creatures. As this little world of God is full of people and other creatures, are all these shining worlds desert and uninhabited? There is no work of God that is without a purpose. If all these innumerable worlds have no men and other creatures, can they be of any use at all? Hence, the human and other races are in them all.

Q.—Have the human and other families the same kinds of features, organs and limbs as on the earth, or have they different?

A.—It is possible they should differ a little, as the Chinese, Negroes, Indians, Europeans have a little difference in their limbs, organs, color, complexion, and shape. In like manner, there exist similar differences in their bodily formation. But a species begets its like in all these worlds as it does on earth ; and the organs and their positions in the body have the same correspondence there as here. Says the Rig Veda, X. CXC. 3,—

सूर्याचन्द्रमसौ धाता यथापूर्वमकल्पयत् ।
दिवं च पृथिवीं चान्तरिक्षमथो स्वः ।।

—God, the creator, made the sun, moon, luminous regions, earth, interplanetary space, and happiness of life found there in the previous cycle exactly in the same way as He has done in this cycle. He has done the same thing in all other worlds, there being no difference.

Q.—Are there the same Vedas revealed in those worlds as on this earth ?

A.—The same Vedas are revealed there. As a king's rule and policy are uniform throughout his dominions, so is the Supreme Ruler; the Lord of lords, law proclaimed in the Vedas is enforced enquitably in all the varied creations.

God's Suzerainty

Q.—Since the souls and the elements of Prakriti are unbeginning and are not made by God, He should have no power over them; for, they are all independent.

A.—As the king and subjects co-exist, and the subjects are under the control of the king, so are the souls and inanimate creatures subject to God. Since God is the author of all in the world, the dispenser of the fruits of their actions, the preserver of all, almighty; how can not souls and inanimate creatures be subject to Him ? Hence, the souls are independent in acting, but dependent upon God in reaping the fruits of their actions. Thus the Almighty Lord creates, preserves and destroys all the universe.

Summary

The Supreme Being existed before the creation of the world, which was in the begining hidden in chaos.—Rig X. cxxix 3 cxxi. 1. God's design brought forth this visible world.—Tait. II. 1. There are 3 eternal substances, viz., God, soul, and matter—Rig. I. clxiv 20. God makes the world out of matter for the enjoyment of souls. Shwet. IV. 5. The essential properties of matter are satwa (existence), rajas (force), and tamas (inertia); which produce 5 elements,—earth, water, fire, air, ether,—and 10 senses,—power of seeing, hearing, smelling, tasting, touching. Some say there was God only in the beginning, and He created the world out of Himself, as the spider produces its web (Mundak). It is not right. God is the efficient cause, and time and space, design and power are the instrumental causes of the world. If God had made the world out of Himself it would have been intelligent; for, the material cause transmits its qualities to its effect.—Vaish.1. 24. But God is all-wisdom and all-knowing.

The object of the creation is that God's power may be utilised for the good of souls, who have no other means to enjoy the fruits of their deeds done in various lives prenatal during their march in eternity.

It is said that God is all-powerful. He can create out of nothing. No, God does not go against His own laws. For instance, He can not sin, die, or be born. God has no body. He is immaterial. It is asked if nothing comes out without a cause, what is the cause of God? God is a cause, and causes which are simples, have no causes of them.—San. 1. 67. There is no root of roots. So there is no cause of causes.

The Christians and Moslems say that God creates the world out of nothing. But it is not true; for, it is a God's law that nothing produces nothing. Some say man gets no consequences of his deeds. God gives him what He likes. It is asked why God does not bestow His favour on persons without their doing any work. The Budhists and Jainees maintain the stability of elements. But the world is unstable as is known to experience.

Some say that the six schools of philosophy assign the creation of the world to different causes, so they are contradictory. No; they are all in harmony. There being six causes, each takes up one for its subject; as, the Vedant describes God as its efficient cause; the Nyaya, the atoms as its material cause; the Yoga, energy as its common cause; the Vaisheshik, Mimansa, and Sankhya, time, action, and nature respectively as its instrumental causes.

Chapter IX

1. KNOWLEDGE AND IGNORANCE
2. BONDAGE AND EMANCIPATION

विद्यां चाऽविद्यां च यस्तद्वेदोभयꣳ सह ।
अविद्यया मृत्युं तीर्त्वा विद्ययाऽमृतमश्नुते ॥—Yaj. XL, 14.

—He who realises knowledge and ignorance together, overcomes death by performing works and obtains salvation by attaining true knowledge. Ignorance is thus defined—

अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखात्मख्यातिरविद्या ॥

—It is an aphorism from the Yoga. II. 5. To believe the unstable world and the decaying body to be permanent, *i.e.*, to regard the phenomenal world to be everlasting and eternal, and to make the physical body angelic with the view to keep it on for ever by means of psychic energy or the influence of Yoga, and a similar groundless belief, is the first phase of ignorance. The belief of purity in impure objects such as the body of a lecherous woman made of decaying animal tissues (and other libidinous sensualities) and also such practices as lying, stealing and other vices, constitute the second form of ignorance. The idea of pleasure in the real form of pain which excessive indulgence in sensual pleasures no doubt is, is the third kind of ignorance. The fourth form of ignorance consists of thinking the body to be man or mind, and the matter to be spirit. These four sorts of incorrect knowledge or wrong notions go by the name of ignorance. The opposite of this is knowledge, that is to say, to regard a transient object as transient, an ever-lasting thing as ever-lasting, an impure object as impure, a pure one as pure, pain as pain, pleasure as pleasure, the non-ego as the non-ego, the self, as the self, in short to know a thing as it is in nature. In the words of Sanscrit—

वेत्ति यथावत् तत्त्वपदार्थस्वरूपं यया सा विद्या । or,
यया तत्त्वस्वरूपं न जानाति भ्रमादन्यस्मिन्नन्यन्निश्चिनोति यया साविद्या ॥

When it is time to create, God unites atoms, produces the *Maha*, *Ahankara*, 5 elements, 5 senses, 5 subtle *Tan matras*, plants, food, sperm, ova, and the body of creatures. It is the work of the Almighty but not of anyone else. Man (male and female) came last in the vigor of youth out of God's hand. Then he multiplied by sexual reproduction. The creation and destruction of the world happen as day and night, one after the other. At first, the good were called the Aryas, and the evil the Dasyus. They came from Thibet to India, which was after them called Aryavarta, round which lived the Asuras and Rakshasas.

It is now nearly 1,960,000,000 years since creation. The world does not rest on any object, as the Hydra, the bull, &c. It spins round the sun which attracts it, Ath XIV. I. 1., Yaj., III. 6., and is supported by God, Yaj. XIII. 4.

The other planets and stars are also peopled like the earth with corresponding difference, and the same laws prevail there as here.

—Knowledge is that which gives us the correct and true idea of a thing. Ignorance is that which does not give us the right notion of an object, but, on the contrary, gives us quite a different idea of a thing from what it naturally is. Works and devotion are also called ignorance, because they are the names of certain external and internal actions ; but they donot constitute knowledge proper. Hence, the Vedic verse declares that nobody can overcome the pain of death without the performance of virtuous deeds and the worship of God. In plain words, holy works, righteous devotion, and sacred knowledge lead to salvation ; and unrighteous works, such as lying, the worship of stocks and stones, and false knowledge bring on the bondage of sin. No man can be without an action, a thought, and some kind of knowledge even for a moment. Therefore, the performance of righteous works, such as telling the truth and other virtues ; and the abandonment of lying and other wicked works, form the means of salvation.

The Fallen or Sinful

Q.—Who is fallen or bound in the fetters of sin ?

A.—The soul who is given to unrighteousness and ignorance.

Damnation and Salvation

Q.—Are bondage and emancipation or fall and salvation natural or accidental, *i.e.*, do they arise from certain occasions or incidents ?

A.—They are accidental or extraneous ; for, had they been natural, here would have been no cessation of them.

God and Soul Distinguished

Q.—न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।

न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥—Gourhapada II, 32.

—This verse is from a metrical commentary on the Mundaka Upanishat. It means—The soul being God, she has no obstruction, that is to say, she never passes into obscuration, incarnation or the bondage of sin. There is none to adopt means or desirous of effecting his salvation. The soul never has any salvation. For, how can a being get emancipation, who was never pinioned in bondage in spirit ?

A.—This assertion of the new Vedantins is not true ; for, the soul, being of limited powers, is clouded with darkness ; she incarnates by appearing with the body ; she gets into trouble by enjoying the fruit of sinful deeds, takes measures to get rid of it, desires to be free from pain, and having been liberated from bodily sufferings and got the happiness of obtaining God, enjoys the blessing of salvation.

Q.—All these qualities belong to the body and the internal sense, but not to the soul, for she is above the influence of good and evil and exists as a pure intelligence or as a mere seer. Heat and cold and other opposite properties of matter appertain to the body. The soul is absolute and unaffected by them.

A.—The body and the internal sense are inanimate or material They do not feel hot and cold, nor do they enjoy anything. The sentient beings, such as man and other animals, feel them, are cognizant of them, and derive pleasure or pain from them. In like manner, breath is also inanimate or material. It does not feel hungry or thirsty ; but a sentient being having breath feels hunger and thirst. Also, the will or *manas* is an inanimate or unconscious entity, it can not feel pleasure or pain. On the contrary, the soul feels pleasure or pain through the will. Just as the soul feels pleasure or pain by being cognizant of the objects, such as agreeable and disagreeable sounds and the like, through the instrumentality of the external organs of the senses, namely, the ears and other organs ; so is she affected with desire, dislike, discrimination, remembrance and the sense of individuality, and is the bearer of honour and shame, by means of the several organs, namely, the will, understanding, memory, and self-consciousness, which compose the internal sense. Just as the user of the sword is punished for a murder, but not the sword ; so is the soul subjected to pleasure and pain inasmuch as she is the doer of good and evil deeds by means of the body, senses, internal sense, and vital powers. The soul is not a mere witness of good and evil deeds, but she is the doer of them and suffers their consequences. The unitary God is the sole witness of our actions. But the soul who performs those actions, suffers their consequences. She is not God, who alone is the witness of things.

Soul : A Reflection of God

Q.—The soul is the reflection of the Supreme Being. A reflection in a looking glass is not injured on its breaking. In the same manner, the soul, the reflection of the Supreme Being mirrored in the internal sense, endures as long as the reflecting medium, the internal sense, exists. When it is destroyed, the soul is liberated or obtains salvation.

A.—It is a child's prattle. For, a material thing is reflected in a material medium ; as, a man's face and a looking glass are both material objects, which exist separately. If they don't exist separately, one will not be reflected in the other. But the Supreme Being is immaterial and formless. Being all-pervading, He cannot be reflected from an object.

Q.—Don't you see that the all-pervading and formless sky is reflected in placid and deep water ? In the same way, the Supreme Spirit is reflected in the pure internal sense. This reflection is called the *chidabhasa*—an image or reflection of intelligence.

A.—It is an absurd twaddle of a childish man. For, the, sky is not visible, how can it be seen with eyes by any one ?

Q.—Does not the sky look like a vault dim and blue over our heads ?

A.—No, it isn't.

Q.—Then, what is it ?

A.—It is the atmosphere, that is, the particles of earth, water, and fire are seen floating separately. The tint of blueness is due to

the excess of rain water in the air, in which floats the dust from the earth, appearing dim and blue. It is what is reflected in water or a mirror. But the real sky is never seen or reflected.

Q.—Well, in the practice of every day life we have a space enclosed in a pitcher, convent, or existing in clouds or extending everywhere. In the same way, the Supreme Being is named God and the soul from the distinction of the vehicle (*upadhi*), namely, the universe and internal sense. When the pitcher, convent, and clouds are destroyed, the same enclosed in them is called the great sky.

A.—This talk is also like that of ignorant people. For, the sky never breaks into pieces. In practice, we say: Bring me a pitcher and so forth. Nobody uses such expressions : Bring me the space enclosed in a pitcher, and so forth. Hence, it is not true.

A Portion of God's Light

Q.—All the internal senses float in the *chidakasa* of the Supreme Being or light enclosed in the human mind, just as fish and other aquatic animals live in water, and birds and similar animals fly in the sky. They are inanimate or material themselves, but they are animated by the influence of the all-pervading Supreme Spirit, as a piece of iron is heated by fire. They have motion, but the sky and the Supreme Being have none. So there is no mistake or impropriety in believing the soul to be the Supreme Being.

A.—This instance of yours, too, is not right; for, if the all-pervading Deity becomes the souls in virtue of shinning in the internal senses, has He or has He not omniscience and other infinite attributes ? If you say that He has not from His being (screened or) conditioned or limited, then say if the Supreme Being is limited and divided, or if He is indivisible. If you say that He is indivisible, then no screen can be placed in Him. If there is no screen or limitation in Him, how can He not be omniscient ? If you say that He forgetting Himself appears to move with the internal sense, as it were, but not so by His own essence; then as He Himself does not move, that part of Him which is set free from the internal sense, will be omniscient, holy, and absolute; and that part which is occupied by the internal sense, will fall into illusion, limitation and ignorance. Thus the whole of the Supreme Being will be rendered unhallowed by the internal senses. As a natural consequence, the union of the spirit with the body and her emancipation therefrom will be momentary. If what you say is right, no soul will remember what is seen or heard : for, that Brahman does not exist which saw or heard. Hence, the Brahman and soul are not identical. They are distinct beings.

World is *Adhyaropa* or Supposition

Q.—All this is an instance of the *adhyaropa*, i.e., taking one thing for another. To instruct a catechumen in our knowledge, the whole world with all its affairs is supposed to exist in the Brahman (Supreme Being). Properly speaking, all is the Brahman.

A.—Who is the author of the *adhyaropa* or supposer ?

Q.—The soul.

A.—What is the soul ?

Q.—The soul is the intelligence limited by the internal sense.

A.—Is the intelligence limited by the internal sense a different entity from the Supreme Being, or is it the very Supreme Being ?

Q.—It is the very Supreme Being.

A.—Is it the Supreme Being that has supposed the existence of the world in Himself by hallucination ?

Q.—Let it be so. What harm is there to the Supreme Being from it ?

A.—Is that man not a liar why makes a false supposition ?

Q.—No; for, what is supposed or expressed by the will or speech, is all false.

A.—Then, is not the Supreme Being imaginary and the author of falsehood for His making a false supposition or statement either by the will or in speech ?

Q.—Let it be what it may. It serves to prove our point.

A.—Bravo, lying Vedantins ! You prove God, who is absolute truth, true love, holy thought or will, to be hypocrite and the author of lies ! Is it not a cause of your miserable state ? What Upanishat, aphorism, or Veda teaches that God's will is false and His commandments are lies ? Your assertion literally justifies the adage :

उलटा चोर कोतवाल को दण्डे ।

i.e., a thief punishes the Police Magistrate. The ordinary course is that a police officer punishes a thief. But it is against all experience that a chief punishes a police commissioner. In like manner, your belief being false and your assertions being untrue, you impute your defects of the understanding to the Supreme Being for nothing ! If the Supreme Being's knowledge is false, His speech is false. His actions are false; He will be so infinitely everywhere: for, He is everywhere the same. He is ever absolute truth, of right thought, of right speech, and of right action. The above defects are yours, but not of the Supreme Being. What you call knowledge, is but ignorance. Your *adhyaropa* or erroneous predication or taking one thing for another, is also false. What else is it, if it is not a piece of falsehood pure and simple to imagine one's self to be the Supreme Being without being so to all intents and purposes, and to regard the Supreme Being to be the soul ? God who is all-pervading, never becomes limited or conditioned, ignorant, and restricted to the compages of the body. For, it is the characteristic of the soul to be ignorant, limited, localised, insignificant, and a little enlightened. But not so is the Supreme Being.

Salvation and Incarnation

Q.—What is salvation ?

A.—मुञ्चति पृथग्भवन्ति जना यस्यां सा मुक्तिः ॥

—It is one in which liberty is obtained.

Q.—What is freedom sought from ?

A.—From what all souls desire to be free from.

Q.—From what do they desire to be free ?

A.—From what they most avoid.

Q.—What do they wish to avoid ?

A.—Pain or misery.

Q.—What do they get after their freedom from pain, and where do they live ?

A.—They get happiness and dwell in God.

Q.—What are the means of salvation and what brings about incarnation ?

Means of Salvation

A.—They are: the obedience of God's commandments; freedom from irreligion (vice), ignorance, bad company, evil thoughts or associations, and improper sensuousness or indulgence in wicked pleasures; veracity, beneficence. knowledge, impartial justice, devotion to the cause of virtue or religion, remembering God, praying to Him, meditating on Him or introspection, all in the manner above indicated, acquiring knowledge, teaching, honest profession, the advancement of knowledge, the adoption of righteous means in affairs, doing everything with impartiality, equity and righteousness; such and similar other works which lead to salvation; and the works of their opposite nature, such as violation of God's commandments, and similar others subject souls to the trouble of incarnations.

Q.—Is the soul absorbed in God in the state of salvation, or does she remain intact or keep her individual existence ?

A.—She keeps her individual existence.

Q.—Where does she live ?

A.—She lives in God.

Q.—Where is God (Brahman) ? Does the saved soul live in one particular locality, or does she go everywhere at liberty ?

A.—The liberated soul moves about at liberty without any impediment in God, who pervades all, with her knowledge and happiness perfected.

Constitution of Soul

Q.—Has the saved soul the physical body ?

A.—No.

Q.—How then does she feel pleasure and enjoy happiness ?

A.—She retains all her inherent qualities and powers, as right thinking and the like; but she is free from all physical contact. Thus, for instance, the Shatapatha says, Kand 14.

शृण्वन् श्रोत्रं भवति, स्पर्शयन् त्वग्भवति, पश्यन् चक्षुर्भवति, रसयन् रसना भवति, जिघ्रन् घ्राणं भवति, मन्वानो मनो भवति, बोधयन् बुद्धिर्भवति, चेतयंश्चित्तम्भवत्यहङ्कुर्वाणोऽहङ्कारो भवति ॥

—The physical body or the organs of the senses do not accompany the soul in the state of salvation; but she retains her pure essential qualities. In plain words, the soul in salvation turns, by virtue of her power, into the ear* in order to hear, the skin to touch, the eys to see, the tongue to taste, the nose to smell, the will to desire or imagine, the intellect to determine, the memory to remember, and the consciousness to know her individuality. Her body is ideal, depending upon her will-power. Just as the soul does her duties in the world by means of the organs of the senses fixed in the body, so does she enjoy happiness of all kinds by means of her powers in the beatific state.

Qualities of Soul

Q.—How many kinds of and how much power has she?

A.—Her power is chiefly of one kind. But to analyse it, she is endowed with 24 kinds of power, namely, 1. strength, 2. valor, 3. attraction, 4. impulse, 5. motion, 6. fear, 7. discrimination, 8. action, 9.enterprise, 10. recollection, 11. faith, 12. desire, 13. love, 14. hatred, 15. association, 16. separation, 17. formation, 18. destruction, 19. hearing, 20. touching, 21. seeing, 22. tasting, 23. smelling, and 24. knowing. It is on this account that she secures happiness and enjoys it in salvation. If she were to be absorbed or annihilated in salvation, who would enjoy its happiness? They are very ignorant who look upon her destruction as salvation. For, the salvation of the soul is to live happily in the all-pervading, infinite, and most holy God after achieving her emancipation from all suffering. *Vide* the *Sharirika* aphorisms of Vedant, IV. iv.

Soul not Absorbed

अभावं बादरिराह ह्येवम् ।—1.

—Vadari, the father of Vyasa, believes the existence of the soul and her will in the state of salvation; that is to say, Parasars, who is called Vadari, is of opinion that the soul with her will is not absorbed in the Supreme Being or annihilated in salvation.

भावं जैमिनिर्विकल्पामननात् ।—11.

—Also, Jaimini acharya (professor) believes in the existence of the subtle body of a saved person like that of the will, of the senses, of the respiratory power and other qualities. He does not assert their non-existence,

द्वादशाहवदुभयविधं बादरायणोऽतः ।—12.

—The Philosopher Vyasa is for both existence and non-existence in salvation, that is to say, the soul retains her pure, unconditioned power in salvation; her impure qualities, sinful tendencies, liability to suffering, ignorance and other evil propensities are annihilated.

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*The faculty of hearing.

Upanishats on Salvation

यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह ।
बुद्धिश्च न विचेष्टते तामाहुः परमां गतिम् ॥

—It is a verse from the Katha Upanishat, II. vi. 10. The state, in which the will purified and attended by the five cognitive senses abides with the ego, and in which the intellect is established in its belief, is called the highest ecstatic state or salvation. The *Chhandogya* says:

1. य आत्मा अपहतपाप्मा विजरो विमृत्युर्विशोकोऽविजिघत्सोऽपिपासः सत्यकामः सत्यसङ्कल्पः सोऽन्वेष्टव्यः स विजिज्ञासितव्यः । सर्वांश्च लोकानाप्नोति सर्वांश्च कामान् यस्तमात्मानमनुविद्य विजानातीति ॥—Pr. 8, Kh. 7, M. 1.

2. स वा एष एतेन दैवेन चक्षुषा मनसैतान् कामान् पश्यन् रमते । य एते ब्रह्मलोके तं वा एतं देवा आत्मानमुपासते तस्मात्तेषाँ सर्वे च लोका आत्ताः सर्वे च कामाः स सर्वाँश्च लोकानाप्नोति सर्वाँश्च कामान् यस्तमात्मानमनुविद्य विजानातीति ॥—Pr. 8, Kh. 12, M. 5, 6.

3. मघवन् मर्त्यं वा इदँ शरीरमात्तं मृत्युना तदस्याऽमृतस्याशरीरस्यात्मनोऽधिष्ठानमात्तो वै सशरीरः प्रियाप्रियाभ्यां, न वै सशरीरस्य सतः प्रियाप्रिययोरपहतिरस्त्यशरीरं वाव सन्तं न प्रियाप्रिये स्पृशतः ॥—Pr. 8. Kh. 12, M. 1.

—1. Seek the Deity and desire to know Him, who is free from all taint of sin, old age, death, sorrow, hunger, thirst; whose will is true, whose thought is true; dependence upon whom secures that saved soul the possession of all the world and the fulfillment of all right desires, who knows how to adopt the means of salvation and to purify one's self. 2. The saved soul enjoys herself by viewing things with pure celestial eyes and obtaining them with the stretch of pure mind. The saved souls being lodged in the effable Supreme Being, experience the happiness of salvation. The learned, having obtained salvation, meditate on the Supreme Spirit, the inner self and light of all. It is on this account that they have access to all the worlds and power to gratify all desires; in other words, whatever worlds and desires they set their mind on, they get to their satisfaction. The saved souls, shaking off the mortal coil, live in perfect liberty in heaven in the Supreme Being in the spiritual body made of will. For, the souls encased in the material body can not be free from the worldly suffering. 3. A tradition runs that once upon a time Prajapati said to Indra: O rich and much respected man, this gross body is by nature subject to death. It is, as it were, in the mouth of death as a goat in the mouth of a lion. This body is the dwelling place of the bodiless and deathless soul, who, therefore, is always engrossed in pleasure and pain; for, the worldy pleasures of the embodied soul are gratified in that way; but the worldly pleasure and pain do not affect the incorporeal saved soul, who lives in the Supreme Being, and who ever enjoys happiness.

Return from Salvation

Q.—Do the souls having once obtained salvation ever taste the bitter cup of mortal life again on earth? For, such authorities as,

न च पुनरावर्त्तते न च पुनरावर्त्तते इति ॥—Chh. Pr. 8, Kh. 15.

अनावृत्तिः शब्दादनावृत्तिः शब्दात् ॥—Vedant IV, iv, 33.

यद् गत्वा न निवर्त्तन्ते तद्धाम परमं मम ॥—Gita.

show that salvation is one from which there is no return to the material world.

A.—This assertion is not right, for it is thus contradicted in the Vedas:

कस्य नूनं कतमस्यामृतानां मनामहे चारु देवस्य नाम ।
को नो मह्या अदितये पुनर्दात् पितरं च दृशेयं मातरं च ॥
अग्नेर्वयं प्रथमस्यामृतानां मनामहे चारु देवस्य नाम ।
स नो मह्या अदितये पुनर्दात् पितरं च दृशेयं मातरं च ॥—Rig. I. xxiv.

इदानीमिव सर्वत्र नात्यन्तोच्छेदः ॥—San. 1, 159.

—It is asked: Whose name shall we regard as hallowed ? What Deity is always refulgent among the immortal beings, gives us life again in this world after our enjoyment of the happiness of salvation, and affords us an opportunity to see the father and mother ? To it, it is replied: We should regard that glorious, eternal, ever holy and happy Deity's name as hallowed, who provides us with the happiness of heaven, again gives us life on earth through the medium of parentage, and lets us see the face of the father and mother. That Deity regulates salvation and is the Overlord of all creatures.

The terrestrial and celestial souls always exist in the same way as now. The earthly and the heavenly life are never annihilated, in plain words, physical life and salvation are not ever-lasting.

Q.—तदत्यन्तविमोक्षोऽपवर्गः ।
दुःखजन्मप्रवृत्तिदोषमिथ्याज्ञानानामुत्तरोत्तरापाये
तदनन्तरापायादपवर्गः ॥—Ny. I. 2.

—The annihilation of suffering is called salvation which lasts for ever; for, it occurs on liberation from existent life and evils and riddance from prenatal sin and suffering, illusive knowledge and utter ignorance, avarice and other weaknesses, tendencies to sensuousness and wicked pleasures, earthly life and inevitable sufferings.

A.—It is not necessary that the word "*atyanta*" (extreme) should mean absolute annihilation. Thus, for instance,

अत्यन्तं दुःखमत्यन्तं सुखं चास्य वर्त्तते ।

—This man suffers from "extreme" pain or enjoys "extreme" pleasure: It shows that the man is getting much pleasure and pain. In the same way, the word *atyanta* (extreme) has the same meaning in the passage cited here from the Nyaya philosophy.

Duration of Salvation

Q.—If the soul returns to physical life from salvation, how long does she live in that happy state ?

A.—ते ब्रह्मलोके ह परान्तकाले परामृतात् परिमुच्यन्ति सर्वे ॥
—Mundak III, ii, 6.

—The saved souls, having obtained salvation and enjoyed happiness in the Supreme Being for a period of *Mahakalpa*, leave heaven for the world. The time of this aeon of *Mahakalpa* is thus calculated:— 43,20,000 years make one cycle of four ages, called the *chatur yuga* in Sanscrit, *viz. Sat Yuga* containing 1728,000 years; *Treta Yuga* 1296,000; *Dwapara Yuga* 864,000; *Kali Yuga* 432.000. Then 2,000 such quadruple ages or cycles make one day-and-night: *aho-ratra*, 30 such days make one month, 12 such months make one year, 100 such years make one *Mahakalpa* or *Pranta kala* or aeon. Now, count the number of years* arthmetically. So much is the duration of the enjoyment of happiness in salvation.

Q.—All the common people and authors of scriptures are unanimous in maintaining that there is no return to life and death from salvation.

A.—This can never be; for, first, the powers of the soul, such as the body and other means, are limited. How can the result of their work be unlimited ? The souls have no unlimited power, can perform no unlimited action, can adopt no unlimited means to ensure the enjoyment of infinite happiness. So they can not enjoy unbounded pleasure. Transient means can have no limitless or permanent end. If the souls never return to the world from the state of salvation, the phenomenon of sentient life would disappear altogether from the earth.

Souls Increate

Q.—God replaces the saved souls with the newly created souls on earth. So they never come to an end.

A.—If it is a fact, it will make the soul impermanent or transitory; for, what is created, is sure to be destroyed. Therefore, the soul will be destroyed after obtaining salvation according to your belief. It makes salvation unstable, and the place of salvation will be overcrowded, for there will be arrivals but no departures, so there will be no end of crowding or increase of individuals. There will be no ease but the experience of positive evil. It will be like sweet without bitter. If there be no bitter, how can we know sweet ? For, the opposition of one taste to another leads to the discrimination of both. The man who eats and drinks nothing but sweet and palatable, does not experience so much joy and pleasure as the one who tastes all kinds of delicious dishes. If God rewards limited actions with unlimited consequences, His justice and equity will go to the wind. It is the mark of wisdom to put as much burden on a beast as it can bear. The man is blamed who puts ten maunds of weight on a person who can carry but one maund (80lbs). In like manner, it is not right of God to put the burden of infinite pleasure on a being of little knowledge and limited power. If God creates new souls, the material out of which He creates them, will be exhausted: for, however much a treasure may be, it will sooner or later run out, if there be nothing but drawings upon it and no puttings in it. Hence, it appears to be the correct rule that souls attain to salvation and also

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*$100 \times 12 \times 20 \times 2000 \times 4{,}320{,}000$ years=311,040,000,000,000.

return therefrom. Does anybody prefer a whole life imprisonment or capital punishment to temporary confinement? If there is no return from salvation, it is like a whole life imprisonment, only that a person has no need to work for bread there. As to the absorption of the soul into the Supreme Being, it is like death by drowning in the sea.

Q.—The soul will be eternally saved and live in ease and joy, a God is eternally saved & perfectly happy. In this supposition there is no defect.

A.—God is infinite in existence and power, and of infinite attributes, character and nature. So He can not fall into ignorance and the bondage of pain. But the soul, even when saved, is imperfectly holy and wise, and of limited powers, character and nature. She is never like or equal to God.

Q.—If it is so, salvation is like life and death. Hence, it is useless to try for it.

A.—Salvation is not like life and death; for, is it a small thing to have no suffering and live in the happiness of salvation till the world undergoes creation and destruction 36,000 times? Why do you strive to earn bread, seeing that you become hungry the day after you take food? Why should no effort be made for salvation, when it is considered necessary to try for the alleviation of hunger and thirst; for the obtainment of a little wealth, kingdom and honour; for bringing about marriage and begetting children, and similar other wordly purposes? Though death is certain, yet struggle is made for existence. In like manner, though the soul returns to the world from salvation, yet it is indispensably necessary to try for its attainment.

Means of Salvation

Q.—What are the means of obtaining salvation?

A.—Some of the means have been described above. The chief means are as follow:—

1. (*a*) He who longs for salvation, should try to be saved in life time, that is to say, give up falsehood and other vices, whose consequence is sorrow and misery, and adopt veracity, righteousness, and other virtues, whose consequence is joy and comfort. For, it is a maxim that one who wishes to be away from pain and to enjoy happiness, must fly from wickedness and act upon the dictates of virtue and piety. The root of misery is the life of wickedness, and the cause of ease and joy is the observance of virtuous life.

(*b*) The candidate of salvation must ascertain the duties to be done and acts to be omitted, and learn to discriminate virtue and vice, truth and falsehood thoroughly by keeping the company of good persons.

(*c*) The knowledge of the five planes of life, called the *panch kosh*, that compose the human existence, should be acquired. The 5 planes or sheaths are (I) *Anna maya kosh*: the alimentary organic system (physical body), containing skin, muscles, bones, nerves, arteries, blood, semen, all made of the earth and water elements; (2) *Prana maya kosh*: the vital system (aerial frame), containing *prana*: outbreath, *apana*: in-breath, *samama*: digestive process which starts from

the navel and distributes different essences of food to different parts of the body, *udana* : the vital action which passes the food and drink down the throat and contributes to strength and valor ; *vyana*: the energy which helps the ego to set also functions of the body to work and produce other motions; (3) *Manol maya kosh* : the animal system, containing the will, consciousness and five active senses, *i.e.*, speech or voice, feet, hands, excretory organs, generative organs, rather their powers, namely, articulation, locomotion, prehension, excretion, generation; (4) *Vijnana maya kosh* : the intellectual system, containing the intellect, memory, and five cognitive senses, *i.e.*, the ear, skin, eyes tongue, and nose, rather the powers of hearing, feeling or touching, seeing, tasting, and smelling; which are the means of the soul to acquire knowledge; (5) *Ananda maya kosh* : the spiritual system, manifesting love, cheerfulness, greater or less degree of joy, happiness, and the material substance as the vehicle. Through these five systems, the soul performs all her actions, devotion, and acquisition of knowledge.

There are three states : (1) the *jagrita* : waking phase, (2) the *swapna* dreaming phase, (3) the *sushupti* : slumbering phase of the mind. (These must be studied to know the self from the non-self).

(*d*) There are three kinds of bodies : (1) the *sthula* : visible, physical body; (2) the *sukshama* : invisible, elemental body, made up of the combination of 17 elements, *viz.*, the five *prana* : kinds of vitality, mentioned above, the five *prana indrya* : cognitive senses, the five *sukshama bhuta* : elementals or properties of elements, the *mana* : will, and the *budhi* : intellect. This elemental or astral body accompanies the soul in her transition of birth and death. It is of two kinds, *viz.*, (*i*) the *bhoutic* : physical body, which is constructed with the parts of elementals, (*ii*) the *swabhavic* : natural body, which is constituted of the inherent qualities of the soul. This second kind of body accompanies the soul in salvation where she enjoys happiness by its means. (3) The *karana* or substantial body, which is found in the slumbering phase of the mind—dreamless sleep. Being substance in nature, it is omnipresent and is the same for or common to all souls. (4) The *turiya body* or the highest spiritual state is that in which the soul is absorbed in the enjoyment of happiness on the realisation of God through trance. The power of this pure spiritual state generated in trance is the efficient help to the soul in salvation.

Let it be borne in mind that the soul is distinct from all these systems, states and bodies; for, it is known to all that the people instinctively say at the time of death of a person that the soul has left the body. This soul is the actuater of all the states and bodies, the support of all them, their witness, their maker, and their enjoyer or user. It is the ignorant and inexperienced that say that the soul is not the doer and enjoyer of them; for, they are all inanimate and dead without the presence of the soul. They can not feel pleasure and pain, nor can they be responsible for the acts of virtue and vice. But the soul acts and feels pleasure and pain through their instrumentality. When the senses are occupied with their objects, the will joins the senses, the mind falls in with the will to induce the exertion of the body for any kind of good or evil act; the thoughts of the mind are then bent

upon external objects. At this juncture are produced in the mind joy, courage, fearlessness, dread of evil acts, doubt, and shame. It is the Voice of God dwelling within us. He who obeys this voice and acts according to its guidance, obtains the happiness of salvation. But he who goes against it, suffers the misery consequent upon life on the physical plane of existence.

II. The second means of salvation is *Viveka* : judgment or distinguishment. It is to know truth and falsehood after a careful discrimination, and then to choose the righteous acts and reject the evil ones. It is called the right judgment. It consists of the right knowledge of all the beings from the world upto God as to their character, nature and action or energy; and then the obedience of God's commandments, the engagement of the mind in devotion; absence of conduct contrary to His commandments, and the right use of the world.

III. The third means of salvation is *shat sampatti* or six-fold merit. It is to do six kinds of acts : (1) *Shama* : checking the mind and the internal sense from running riot into wickedness and always applying them to righteousness. (2) *Dama*: withdrawing the senses and the body from lusting after wicked actions such as adultery and other vices, and employing one's self in the subjugation of the senses and other virtuous works. (3) *Uparati* : indifference, which always keeps us away from vices and persons doing wicked deeds. (4) *Titiksha* : forbearance, endurance, and constant application to the attainment of salvation after abandoning joy and sorrow consequent upon adulation and slander, profit and loss to any extent. (5) *Shradha* : staunch faith in the teachings of great men noted for veracity, learning, and holiness. (6) *Samadhana* : concentration of the mind. All these six steps form the means of salvation.

IV. *Mumukshutwa* : intense desire for salvation, *i.e.*, love for no other thing whatever than salvation and its means of attainment, just as the hungry and thirsty think of nothing else but food and drink.

These are the four means of salvation, and there are four minor means of it, called *anubandha*. The person who possesses these merits, is the candidate for salvation or *adhikari*.

Minor Means

The *annubandhas* or minor qualifications for salvation are four in number, *viz*.; (1) *Adhikari* : one who possesses the merit of proficiency in the aforesaid four means of salvation. (2) *Sambandha* : a correct knowledge of the obtainable, *i.e*., salvation, which consists in the realisation of the Supreme Being; and of the means of obtainment, *i.e.*, the knowledge of the Vedas and other scriptures, and acting upon this knowledge. In other words, it is the relation between the knowable and knowledge. (3) *Vishayi* : the person whose subject of study is the realisation of the Supreme Being, which is the berthen of all genuine scriptures. (4) *Prayojana* : an object or purpose, or intense desire for the attainment of the happiness of salvation, which is *summum bonum*, after a thorough emancipation from pain of all description. These are the secondary essentials of mental perfection or salvation.

Accessories

There are other accessories, called the *shravana chatushtaya*: four stages in the path to salvation, which should be observed after the means. They are : (1) *Shravana* : listening attentively and patiently to the teaching of a learned person specially. Great attention is required to be paid to spiritual knowledge, for it is the most profound of all kinds of knowledge. (2) *Manana* : reflection, thinking in retirement of what one has heard, enquiring into the matter which is doubtful, interrogating when the speaker and the audience think the question proper, and acquiring tranquility. (3) *Nididhyasana* : experiment, examination. When attention and reflection remove doubt and confirm conviction, the matter in question should be subjected to examination in trance in order to ascertain if it is really what is said or imagined about it, i.e., to see it by clairvoyance, (4) *Sakshatkara* : realisation, i.e., the true knowledge of an object according to its form, qualities, and nature.

Practical Hints

Give up and always avoid dark passions (*tamo gunas*), *i.e.*, anger, uncleanliness, indolence, negligence and other lower qualities; fiery qualities (*rajo gunas*), *i.e.*, envy, hatred, desire, pride, irregularity and other faults.

Adopt the virtues such as truth, calmness, holiness, knowledge, and thoughtfulness. Also, cherish friendship (*maitri*) with happy persons, take pity (*karuna*) upon miserable people; show sympathy (*mudita*) with the generous; maintain indifference (*upeksha*) i.e., neither friendship with the wicked, nor enmity towards them.

Candidates for salvation must need meditate two hours at least every day; so that the will and other internal objects may be completely known. Look here ! We are conscious beings, and so capable of knowing, and the seers of the will, for we see the will rightly when it is calm, fickle, pleased or agitated. In like manner, we know the senses, respiration and other vital processes. We remember the past and recognise many objects at one and the same time. We are the upholders and traciers of organs and yet are distinct from all of them. Had we been not distinct from them, we could not have been the responsible agents, users, regulators, and impellers of all these organs.

अविद्याऽस्मितारागद्वेषाभिनिवेशाः पञ्च क्लेशाः ॥—Yoga, II, 3.

—Of the five causes of suffering, mentioned in this aphorism, *avidya* : ignorance has been described above. *Asmita* is the confusion of the soul and the intellect, which is a distinct power. *Raga* is the love of ease. *Dwesha* is hatred to pain. *Abhinivesha* is the fear of the pain of death. All sentient beings wish to live for ever and never to die or to depart from the body.*

Persons should get rid of these five causes of suffering by means of the practice of introspection and philosophy of things and enjoy the happiness of heaven by realising the Supreme Being.

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*Oneness of body and soul, love of ease, hatred of pain, dread of death or love of life.

Q.—Nobody believes in that kind of salvation which you advocate. See the Jainees believe in the rock of salvation where the saved quietly sit down. The Christians place their salvation in the fourth heaven where persons enjoy happiness by marrying, conquering, singing, playing on the band, and putting on excellent dress. The Mahomedans locate it in the seventh heaven, the Wamamargians in Shripur, the Shivites in Kailasha, the Vaishanavas in Vaikuntha, the Gosains of Gokala in Goloka where the people live at ease amidst the abundant blessings of beautiful women, delicious food, cordial drink, splendid dress, magnificent mansions and other carnal pleasures. The followers of the Puranas believe in four kinds of salvation, *viz.*, (1) *Salokya* : residence in the region of God, (2) *Sanujya* : living with God like the younger brother, (3) *Sarupya* : becoming the same in form as God adored (4) *Samipya* : living with God like servants. The believers in the Vedant regard salvation of *Sayujya* : union with God to be the absorption of the soul in the Supreme Being.

A.—The salvation of the Mahomedans and Christians will be specially described in the 12th, 13th and 14th chapters of this book respectively. As regards the Wamamargians who believe that they will enjoy the company of women like the goddess of wealth, indulge in eating flesh and drinking wine, and pass life in singing and making merry; their heavenly pleasures are not better than those of the earth? In like manner, the pleasures of the Shivites and Vishnavities who fancy that they will be given forms like Mahadeva and Vishnu and united to women like Parvati and Lukshmi to enjoy high life. differ from those of rich kings in that there will be no disease in heaven and youth will last for ever, which is of course absurd; for, disease follows luxury, and decay and old age result from disease. The followers of the Puranas may be told that insects, worms, mosquitoes, beasts and other animals naturally secure such salvation as is theirs of four kinds mentioned above; for, all these worlds are of God and all creatures live in them. Hence, the salvation by dwelling in God's region is obtained without any effort. The salvation by approximity to God is also afforded by nature, for God being all-pervading is at hand of all creatures The *Sanujya* salvation, in which a person becomes a younger brother of God, is already in the hand of man without exertion, as the soul who is man, is inferior to God in all respects, and being conscious is related to God. The *Sayujya* salvation by union is also natural; or the souls being pervaded by God are united to Him. As regards the belief of the ordinary atheists, that the return of elements to elements after death, is the supreme salvation, suffice it to say that it is obtained by dogs, asses and other lower animals. These plans are not salvations, rather they are a sort of bondage ; for, these different sectarians regard Shivapur, the salvation rock, the fourth heaven, the seventh heaven, Shripur, Kailasha, Vaikuntha Goloke to be salvation places situated in particular localities. If they leave those places, they will lose salvation. The persons saved in such places are like those who are confined within municipal bounds. True salvation consists in liberty to go anywhere the saved like, there being no obstacle to them, nor any kind of fear, doubt, or pain. Birth is production, and death is destruction. The saved incarnate at times.

Incarnation

Q.—Is there one life (birth) or a plurality of lives of a soul ?

A.—There are many lives or births of a soul ?

Q.—If there are many lives, why is there no memory of pre-existence and death ?

A.—The soul's knowledge is limited. She is not the seer of three divisions of time, and so does not remember the occurences of her past lives. The mind which acquires knowledge, can not be conscious of two objects at one and the same time. Waving the questions of the memory of a previous life, we can not remember the events of this very life which happened before we were five years old, or what took place when we were in the womb, when the body was developing, or when we were born. Why is there no memory of the occurrences of the workingistate during the interval of profound sleep, called *sushupti* in Sanscrit, although we evidently perform multiplicity of works in waking and in dream ? What will you say if asked what you did in the first minute after 10 o'clock a.m. on the 9th idem of the 5th month of the 13th year of your age, or in the previous 12 years ? What direction were your face, hands, ears, and eyes turned to ? What was in your mind ? To all these queries you return a negative answer. When such is the state of memory of the present life, to raise doubt in the reality of occurrence of pre-existences, is to act the prattling child. Forgetfulness is a blessing, otherwise man will die of extreme pain at the remembrance of the suffering of all past existences. If a man tries to know the account of the past and the future life, he can not do so ; for, the knowledge and power of the soul are limited. It can be known by God only. It is not the business of the soul at all.

Q.—As the soul has no knowledge of pre-existence and God punishes her for sins committed in that past life, she can not be reformed or derive good from chastisement. For, if she has knowledge of her former sins and so of their consequences, she can desist from doing evil again.

A.—How many kinds of knowledge do you believe to be ?

Q.—Eight kinds according to the canons, called the *pratyaksha* and the like laws.

Inequality of Condition

A.—Then why don't you infer the pre-existence of souls from observing rule, riches, understanding, knowledge, poverty, dullness, ignorance, and like pleasure and pain at different times and places in the world from birth to death of people ? Suppose a physician and an ordinary man fall sick. The physician will by diagnosis ascertain the cause of his illness ; but the other can not know the cause of his, for he has not studied medicine. However, a common man can at least know in an attack of fever or other violent disease that he must have taken some unwholesome food which has brought on his present disorder. In like manner, why don't you infer the pre-existence of

souls from your observation of the amazing inequality of pleasure and pain in the world ? If you don't believe in the pre-existence of souls, you must admit that God is partial ; for, how can He consistently with his justice and equity give people poverty and other kinds of misery without their committing sin in a previous life ; or rule, affluence, and dullness without their doing good works in a pre-existence ? But God's justice is maintained to the letter by awarding people pleasure and pain according to their merits and demerits of pre-existence.

Q.—God can be just if there be but one life of the soul. For whatever an over-ruling king does, is just. See, a gardener plants big and small trees in his garden. He cuts down some, uproots others, protects some and develops others. A person can do whatever he likes with his own things. There is none over Him to sit a judge on what He does, or to punish Him who fears none.

A.—God does what is just and never does what is unjust. It is on this account that He is worshipped and is over all. He is no God who acts against the principles of justice. For instance, a gardener is blamed for planting trees in the way or in an improper place without a set plan, for felling down those trees which were not to be cut down, for growing improper trees, and for not developing the right ones. In like manner, God will incur blame for doing anything without a cause. It is a necessity with God to do justice ; for, He is holy and just by nature. If He acts thoughtlessly, He will be disgraced and sink lower than the best human judge. Does not the man incur blame and lose respect in this world, who honours people without their doing good works, and punishes them without their committing evil ? As God does no injustice, He fears none.

Pre-destination

Q.—God gives persons what He intended to give, and does what He resolved to do.

A.—His intention and resolution are in unison with the actions of souls, but not otherwise. If they be carried without any regard to their actions, He will commit wrong and be unjust.

Equality of All

Q.—The higher and lower classes of people equally enjoy pleasure and suffer pain. Great men have great cares, and common people have little anxiety. Suppose, for instance, a banker has a case of 100,000 Rs. in the court. He goes there on one sultry summer day in a very magnificent sedan chair carried on men's shoulders, with a beautiful parasol to screen him. When passing in state through the market, the ignorant people say : Here is an instance of the consequences of good and evil deeds. A man sits at ease in the sedan, while others carry it on their shoulders without shoes, with the burning sun on their head and heated road under their feet. But the wise know that as the court approaches, the banker's care and sorrow increase, while the sedan bearers become glad at the prospect of relief of the

burden. When the court is reached, the banker thinks of seeing this and that official or his reader and of consulting barristers. He is in suspense as to whether he will win or lose the case. He is at a loss to think of the sequence. But the sedan bearers comfortably smoke under the shade of a tree and after some pleasant chit chat among themselves pass into sound sleep. If the banker wins the case, he gets some pleasure. But if he loses it, he sinks into the sea of sadness. But the bearers are exactly the same as ever. Take another example. When a king lies down to rest on a beautiful soft bed, he gets no sleep at once. But a labourer lying on pebbles and stones or a rough flat of mud, immediately falls to sleep. This example holds good everywhere.

A.—It is the argument of ignorant people. (1) If a banker be asked to turn a bearer, he will never consent to do so. But if a labourer be asked to take the place of a banker, he will do so with all his heart. Had their suffering been equal or in direct proportion to their social status, they would have never wished to leave their position to become high or low. See, one man is born of the queen of a learned, virtuous, and properous king; and another of a very poor grass-cut's wife. The former enjoys all kinds of pleasure from birth to death, while the latter suffers all sorts of trouble during his whole life. When the former is born, he is bathed in good odoriferous water, his umblical cord is cut with great skill by a learned doctor, and excellent arrangement is made for his suckling and nourishing. When he wants to drink, milk sweetened with candy is given to him to his full satisfaction. To keep him pleased, obedient servants, attendants, toys, and equipage are provided to take him to picturesque places and bring him up with great affection and fondness. On the other hand, the son of a poor woman is born in the forest, no water is to be had to wash him. When he wants to drink milk, he is beaten with a box or given a slap on his face. He cries in bitter agony, but none pays any heed to him. If all these untold sufferings or undeserved blessings are given to persons without their doing any good or evil work, God can not escape the imputation of the charge of partiality and injustice. (2) Also, if pleasure and pain are awarded to us without doing any kind of works, there should be neither heaven nor hell after the present life. For, since He has given people comfort and misery without any action on their part, He may send some to heaven and others to hell, as He likes after their earthly life. Under such circumstances all people will turn irreligious and vicious. Why should they do good works? For, it is doubtful if a man gets the reward of a virtuous act. It is in the band of God, who will do what He pleases to do. If such be the case, nobody will be afraid of doing wickedness, which will grow to enormity in the world, while virtue will go to rack and ruin. Hence, it is right to believe that the present life and the existing circumstances are in perfect accord with the consequences of the deeds done in previous lives; and the future life will be regulated by the consequences of the deeds done in the present life.

Human and Animal Souls

Q.—Are souls in the human and the animal body of the same nature, or are they different in kind?

A.—All souls are alike by nature, but they become holy or impure according to their virtuous or vicious deeds.

Q.—Does or does not the human soul pass into the body of the beast or *vice versa*? Does or does not the soul of woman pass into the body of man or *vice versa*?

A.—Yes, the soul passes from one to another body. For, when vicious exceed virtuous deeds, the human soul passes into the body of an animal. When virtuous deeds are more numerous than vicious, the soul goes into the higher bodies of gods or learned persons. When virtuous and vicious deeds are equal, the soul is born as an ordinary person. Again among men, three kinds of persons are found with regard to their body and other circumstances, according as their deeds are either of the best, mediocre, or inferior order in consideration of virtue and vice. When the consequence of the excess of vicious deeds over virtuous is endured in the bodies of lower animals, the soul ascends to the human body, as her virtuous and vicious deeds of the previous existence are equal in their consequences. In like manner, when the consequence of the excess of virtuous over vicious deeds is enjoyed, the soul passes to the body of an ordinary man. Her departure from the body is called death—*mrityu*. Her union with the body is called birth—*janma*. When she leaves the body, she sojourns in the ethereal regions of sky—*yamalaya*. For, the Vedas declare that *yama* is a name of the air or ether—*yamena vayuna*. It is not the imaginary *Yama* (Angel of Death) of the Garurha Purana. Its special refutation will be given in the 11th chapter of this book. After her temporary sojourn in the ethereal regions, God restores her to life according to the merits of her virtuous or vicious deeds. She enters the bodies of the animal species by means of ether, air, food, drink, or the pores of the body by order of God. After her entry into these bodies, she gradually passes into the semen and is lodged in the womb, whence putting on the body she comes out and sees the light. She is manifested in the female body, if the consequences of her deeds can be borne in it, and in the male body if they can be endured in it. She is born eunuch when the male sperm and the female ova are equal at the time of impregnation. Thus the soul passes through birth and death into the various kinds of bodies, till she attains to salvation by performing good works and devotion and acquiring spiritual knowledge; for, good works procure her good opportunities in the human body, and the enjoyment of happiness and freedom from the suffering of life and death for the period of one aeon—*maha kalpa*.

Q.—Is the salvation obtained in one or many lives?

A.—It is got after many lives; for,

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥* —Mundak II. ii. 8.

The soul dwells in God who pervades outside and inside of her when her internal ignorance is dispelled or the knot of her

*On the spiritual vision of the Eternal, the soul's internal knot of ignorance is cut, all her doubts are removed, and her works destroyed.—Ed.

nescience is cut, and all her doubts are removed, and her wicked deeds are destroyed.

Q.—Does the soul mix with God or remain distinct from Him in salvation?

A.—She remains distinct; for, if she is mixed up with God, who will enjoy the happiness of salvation? Then all the means of salvation go to the wind. It is no salvation, rather it is the annihilation of the soul. That soul alone obtains salvation who obeys the commandments of God, does good works, keeps a good company, practice introspection or *Yoga* and the other means of salvation. Says the Taitiriya Upanishat, III. 1,—

सत्यं ज्ञानमनन्तं ब्रह्म यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान् सह ब्रह्मणा विपश्चितेति ॥

—The soul who knows the God of infinte truth, knowledge and happiness to be ever dwelling in her intellect and herself, gets all her desires gratified when living in the all-pervading Deity; in other words the soul gets that kind of happiness which she longs for. It is then the real salvation.

Q.—How can the soul enjoy happiness in salvation without the accompaniment of the body, as she cannot enjoy the wordly pleasures without the instrumentality of the body?

A.—This question has been answered above, only we have to add that the soul will enjoy the happiness of salvation with the help of God, as she enjoys the pleasure of this world with the instrumentality of the body. The saved soul moves at liberty in the infinite Supreme Being. She sees all the creation in virtue of her pure intellect. She meets other saved souls. She becomes acquainted with the systematic knowledge of creation, and makes a tour in all these visible and invisible spheres. She views all the objects which are worth knowing. The more she knows, the more she becomes happy. Being pure and stainless in salvation, she comes to have perfect knowledge and realises the nature of objects at hand. This particular joy from increase of knowledge is called *swarga* or heaven, and suffering much pain from indulgence in sensuous pleasures, *naraka* or hell. *Swah* means ease. Heaven is that in which people obtain ease. Its reverse is suffering or hell. The worldly pleasures constitute an ordinary heaven—*Samanaya Swarga*. The happiness accruing from the obtainment of God is the special or great heaven : *Vishesha Swarga*. All sentient beings naturally seek to obtain ease and shun all sorts of suffering. But they can not get ease and rid of misery as long as they do no good and do not cease to do evil; for, that can not be destroyed whose cause persists, or whose root strikes deep.

छिन्ने मूले वृक्षो नश्यति तथा पापे क्षीणे दुःखं नश्यति ।

—Our abandonment of wickedness puts an end to our suffering just as a tree is destroyed by severing its root. *Vide* the Code of Manu, Chap. XII, 8, 9, 25—33, 35-38 for the various kinds of fruits borne by virtue and vice.

These purport to mean that having ascertained his good, middling and bad qualities, a man should develop his good and suppress middling and bad qualities.

Signs of Man's Nature

मानसं मनसैवायमुपभुङ्क्ते शुभाऽशुभम् ।
वाचा वाचा कृतं कर्म कायेनैव च कायिकम् ।।

—He should also know that the conative power, the organ of speech, the body in general, each reaps the fruits of good or evil done by it.—8

शरीरजैः कर्मदोषैर्याति स्थावरतां नरः ।
वाचिकैः पक्षिमृगतां मानसैरन्त्यजातिताम् ।।

—A man in his next life becomes a plant for sins committed by him with the body, such as theft, adultery, murder of the virtuous, and other wicked actions. He incarnates as a bird, a brute and any other lower animal for the sins perpetrated with the organ of speech. He is born as a low caste for committing sins with the conative power.—9

यो यदैषां गुणो देहे साकल्येनातिरिच्यते ।
स तदा तद्गुणप्रायं तं करोति शरीरिणम् ।।

—The quality which predominates in the body of these animals, forces them to show it in their life.—25

3 Gunas

सत्त्वं ज्ञानं तमोऽज्ञानं रागद्वेषौ रजः स्मृतम् ।
एतद् व्याप्तिमदेतेषां सर्वभूताश्रितं वपुः ।।

—A soul's *satwa* : good quality is indicated by her taste for knowledge, *tama* : dark quality by her ignorance, and *raja* : energy by love and hate. These three qualities of nature pervade all objects of the world.—26

तत्र यत्प्रीतिसंयुक्तं किञ्चिदात्मनि लक्षयेत् ।
प्रशान्तमिव शुद्धाभं सत्त्वं तदुपधारयेत् ।।

—They should be thus ascertained. When the mind is cheerful, the will calm, contended and inclined to purity, it should be known that the good quality—*satwa guna*—predominates, and the active and dark qualities—*rajo guna* and *tamo guna*—are driven to the background.—27

यत्तु दुःखसमायुक्तमप्रीतिकरमात्मनः ।
तद्रजो प्रतिपं विद्यात्सततं हारि देहिनाम् ।।

—When the mind and the will are afflicted with misery, destitute of joy, fond of sensuous pleasures, and engaged in strolling to and fro, it is certain that the active quality—*raja guna*—is foremost and the good and dark qualities—*satwa guna* and *tamo guna*—are in the background.—28

यत्तु स्यान्मोहसंयुक्तमव्यक्तं विषयात्मकम् ।
अप्रतर्क्यमविज्ञेयं तमस्तदुपधारयेत् ।।

—When the mind and the will are engrossed in the acquisition of the worldly objects, devoid of discernment, immersed in sensuous pleasures, and incapable of distinguishing between valid and fallacious reasonings; it is certain that the dark quality—*tamoguna*—is uppermost then, and the good and the active quality—*satwaguna* and *rajoguna*—are gone down.—29

त्रयाणामपि चैतेषां गुणानां यः फलोदयः ।
अग्र्यो मध्यो जघन्यश्च तं प्रवक्ष्याम्यशेषतः ॥

—Now we fully describe the good, middling and bad consequences of these qualities.—30

वेदाभ्यासस्तपो ज्ञानं शौचमिन्द्रियनिग्रहः ।
धर्मक्रियात्मचिन्ता च सात्त्विकं गुणलक्षणम् ॥

—The indications of the good quality—*satwa guna*—are the practice of the Vedas, acting upon the dictates of religion, progress in knowledge, desire for purity, controlment of the senses, righteous acts, and contemplation of the spirit.—31

आरम्भरुचिताऽधैर्य्यमसत्कार्यपरिग्रहः ।
विषयोपसेवा चाजस्रं राजसं गुणलक्षणम् ॥

—When the active quality— *rajo guna*—becomes prominent, and the good and dark qualities recede into latency; love for work, the giving up of patience, acceptance of false actions and fondness for constant indulgence in sensuous pleasures, become evident in man.—32

लोभः स्वप्नो धृतिः क्रौर्यं नास्तिक्यं भिन्नवृत्तिता ।
याचिष्णुता प्रमादश्च तामसं गुणलक्षणम् ॥

—When the dark quality of passion gets up and the other two subside, excessive avarice, which is the root of evils, rises in the breast; a great deal of indolence, sleep, the absence of patience, cruelty, atheism, that is to say, no faith in the Veda and God, variable tendencies of the internal sense, non-concentration of attention, and indulgence in sensuous pleasures come into prominence as fruits of passions.—33

यत्कर्म कृत्वा कुर्वंश्च करिष्यंश्चैव लज्जति ।
तज्ज्ञेयं विदुषा सर्वं तामसं गुणलक्षणम् ॥

—Also, shame, doubt, and fear crop up in the mind in doing deeds and in wishing to do them, when the *tamo guna* or dark passions sway a man.—35

येनास्मिन्कर्मणा लोके ख्यातिमिच्छति पुष्कलाम् ।
न च शोचत्यसम्पत्तौ तद्विज्ञेयं तु राजसम् ॥

—When the mind desires fame from actions, and does not cease to give donations to geneologists, bards and other trumpeteers even in poverty; it is a sign of the active quality—*rajo guna*—being come into play.—36

यत्सर्वेणेच्छति ज्ञातुं यन्न लज्जति चाचरन् ।
येन तुष्यति चात्मास्य तत्सत्त्वगुणलक्षणम् ॥

When the mind wishes to know all, acquires virtues, does not feel shame in doing good works, and loves to do works according to the guidance of conscience and precepts of religion; it is plain that the good quality— *satwa guna*—is predominant in a man.—37

तमसो लक्षणं कामो रजसस्त्वर्थ उच्यते ।
सत्त्वस्य लक्षणं धर्मः श्रैष्ठ्यमेषां यथोत्तरम् ॥

—The chief characteristic of passion or *tamo guna* is desire and lust, that of activity or *rajo guna* is the desire of amassing wealth, and that

of the good quality or *satwa guna* is devotion to religion or love of virtue.—38

But the active quality is better than the dark, and the good is the best of all.

Moral Consequences

Now we proceed to describe those states which are attained by the soul in virtue of these three qualities of nature :—Manu XII. 40, 42—50, 52.

देवत्वं सात्त्विका यान्ति मनुष्यत्वञ्च राजसाः ।
तिर्यक्त्वं तामसा नित्यमित्येषा त्रिविधा गतिः ॥

—The person possessing the good quality becomes a god or learned person; he who is endued with the active quality, becomes an ordinary person; and he who has the dark quality, goes to a degraded state.—40

स्थावराः कृमिकीटाश्च मत्स्याः सर्पाश्च कच्छपाः ।
पशवश्च मृगाश्चैव जघन्या तामसी गतिः ॥

—They who are excessively imbued with the dark nature, pass into the life of plants, worms, insects, fish, serpents, turtles, cattle and brutes. —42

हस्तिनश्च तुरङ्गाश्च शूद्रा म्लेच्छाश्च गर्हिताः ।
सिंहाः व्याघ्रा वराहाश्च मध्यमा तामसी गतिः ॥

—They who possess the mediocre amount of the dark nature, are born in the world as elephants, horses, low castes, barbarians, the doers of evil deeds, such as the lion, tiger, boar, or hog.—43

चारणाश्च सुपर्णाश्च पुरुषाश्चैव दाम्भिकाः ।
रक्षांसि च पिशाचाश्च तामसीषूत्तमा गतिः ॥

—They who possess the best part of the dark nature, come into the world as bards who compose verses to panegyrise people, beautiful birds, arrogant persons who extol themselves to get ease, murderous devils, demons of bad conduct, *i.e.*, drunkards and felons.—44

झल्ला मल्ला नटाश्चैव पुरुषाः शस्त्रवृत्तयः ।
द्यूतपानप्रसक्ताश्च जघन्या राजसी गतिः ॥

—They who possess the worst part of the active nature, incarnate as swordsmen, diggers with pickaxes, mariners, actors, acrobats, gymnasts, armed servants and topers.—45

राजानः क्षत्रियाश्चैव राज्ञां चैव पुरोहिताः ।
वादयुद्धप्रधानाश्च मध्यमा राजसी गतिः ॥

—They who possess the modiocre activity of nature, are born as kings, priests of warrior kings, controvertialists, ambassadors, barristers, pleaders, and commanders of army.—46

गन्धर्वा गुह्यका यक्षा विबुधानुचराश्च ये ।
तथैवाप्सरसः सर्वा राजसीषूत्तमा गतिः ॥

—They who possess the best part of the active nature, are born as singers, organists, millionaires servants of learned persons, fairies and beauties.—47

तापसा यतयो विप्रा ये च वैमानिका गणाः ।
नक्षत्राणि च दैत्याश्च प्रथमा सात्त्विकी गतिः ।।

—The possessors of the first degree of the good nature are born devotees' hermits, monks, vedic scholars, the drivers of balloons, astronomers, hygienists or the preservers of the body.—48

यज्वान ऋषयो देवा वेदा ज्योतींषि वत्सराः ।
पितरश्चैव साध्याश्च द्वितीया सात्त्विकी गतिः ।।

—The possessors of the second degree of the good nature are born sacrificers, the expounders of the Vedas, the masters of the Vedas, electricity, and chronology; protectors, savants, professors able to accomplish great works.—49

ब्रह्मा विश्वसृजो धर्म्मो महानव्यक्तमेव च ।
उत्तमां सात्त्विकीमेतां गतिमाहुर्मनीषिणः ।।

—The possessors of the third or best degree of the good nature are born as the seers of the Vedas—*Brahma*, the masters of the order and laws of nature and architects of various kinds of conveyance and balloons, *Vishwasrija*, or mechanicians, divines, geniuses, occultists, and masters of nature.—50

इन्द्रियाणां प्रसंगेन धर्मस्यासेवनेन च ।
पापान्संयान्ति संसारानविद्वांसो नराधमाः ।।

—The ignorant who indulge in sensuous pleasures from their slavery to the senses, and who abandoning religion commit sins, are born as vile persons and suffer horrible misery.—52

Thus persons reap the various kinds of fruits according to the merits and demerits of the actions they commit under the working of the forces of the three natural qualities of purity, power and passion—*satwa*, *raja*, and *tama gunas*. Those who are to obtain salvation, are above the influence of these qualities or triune power of nature. Being unaffected by the influence of these forces, they should be great clairvoyants to achieve their salvation. For, it is said in the aphorisms of the Yoga of Patanjali,—1, 2, 3,—

योगश्चित्तवृत्तिनिरोधः । तदा द्रष्टुः स्वरूपेऽवस्थानम् ।।

Man should restrain his mind from the works of power and passion *raja* and *tama*, also from those of pure good nature—*satwa*, and be himself of pure good nature. Then he should also overcome it and compose his mind, that is to say, fix it on God and employ it in doing righteous works. This kind of concentration on the front part of the head is called the checking of the mind, whose wanderings on all sides are put an end to. When the mind is concentrated and its fickleness is checked, it is lodged in the presence and glory of God, the all-seer. Such are the means of salvation to be adopted by the student of salvation. Also the aphorism of the Sankhya philosophy says. I. 1,—

अथ त्रिविधदुःखात्यन्तनिवृत्तिरत्यन्तपुरुषार्थः ।।

—Salvation is the greatest effort of courage to get rid of the three kinds of suffering, *viz.*, (1) *adhyatmik* : diseases of the body, (2) *adhibhowtik*: social evils: (3) *adhidaivik*: natural calamities, *i. e.* excessive

rain, excessive heat, excessive cold, the fickleness of the mind and the senses.

We now pass on to describe the rules of behaviour and proper and improper food of man.

Summary

Ignorance is said to be the cause of suffering from death and knowledge procures immortality or salvation. Yaj. IV- 14. Ignorance is to believe what is not true, as to believe the world to be stable. Yoga II. 5. Knowledge is the true idea of a thing, as the soul is ever-lasting Ignorance begets lying, idolatry, and other sins, and so produces suffering. Knowledge directs persons to righteous works, such as telling truth and the like, and so is a means of salvation.

Sinfulness and salvation are not natural but acquired. It is not right to believe that the soul is naturally sinful or depraved, for then salvation would be impossible. And salvation as a sequence of knowledge is evidently acquired.

It is also not right to believe that the soul is God or the reflection of God. For, God is infinite and the soul is finite in all respects. Regarding the soul being the light of God encased in the internal sense, suffice it to say that it makes God divisible, where as He is all-pervading. Also, ignorance which is envinced by the soul, would be attributed to God, which is absurd. Hence, the soul is distinct from God, to live in whose presence is salvation.

Its means are the acquirement of knowledge, company of good men, abstention from vices, and practice of virtuous deeds. To realise the nature of the soul, it is necessary to know what are called the *Panch Kosh* : 5 sheaths which make man, *viz.*, 1. organic system—the skin, muscles, bones, nerves, arteries, blood, semen; 2. vital system—inspiration expiration, digestion, assimilation, circulation; or recuperation; 3. animal system—the will, consciousness, articulation (speech), locomotion, prehension, depletion, generation or reproduction; 4. intellectual system—the understanding, memory, the faculties of seeing, hearing, smelling, tasting, touching or feeling; 5 spiritual system—love, cheerfulness, joy, happiness. The 3 states are waking, dreaming, and slumbering. The 3 bodies are the physical, elemental and natural. The 4th state is called the *turiya* in which the soul lives in salvation. It is perfect liberty. Wishing to hear, she assumes the power of hearing, and so on. She is thus distinct from all these states and God.

Other means of salvation are right judgement, six-fold merit—contentment, self-control, indifference, forbearance, faith, contemplation. Sincere desire for salvation, right knowledge of the Deity, attention to spiritual teaching, reflecting, experimenting and realising what is taught, are also necessary.

The 4 kinds of salvation of mythology, namely, *salokya*: residence in God's region, *samipya*: living with God as a younger brother, *sarupya*: becoming as God, *sayujya* : absorption into God, are not proper. They are already found in the world, as God pervades all. Absorption is not salvation but annihilation.

Salvation may not be effected in one life. So the soul incarnates, many times to acquire perfection. It is not right to believe in one life of the soul For, the unequal distribution of happiness seen in the world must be the consequence of good or bad deeds done by the soul in her pre-existences. If not, God will be unjust to make some happy and others miserable. But God is just. So the present is the result of the past life. Retributive justice is strictly maintained in God's kingdom.

Therefore, a person should develop its good qualities, the other two kings of qualities being active and passive. These qualities—*satwa, raja, tama*—are found in all creatures and their operation leads to different fates.

The duration of salvation is one aeon or *prantakala* (Mundak Upanishat III. ii. 6.) containing 311,040,000,00),000 human years, after which the soul begins her march in eternity.

Those souls who don't try for this happiness, repeatedly undergo the sufferings of birth and death in flesh.

CHAPTER X

THE PROPRIETY & IMPROPRIETY OF CONDUCT AND PROPER & IMPROPER FOOD

GOOD behaviour is the doing of righteous works, decency, humility, the company of good people and love of acquiring right knowledge; and its opposite is called misbehaviour. Says Manu, Chapter II,—

विद्वद्भिः सेवितः सद्भिर्नित्यमद्वेषरागिभिः ।
हृदयेनाभ्यनुज्ञतो यो धर्मस्तन्निबोधत ॥

—It should be borne in mind that whatever is constantly believed in and acted upon by wise men free from partiality and hatred, and has the consent of their conscience, is the religion which should be believed in and acted upon.—1

कामात्मता न प्रशस्ता न चैवेहास्त्यकामता ।
काम्यो हि वेदाधिगमः कर्मयोगश्च वैदिकः ॥

—Excessive selfishness and absolute unselfihness are not the best things in the world. For the knowledge of the Vedas and the performance of duties prescribed by the Vedas are accomplished only when one has a will to.—2

सङ्कल्पमूलः कामो वै यज्ञाः सङ्कल्पसंभवाः ।
व्रतानि यमधर्माश्च सर्वे सङ्कल्पजाः स्मृताः ॥

—If a man says that he has no desire and no motive or he may be so, he can never be so, for all works, *viz.*, sacrifice, veracity, *yama*, *niyama** and other virtues are the outcome of desire.—3

अकामस्य क्रिया काचिद् दृश्यते नेह कर्हिचित् ।
यद्यद्धि कुरुते किञ्चित् तत्तत्कामस्य चेष्टितम् ॥

—For the movements of the hands, feet, eyes, volatility of the will are effected by desire or motive. If there be no desire, there can be no opening and closing of the eyes.—4

वेदोऽखिलो धर्ममूलं स्मृतिशीले च तद्विदाम् ।
आचारश्चैव साधूनामात्मनस्तुष्टिरेव च ॥

—Therefore, the prospects of all the Vedas, the ordinances of Manu the teachings of the scriptures written by the Rishis or seers, the examples of righteous persons and those works which satisfy the conscience that is, carry no shame, fear, or doubt, should all be sincerely followed.—6

*Mercy, truth, honesty, chastity, and humility are *Yamas*. *Niyamas* are purity, contentment, austerity, reading of scriptures, and faith in God.

Look here, when a person wishes to tell a lie, commit a theft, and other vices, there surely arise in his heart fear, doubt, and shame. So such works should not be done.

सर्वन्तु समवेक्ष्येदं निखिलं ज्ञानचक्षुषा ।
श्रुतिप्रामाण्यतो विद्वान् स्वधर्मे निविशेत वै ॥

—A person should embrace that religion which is in perfect accord with all the scriptures or philosophies, Vedas, examples of the righteous, the conscience, after a thorough consideration of it with the light of knowledge, and testing it by the commandments of the Revelation and the consent of the conscience.—8

श्रुतिस्मृत्युदितं धर्ममनुतिष्ठन् हि मानवः ।
इह कीर्त्तिमवाप्नोति प्रेत्य चानुत्तमं सुखम् ॥

—For, the man who acts upon the religion taught by the Vedas and by the law uncontradicted by the Vedas, gets fame in this world and the highest felicity in the next after his death.—9

All the works to be performed and omitted should be ascertained with the help of the *Shruti* (Revelation) which is the Vedas, and the *Smriti* or Dharma shastras (sacred law).

Religious Works

योऽवमन्येत ते मूले हेतुशास्त्राश्रयाद् द्विजः ।
स साधुभिर्बहिष्कार्यो नास्तिको वेदनिन्दकः ॥

—The man who disrespects the Vedas and other sacred scriptures founded upon them, should be excommunicated by the responsible great men, for he that slanders the Vedas, is an atheist.—11

वेदः स्मृतिः सदाचारः स्वस्य च प्रियमात्मनः ।
एतच्चतुर्विधं प्राहुः साक्षाद्धर्मस्य लक्षणम् ॥

—The four characteristics which indicate religion, are the obedience of the precepts of the Vedas, the injunctions of the law, the example of good men, and benevolent works guided by the conscience.—12

अर्थकामेष्वसक्तानां धर्मज्ञानं विधीयते ।
धर्मं जिज्ञासमानानां प्रमाणं परमं श्रुतिः ॥

—He who is not given to the avarice of worldly things and to lust or indulgence in sensuous pleasures, alone succeeds in acquiring the knowledge of religion. The Vedas are the highest authority on religion to them who desire to learn religion.—13

वैदिकैः कर्मभिः पुण्यैर्निषेकादिर्द्विजन्मनाम् ।
कार्य्यः शरीरसंस्कारः पावनः प्रेत्य चेह च ॥

—It is proper for the people that they should perform the religious ceremonies, such as *Nisheka* and others of the children of the Brahmanas, Kshatriyas and Vaishyas according to the sacred rites prescribed by the Vedas, which sanctify them here and hereafter.—26

केशान्तः षोडशे वर्षे ब्राह्मणस्य विधीयते ।
राजन्यबन्धोर्द्वाविंशे वैश्यस्य द्व्यधिके ततः ॥

—The ceremony of tonsure, the shaving or clipping of hair, should be performed at the age of 16 in the case of a Brahmana, at 22 in that of a Kshatriya, at 24 in that of a Vaishya.—65

Hair and Bread

In other words, they should always shave the beard. mustaches and scalp except the crown lock after this ceremony. They should never be kept afterwards. But the people in cold climates should consult their convenience as to keeping hair. In a hot country, all hair not excluding the crown lock, should be shaved or cut, for the hair on the head produces much heat in the body. It also dwarfs the understanding. Eating is not well done from keeping the mustaches and beard, and the refuse of food is also retained in the hair on the lips and chin.

इन्द्रियाणां विचरतां विषयेष्वपहारिषु ।
संयमे यत्नमातिष्ठेद्विद्वान् यन्तेव वाजिनाम् ॥

—The chief duty of man is to try to subdue the senses which lead the mind to sensuous pleasures, just as a charioteer restrains his horses to drive them on a proper road. In like manner, he should obtain control over them to check them from going to a vicious, and lead them on to a virtuous course.—Manu II. 88.

इन्द्रियाणां प्रसङ्गेन दोषमृच्छत्यसंशयम् ।
सन्नियम्य तु तान्येव ततः सिद्धिं नियच्छति ॥

—For, a man surely incurs blame by allowing his senses to indulge in luxury and irreligion. When he overcomes them and employs them in righteousness, he obtains success wished-for.—ib. 93.

न जातु कामः कामानामुपभोगेन शाम्यति ।
हविषा कृष्णवर्त्मेव भूय एवाभिवर्द्धते ॥

—It is certain that a fire burns the more, the more fuel, clarified butter, we put into it. In like manner, desire is never satisfied by indulgence, rather it is increased. Therefore, a man should never be luxurious.—ib. 94.

वेदास्त्यागश्च यज्ञाश्च नियमाश्च तपांसि च ।
न विप्रदुष्टभावस्य सिद्धिं गच्छन्ति कर्हिचित् ॥

—The man who has not subdued his senses, is called vicious, *vipra-dushta*. Such a man of unsubdued senses meets with no success in the knowledge of the Vedas, in renunciation, in sacrifices, in yamas or five preliminary virtues, and in the practice of religion. A man of the subdued senses and religious mind alone gets success in all of them.—ib. 97.

वशे कृत्वेन्द्रियग्रामं संयम्य च मनस्तथा ।
सर्वान् संसाधयेदर्थानाक्षिण्वन् योगतस्तनुम् ॥

—So a man should get his five cognitive senses and five active senses and the will, the 11th sense, in his power; keep the body in health by means of moderation in eating and drinking and the practice of Yoga or deep-breathing; and be the master of all the objects with righteousness.—ib. 100.

श्रुत्वा स्पृष्ट्वा च दृष्ट्वा च भुक्त्वा घ्रात्वा च यो नरः ।
न हृष्यति ग्लायति वा स विज्ञेयो जितेन्द्रियः ॥

—That man has subjugated his senses, who is not pleased on hearing his own praise, who does not feel sorry on hearing his slander, who feels no ease on touching soft things, who never feels pain on falling into trouble, who neither feels pleasure on seeing beautiful things; nor is sorry when he sees ugly objects, who is neither joyous on tasting delicious food nor sad on eating unpalatable food, who takes neither delight in smelling odour nor offence in scenting stench.—ib. 98.

नापृष्टः कस्यचिद् ब्रूयान्न चान्यायेन पृच्छतः ।
जानन्नपि हि मेधावी जडवल्लोक आचरेत् ॥

—He never answers a question without being asked or when asked by an unjust and hypocritical man. Before such people, a wise man should hold his peace. But he should discourse before sincere and desirous persons, though not asked.—ib. 110.

Sources of Honour

वित्तं बन्धुर्वयः कर्म विद्या भवति पञ्चमी ।
एतानि मान्यस्थानानि गरीयो यद्यदुत्तरम् ॥

—First, wealth; second, relatives, family or tribe; third, age; fourth, good works; and fifth, the best knowledge, these five things are the source of honour; but family is better than wealth, age than family, good works than age, learning than good works; *i.e.*, each of the things here enumerated is better than the one preceding it.—ib. 136.

अज्ञो भवति वै बालः पिता भवति मन्त्रदः ।
अज्ञं हि बालमित्याहुः पितेत्येव तु मन्त्रदम् ॥

—A man may be a hundred years old, but without learning and spiritual knowledge he is but a child. But he who imparts spiritual knowledge and secular information, though young, should be revered as an old man; for, all scriptures regard an ignorant, illiterate and worldly man as a child, and a learned and wise man as a father.—ib. 153.

न हायनैर्न पलितैर्न वित्तेन न बन्धुभिः ।
ऋषयश्चक्रिरे धर्मं योऽनूचानः स नो महान् ॥

—A man who has seen many years, whose hair is turned grey, who has much money, or who has a large family, does not become a respectable or great man; but it is a settled rule with sages and philosophers that he is an elder who is greater in secular and spiritual knowledge among them.—ib. 154.

विप्राणां ज्ञानतो ज्यैष्ठ्यं क्षत्रियाणां तु वीर्यतः ।
वैश्यानां धान्यधनतः शूद्राणामेव जन्मतः ॥

—A Brahman becomes respectable from learning and wisdom, a Kshatriya from strength and valour, a Vaishya from wealth or money, and a Shudra from old age.—ib. 155.

न तेन वृद्धो भवति येनास्य पलितं शिरः ।
यो वै युवाप्यधीयानस्तं देवाः स्थविरं विदुः ॥

—Grey hair does not entitle a man to the respect of all, but the learned look upon him as worthy of respect who is learned, though young. —ib. 156.

यथा काष्ठमयो हस्ती यथा चर्ममयो मृगः ।
यश्च विप्रोऽनधीयानस्त्रयस्ते नाम बिभ्रति ॥

—He who is illiterate, is like a wooden elephant or a leathery deer. In like manner, an ignorant man is a human being in name only in the world.—ib. 157.

अहिंसयैव भूतानां कार्यं श्रेयोऽनुशासनम् ।
वाक्चैव मधुरा श्लक्ष्णा प्रयोज्या धर्ममिच्छता ॥

—A man should become learned by mastering knowledge, be righteous, and always teach truth for the good of all sentient beings out of love and without enmity. Blessed is he who uses sweet and persuasive language in his teaching so that his teaching of truth promotes virtue and drives vice away from among the people.—ib. 159.

Behaviour

A person should take bath daily, keep clothes clean, take pure food and drink, live in a clean ventilated place; for, the cleanliness of these necessaries lead to the purity of thoughts and the health of the body, which in their turn conduce to courage. Cleanliness should be carried to that point which removes all dirt, filth and stench.

आचारः प्रथमो धर्मः श्रुत्युक्तः स्मार्त्त एव च ॥—Manu I. 108

The practice of veracity and other virtues is the behaviour taught by the Vedas and codes of laws.

मा नो वधीः पितरं मोत मातरम् ॥—Yaj. XVI. 15.

आचार्य उपनयमानो ब्रह्मचारिणमिच्छते ।—Ath. XI, xv. 17.

मातृदेवो भव । पितृदेवो भव । आचार्यदेवो भव ।
अतिथिदेवो भव ॥—Tait. Pr. 7, An. 11.

—The service of the father, mother, teacher and guest is called worship. The chief duty of man is to do what is beneficial to the world and to cease to do what is injurious. The company of atheists, cheats, ungrateful persons, liars, selfish persons, fraudulent persons, deceivers, and other wicked fellows, should be studiously avoided. The company of truth-speakers, pious men, and the lovers of the good of the people should be always sought. It constitutes good behaviour.

Travel in Foriegn Countries and Voyages

Q.—Is the character of the inhabitants of Aryavarta spoiled by going to foreign countries?

A.—This opinion is quite false, for character consists of internal and external purity, veracity and the practice of similar virtues. So wherever a man practises them, he will be a good character, and he can never be fallen. But if a man misbehaves himself even in India, he will become an apostate to religion. Says the Mahabharat, Shanti Parva, Ch. 327 :—

Foreign Travels

मेरोर्हरेश्च द्वे वर्षे वर्षं हैमवतं ततः ।
क्रमेणैव व्यतिक्रम्य भारतं वर्षमासदत् ॥
स देशान् विविधान् पश्यंश्चीनहूणनिषेवितान् ॥

—It is a dialogue between Vyasa and Shuka on the nature of salvation. (*a*) Once upon a time Vyasa with his son and pupil Shuka sojourned in Patala, which is now called America. Shuka asked his father a question, if that much was spiritual knowledge, or if it is more than that. Vyasa returned no answer, as he had already dwelt upon it. To give him another authority, he told his son to go to Mithilapuri and put the same question to King Janak there, who would answer it satisfactorily. Thereupon Shuka started for Mithilapuri. He passed through Europe, Meru,* and India† and came to China. Crossing the Himalayas, he arrived at Mithilapuri. (*b*) Also, Shri Krishna and Arjuna went to Patala (America) by an Ashwatari, which is a name for a steamer, and thence brought sage Uddalaka to the sacrifice celebrated by Emperor Yudhishtira. (*c*) Dhritarashtra was married to a princess of Gandhara, now called Kandahar in Afghanistan. (*d*) Madri, the wife of Pandu, was the daugher of a king of Iran (Persia). Arjuna was married to Ulopi, the daughter of a king of Patala, which is now called America. (*e*) If the people did not go to foreign countries and islands, how could such things come to pass?

Sea Voyage

The tax on a ship going to sea mentioned in the code of Manu shows that voyages were made to foreign lands from Aryavarta.

When Emperor Yudhishthira held his royal feast—*rajasuya yajna*, Bhima, Arjuna, Nakula and Sahadev went to the four quarters to invite the kings of the world to it. Had they thought foreign travel to be a sin, they would never have gone on it.

Thus the people of Aryavarta of old made journey to all the foreign countries of the world for the sake of commerce, government affairs, and pleasure trips. The present dread of the destruction of purity and religion from foreign travel is due to ignorant persons' misleading and the spread of ignorance only. The men who do not hesitate to journey in foreign lands and islands, begin to improve by mixing with many kinds of foreign people and by observing their manners and customs, and to be bold and brave by promoting their commerce and government. They acquire great wealth by their

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*The country lying to the N. N. W. of the Himalayas was called *Hari varsha* from *kari* meaning a monkey. The people of that country now have ruddy face like that of a monkey and green eyes. This country is now called Europe, the Harivarsha of Sanscrit. But I think Hari varsha is derived from Hari : Krishna or Hercules, and Varsha : abode. i.e. the abode of the descendants of Krishna or Hercules. (See Tod.—Ed.)

†The country of the Hunas, probably Hungary, the house of the Huns.

readiness to give up vices and to adopt useful customs. Strange, the people don't consider themselves to be polluted and their religion destroyed by going to fallen women and prostitutes born of wicked people; but they regard it a pollution and contamination to have intercourse with the great men of the world! If it is not a result of ignorance what is it? Of course, it is true that the body, semen, and its other tissues of flesh-eaters and drunkards being putrid and offensive, it is feared rightly that the Aryas may not be degraded from contact with them. But there is neither pollution nor sin to learn work and virtues from them. Also, there is no harm to imitate their good qualities and to discard their evils, such as drinking and other vices. Since the ignorant believe it to be a sin to touch or see them, they cannot fight with them; for, fighting necessitates seeing and touching. With good people, to relinquish improper love, hatred, injustice, lying and other vice; and to cultivate absence of enmity, love, benevolence, good nature and gentility, constitutes good behaviour and good character. Also, they should bear in mind that religion is concerned with their soul and their duties. When we do good works, travelling in distant and foreign lands and islands cannot impute any evil to us. Evil is produced from the commission of sin. Of course, it is indispensably necessary to have faith in the religion taught by the Vedas and to learn the refutation of false religions, so that we may not be misled by any one to believe in superstition. Can there ever be any progress in the country without ruling in and trading with foreign countries and archipelagoes? There can be nothing but poverty and misery when the people do not go for trade beyond the bounds of their country to places where foreigners rule and trade. The popish priests think that if they teach the people and allow them to travel in foreign countries, they will become wise and so will not fall into the trap of their pious frauds, which will take off their honour and livelihood. So they have raised difficulties in eating, drinking and living, that they may not venture to go to foreign countries. But the people should make it a rule with them never to take flesh and wine on any account whatever. Has it not been ascertained by all the wise men that the custom among kings and warriors of taking food in a *chowka*, or a place scrubbed, with cow-dung or mud, even at war times and cooking it with their own hands, is certainly a cause of their defeat? But the good conduct of the warrior caste in a battle is to eat bread and drink water with one hand and to kill enemies with the other while still on a horse, elephant, or in a chariot or on foot. The right conduct of a warrior is to conquer and the bad conduct is his defeat. It is this tomfoolery of these ignorant people that they have lost independence, ease, wealth, government, knowledge, and courage by being over-squeamish in eating and drinking, and are now sitting idle with folded hands. They are anxious to get some money to buy their food with and to cook and eat it. But their anxiety is fruitless. In sweeping their dining spot, called chowka, they have, as it were, swept Aryavarta of every good thing and ruined it. It is necessary that the place where they take food, should be washed, smoothed with cow-dung or mud, swept, and cleared of all rubbish and debris. They should not keep their kitchen dirty like the Mahomedans and Christians.

Two Kinds of Food Preparations

Q.—What are *sakhari* and *nikhari* menus ?

A.—*Sakhari* is that food preparation which is cooked in water alone, and *nikhari* is one which is cooked in clarified butter and milk. Other names of food preparations in water are *chokhi, pakki*—pure, baked. This custom is also a humbug set up by the popish cheats. Since it is delicious to eat that food and to drink that beverage in which much milk and clarified butter are used, and since a great deal of oleaginous food stuff is easily thrown into the stomach, these fellows have laid this kind of share. Setting this foolish distinction aside, *pakka* is that food which is cooked over fire or matured in time, and *kacheha* is one which is not so. It is also always right to say that cooked or ripe food should be taken, but not uncooked or unripe, for gram and other cereals and fruits are eaten uncooked.

Q.—Should the twice born or regenerate Brahmins, Kshatriyas and Vaishyas eat the food cooked by themselves, or should they eat it when cooked by the Shudras ?

A.—They should eat food cooked by the Shudras, for, the women and men of twice born castes should be engaged in teaching, conducting the affairs of government, tending cattle, cultivating land, and commercial enterprises. They should not eat, except in the time of misfortune, out of the vessels of a Shudra, or take food prepared at his house. Here is an authority for it :

आर्याधिष्ठिता वा शूद्राः संस्कर्त्तारः स्युः ।

—This is an aphorism of the Apastamba. The Shudras, i.e , ignorant women and men should serve in the families of the Aryas to cook food and to do other menial works. But they should keep their person and clothes scrupulously clean. When cooking food at the houses of the Aryas, they should bandage their mouth to prevent the salival particles and outbreath from getting mixed up with food. They should shave and pare nails every eight days, cook food after bathing, and eat after the Aryas have taken their food.

Q.—When the eating of oil-cooked food touched by the Shudra is condemned, how can it be eaten when cooked by him ?

A.—This belief is purely imaginary and false; for, they have, as it were, eaten food prepared by all the world and which is refuse, who eat the molasses, sugar, clarified butter, milk preparations, flour, vegetables, fruits and roots. Thus, for instance, the Shudras, shoe-makers, sweapers, Mahomedans, Christians, and similar other peoples, mow sugar-canes in the field, clean them, and squeeze them in a press to extract juice. The work in this process with hands unwashed after going to stool and making water. They carry these sugar-canes, and put them in a press. They often suck half a sugar-cane and throw the other half into the press. When heating the juice, they cook their bread in it. In making sugar, they rub it with old shoes, whose soles are soiled with filth, urine, dung and dirt. These people adulterate milk with water of their unclean pots also used for clarified butter at their houses. After grinding corn, they gather flour with unclean

hands. The drops of their sweat fall into the flour. Similar other unclean things happen in these preparations. It is also the case with fruits, roots, and tubers. When such things are eaten, they have, as it were, eaten food at the hands of all other people.

Q.—There is no objection to eat fruits, tubers, juice and others prepared out of sight.

A.—Well, will you eat the food prepared by sweepers or the Mahomedans in a different place from yours? If you say, no, then the food prepared out of sight also becomes objectionable to be taken. There is no doubt that you Aryas are likely to be afterwards influenced with the vice of kreophagy, drinking, and other evil habits from your eating at the hands of the Mahomedans, Christians and other flesh-eaters and drinkers. But these appears to be no harm in sharing food with one another among all the Aryas. It is very difficult to make any progress without the unity of religion, fellowship in weal and woe or partnership in profit and loss, and mutual sympathy in joy and sorrow. But the partaking of food at the same table with all people can not alone mend matters. Unless the evil customs be given up and good ones be adopted instead, there can be no real progress, but rather positive evils will result. The cause of foreign governments in Aryavarta is internal disunion, difference in religion, the disuse of the institution of chastity or Brahmacharya, the absence of the acquisition and impartation of knowledge, early marriage without the parties approval, luxury, lying and other vices, the ignorance of the Vedas and other vicious practices. When brothers fight with each other, a foreign third party sets itself up for an arbitrator. Have you forgotten the events of the Mahabharata (great war) which took place 5,000 years ago? See, all the men that joined in that great war, took their food and drink in chariots at the time of battles. Disunion and mutual dissensions entirely destroyed the Kauravas, Pandavas and Yadavas.

What is done is done, but pity it is that the same diseases still afflicts us to our great misfortune. It is not known when this dreadful devil will leave us for good and all. Will it deprive the Aryas of all comforts and sink them into the ocean of misery to die like dogs? The Aryas still add to their trouble by following the wicked path of the mean, wicked Duryodhana, the murderer of his own relatives and ruiner of his own country. Lord have mercy upon us, that this dire disease be annihilated among us the Aryas!

Prescribed and forbidden food is of two kinds, namely, (1) one sanctioned by the law or Dharma Shastra, (2) that which is allowed by medical books. Thus, for instance, the law says:

अभक्ष्याणि द्विजातीनाममेध्यप्रभवाणि च ।—Manu, V. 5.

—The twice born (Brahmins, Kshatriyas, and Vaishyas) should not eat the vegetables, fruits, roots and other food stuffs produced from the manure of filth, urine and other dirty things.

वर्जयेन्मधुमांसं च ।—Manu, 11. 177.
बुद्धिं लुम्पति यद् द्रव्यं मदकारी तदुच्यते ।

—Those things should never be used which mar the intellect, such as many kinds of intoxicants, hemp leaves—*ganja*, opium and other drugs.

They should not eat decomposed food, spoiled, stinking or in any way loathsome or not well prepared. They should not take food at the hands of barbarians, eating flesh and drinking wine, and whose body is stocked with the noxious particles of wine and flesh.

Usefulness of the Cow

They should neither kill nor allow others to kill useful animals. For instance, one cow gives milk, clarified butter and calves, both males and females, to such an extent as her single generation sustains 475,600 persons with milk and food. To explain. Some cows give 20 sers or 40 lbs of milk and others but 2 sers or 4 lbs every day. Then the average supply of milk per cow will be 11 sers *per diem*. Also, some cows give milk for 18 months and others but 6. Then the average time of milk supply per cow will be 12 months. Now, one cow gives so much milk during her life-time as to satisfy 24,960 persons at one time. She brings forth 6 bulls and 6 heifer. If two of them die, they leave 10 behind. So the whole-life milk supply of 5 heifers will satisfy 124,800 persons at one time. The remaining 5 bulls can produce at least 5,000 maunds of grain, which will feed 25,000 persons at one time, if a person eats $\frac{3}{4}$ ser or $1\frac{1}{4}$ lb a day at average. Now, both milk and grain together, produced by a cow and a bull during their life, will feed 374,800 persons at one time. Therefore, one cow in one generation will support 475,600 persons at one time.

If these generations be multiplied, innumerable people will be fed by this useful animal. Besides tilling lands, bulls do a great deal of service to human beings by driving carts and chariots and by carrying burden. The cow is very useful as a milch animal. Also, the buffalo is as useful as the bullock. Moreover, the milk of cows and its carified butter conduce more to the health of the brain than the milk of the buffalo. It is on this account that the Aryas consider the cow to be the most useful animal to mankind. Other learned people will also be of this opinion.

The milk of a goat during its life-time can feed so many as 25,920 persons at a time. In like manner, the elephant, the horse, the camel, the sheep, the ass and the like animals are very serviceable to man. Those who kill these animals, may be regarded as the murders of all. See, when the Aryas ruled over the land, these beneficant animals were not slaughtered. Then the people of Aryavarta and other countries of the world lived very happily; for, the abundance of milk, clarified butter, bulls and other cattle produced plenty of corn, milk and other food stuffs for the comfort of all. But ever since the carnivorous and intemperate foreigners who slaughter the cow and

other animals established their rule in the country, the misery of the people has been steadily on the increase; for,

नष्टे मूले नैव फलं न पुष्पम् ॥—Chanakya X. 13.

—There can be no flowers and fruits of a tree when its root is cut off.

Q.—If nobody kill animals, tigers and other beasts of prey will be so numerous as to destroy and devour all the cows and other domestic animals and make your benevolent exertions fruitless.

A.—It is the duty of rulers to punish injurious animals and men nay, to kill them, if needed.

Q.—Then should their flesh be thrown away when killed?

A.—It may be either thrown away or given to carnivorous animal to eat. It may rather be burnt. If a flesh-eater eats it, it does no harm to the world at large; but the nature of that man will become cruel, and it is possible he will turn a murderer in course of time.

Righteous Food

It is improper to eat or use what is got by harm, wrong, theft, ungratefulness, fraud, deception, and other vices. But it is proper to eat and enjoy what is obtained without doing harm to any being, and with righteousness. Also, rice, wheat and other cereals, fruits, roots, tubers, nuts, milk, butter, sugar and other wholesome articles of food which promote health, remove disease, and improve the brain, strength, valor, and age, should be taken in regulated quantity at proper time after scientifically preparing and cooking them as the case may be. All the articles of food which do not agree with one's nature and are sickening in any way, should be avoided. But those foods which agree with one's temper, should be taken; they are their appointed food.

Eating Together

Q.—Is there any harm in eating together out of the same dish?

A.—Yes, there is harm in doing so; for, the nature and temper of one person do not agree with those of another. Thus, a healthy man eating with a leper or any person suffering from a contagious disease, becomes infected, and his blood is spoiled. It is harmful to eat together with all persons, and there is no good in it. Hence, says, Manu, 11 56,—

नोच्छिष्टं कस्यचिद्दद्यान्नाद्याच्चैव तथान्तरा ।
न चैवात्यशनं कुर्यान्न चोच्छिष्टः क्वचिद् व्रजेत् ॥

—The refuse of food should not be given to others, nor should a person eat with another out of a common dish. Persons should not eat too much, nor should they go about without washing and cleaning their hands and mouth after taking dinner.

Q.—What is the meaning of the precept :

गुरोरुच्छिष्टभोजनम् ।

A.—It means that after the teacher had taken his food, a person should eat the food which was set aside and untouched, that is to say, the teacher should be fed first and then the pupil should take his food.

Q.—If no refuse of food whatever should be eaten, none should eat honey which is the refuse of the food of bees, drink milk which is the refuse of the food of a calf, and eat his own food after the first morsal as the remaining food becomes the refuse of his food.

A.—Honey is refuse only in name, it is to be eaten as it is the extract of many herbs. The calf drinks the milk which comes outside but not what is inside. So it is not refuse. But the udders of a cow should be washed clean with pure water before she is milked in a clean pail. The refuse of one's own food is not injurious to health. Look here, it is quite natural that one feels disgusted to eat the refuse of another's food. No person feels disgust in cleaning one's own mouth, nose, ear, eyes, generative and excretory organs of their dirt, filth, and urine. But he abhors to touch the exertions of others. Hence, it is plain that this behaviour of the people is not opposed to the order of nature, and no people should eat the refuse of the food of others.

Q.—Well, should not the husband and wife eat each other's refuse of food ?

A.—No; for, the temperaments of their bodies are also different from each other.

Inter-Dining

Q.—Tell me what harm there is in eating the food prepared by any person whatever. For, the bodies of the Brahmin down to the low caste are made up of the bones, flesh and skin. The blood of a Brahmin's body is exactly like that of a low caste. Under these circumstances what harm is there in taking food at the hands of all mankind ?

A.—There is harm in it; for, the sperm and ova produced in the bodies of a low caste man and woman are not so pure and free from impurity, stench or other kinds of taint as those of a Brahmin and his wife's bodies, which are nourished with the pure articles of food. For, the body of a low caste is full of the atoms and stench and other noxious matter. But it is not so with the Brahmins and other high castes. Therefore, it is proper to eat food at the hands of the Brahmins and other high castes, and not to take food at the hands of low castes, such as sweepers, shoe-makers, and bastards (chandals—offspring of a Brahmin woman and a Shudra or serf). Well, if you be asked, Would you behave yourself towards your mother-in-law, daughter, or daughter-in-law, as if she were your wife, seeing that her body is made of the skin and other materials like those of your wife ? You will feel

shame and hold your tongue. Since decomposed, stinking things can be eaten just as delicious food with the hands and mouth, will you eat the excreta also ? Can anybody be so degraded ?

Q.—As you clean or plaster a spot to eat on with cow-dung, why don't you clean it with your own excreta ? Why does not the eating spot (dinner room) become impure by the introduction of cow-dung ?

A.—The cow-dung does not so stink as human filth. The ordure of a cow does not go off soon from its viscidity ? It does not stain cloth nor gets discoloured. The dry cow-dung does not soil like earth. The place which is plastered with earth and cow-dung, looks very beautiful. Also, flies, ants, and many other worms and insects frequent the kitchen from its dirtiness, as butter, sugar and the refuse of food are thrown down at the time of taking food, and when food is prepared. If the place is not daily cleaned and swept, it will soon look like a privy house. Therefore, the kitchen and dining place should be daily scrubbed with cow dung and earth and swept quite clean. If the place is paved with stone or built with lime composition, it may be washed clean with water only. This precaution will remove all objections. It should not be like the kitchen of the Mahomedans, wherein are scattered charcoal, ashes, fuel, broken earthen pots, unclean plates, bones, limbs, confusedly in all directions, and files are hovering in swarms. The place looks so bad and filthy that it is possible a gentleman may vomit who goes there to sit. It looks like a place of filth. If you take any objection to the scrubbing of a dining spot with cow-dung, we ask you whether or not the burning of dung cakes in the hearth, lighting a pipe with the cinders of cow-dung cakes, and the plastering of house-walls with cow-dung, and other uses of it, are objectionable and make the place of the Mahomedans impure. There is not the least doubt at all that it is not objectionable.

Q.—What is better, either to eat food on the dining spot or outside of it ?

A.—Food should be taken where the place is clean, pleasant and beautiful. But on occasions of emergency and war, it may be taken on horseback, in carriages, standing or squatting on the ground as the case may be.

Q.—Should we eat food prepared with our own hands, and not by others ?

A.—There is no harm at all to eat together with all the Aryas, if food is prepared with scrupulous cleanliness. For, if men and women of the Brahmin, Kshatriya and Vaishya tribes be engaged in the botheration of cooking, cleaning the dining spot, and scouring utensils; they will not be able to improve their knowledge and other higher virtues. Remember the kings, sages and philosophers of the world who attended the royal feast (sacrifice) of Emperor Yudhishtir, took food from the same kitchen. But when divers religious such as those of the Christians and Mahomedans spread in the country, the

people were split with disunion. These foreigners took to drinking wine and eating beef and other kinds of flesh, which raised mountainous difficulties in the custom of taking food and drink. See, the kings of the Aryavarta contracted matrimonial alliances with the kings of Cabul, Candahar, Persia, America, Europe and other countries, and married Gandhari, Madri, Ulopi, and other princesses of those countries. Shakuni and other foreigners partook food with the Kouravas and Pandavas. There was no hostility among them. For, in those days there was but one religion of the Vedas in the whole world. All the people believed in it and regarded one another like their second self. They had deep sympathy with one another in their joy and sorrow, in prosperity and adversity. It is on this account that peace reigned on the face of the earth, and the people enjoyed ease and comfort. But now there is much misery and animosity on account of the increase of the followers of conflicting faiths. It is the imperative duty of wise persons to remove this misery. May the Great God sow the seed of true religion in the heart of all people so that the false faiths be soon annihilated for good and all! It is a serious matter worth careful consideration. Setting aside inimical feelings, they should be devoted to the promotion of peace and happiness of all.

So much for behaviour and misdemeanor, for foods allowed and forbidden.

This 10th chapter finishes the first half of this book. The reason why the chapters of this half of the book contain no particular refutation of false religions, is that until the present people are improved in judging of and distinguishing between right and wrong, they cannot understand the purport of general and particular refutation of false faiths. Therefore, this first half of the book expounds the doctrines of true religion. The latter half, which consists of four chapters, will specially deal with the support of true and refutation of false faiths. The first of these four chapters gives the account and refutation of Indian religions, the second of Jainism, the third of Christianity, and the fourth of Mahomedanism. At the end, the fourteenth chapter will briefly describe our own faith. Those who wish to know a detailed refutation, should read these chapters attentively. But a general exposition and refutation of various religions are also given briefly in the preceding ten chapters. He who reads the fourteen chapters without partiality and with the eyes of justice and equity, will be inspired with truth and blessed with happiness. But he who reads and hears this book with bigotry, prejudice and jealousy, will find it hard to comprehend the object of this book. Hence, he who does not bestow his best consideration upon this book, will miss the mark aimed at by the author and fall into the ditch of error. It is the supreme duty of wise persons to distinguish truth from falsehood and then to accept the truth and to reject the falsehood and thereby attain the highest good. It is they alone who are in a position to appreciate virtue and to become learned, and acquiring the truth of religion, the ease of wealth, the satisfaction of desire and the happiness of salvation, pass their life in joy and perennial cheerfulness of earth.

Summary

Good behaviour is marked by righteousness, decency, humility, good company and right knowledge, and misbehaviour is its opposite. It is accompanied by a religion of impartiality, love, conscientiousness and practice of sages. The keeping of hair on the head and chin is optional, The controlment of the senses is necessary. Indulgence in them leads to vice. Moderation in eating and working, practice of concentration, honest dealing are never to be given up. Decency, politeness, respect to age and learning should always be shown. Wealth, family, age, beneficence, and knowledge command respect increasing in the descending order here stated.

Foreign travel and sea voyage were in vogue in old time. The Mahabharat, Shanti Parva, Ch. 327, relates of Shuka Deva having travelled to Europe, Tartary, and China; of Lord Krishna to America (Patal) by a steamer (Ashwatari). Kings of Aryavarta were married in foreign countries. Dhritarashtra's queen Gandhari was a princess of Candhar.

All the Aryas should eat at the same table. The preparation of food is the duty of the Shudras (Apastamba). Flesh-eating and strong drinks should always be avoided. Food should be taken in a clean restaurant, and the foolish rules of what is called the *chowka* should be repudiated. Warriors can take food on horseback.

Flesh-eating makes man's nature cruel and destroys useful animals. For instance, a cow giving 22 lbs of milk a day for 12 months, will feed 24,960 persons at one time. Its 5 heifers and 5 bulls produce milk and corn sufficient for 374,800 men. Thus one cow in one generation feeds 475,000 persons at one time. Goats, sheep, and horses also largely benefit mankind. Hence these animals should not be slaughtered for food at all.

END OF PART I

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LIGHT OF TRUTH

Part II

An English Translation

of

SATYARTH PRAKASH

—Swami Dayananda Saraswati

SUB-PREFACE (I)

IT is well known to all that there was no other religion 5,000 years ago all the world over than the Vedic religion, for it is consistent with the dictum of knowledge and truth seated in man's heart. Its extinction was due to the evil consequences of the Great War[1] that led to, the spread of ignorance over all the world, which in its turn obscured the human intellect with the cobwsbs of doubt and disbelief. This mental obscurity gave birth to many religions according to the whims and caprices of their authors. But all these religions can be classed into four principal religions, which are the bases of all other religions, *viz.*, Purani, Jaini, Kirani, and Korani[2]. They came into existence one after the other in the same chronological order as given here. Their varities number aboot 1,000. The object of this book is to afford facility to their advocates, followers and others in judging of the truth. It is hoped that whatever is said in favour of the true religion or against the false, will be worth knowing by all. I think it to be proper to lay before the public what I have come to know of them according to my knowledge and capacity after examining the authentic sacred books of these religions, so that they may judge it by themselves, for it is not easy to regain a lost truth. The impartial readers of this treatise will soon come to know which religion is true and which false. Then it will be easy for them to accept the true and reject the false religion according to the capacity of their understanding. The 11th chapter of the Satyarth Prakash will briefly treat of the beauties and defects of the Indian religions, based as they are upon the Puranas and their subsidiary works. The reader should not take it amiss or misunderstand me, if they are not charitable enough to consider this attempt of mine to be a positive service done to their fallen cause, for it is never my object to injure or oppose the interests of anybody; but, on the contrary, the purpose of my life is to put them on the path to the discernment of truth. In like manner, it is incumbent on all men to act on truth and justice. The object of the human life is only to know and preach the truth, but never to indulge in wrangling controversies. All learned men known how many evils arise from such disputes. There will be no good-will and peace brought to all until the quarrels arising from conflicting and mutually inconsistent religions are put down everywheie in the human community. It is not impracticable for the people, and specially the learned, to give up hatred and enmity, and to seek after the truth, and when found, to accept it and reject the falsehood. It is sad to observe that it has become a truism that the dissensions of the learned have drawn all other people to their broils. If they give up their selfishness and take to the good of all, we shall soon see one religion established throughout. The scheme to achive this end is given at the end of this book. May the Lord Almighty, the Inner Self of all, inspire the hearts of all the people with aspiration for one universal religion! A word is enough for the wise.

—DAYANANDA SARSWATI

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1. Fought for the sovereignty of Hastinapur 5,000 years ago.

2. Purani means Hinduism, Jaini the faith of Jains, Kirani Christianity and Korani Mahomedanism.

CHAPTER XI

Refutation and Advocation of Indian Religions

I SHALL support or refute the religions of the Aryans, that is to say, the people of India, the ancient Aryavarta, according as they teach truth or falsehood. This country, called Aryavarta, in old time, is so excellent that it has no equal on the earth. It is therefore called the Golden Chersonese in ancient histories, as its land produces gold and other precious things. It is on account of its great fertility that the Aryas settled down in it ever since the world began. I have already said in the account of creation that the word Arya means noble. The non-aryans are called Dasyus. All the countries of the world talk of this country in high terms of encomium. They think that the stories of the philosopher's stone are untrue, yet the land of the Aryas is the real philosopher's stone, whose touch instantly turns the base metal of foreigners' poverty into gold, that is to say, they become rich.

The Aryas were the lords paramount over the whole world from the dawn of civilisation to 5,000 years ago, and the rulers of other lands acknowledged their suzerainty from India for the supremacy of India was never disputed till the time of the Kurus and Pandus.

Manu, whose code is the oldest written law, says, II. 20,

एतद्देशप्रसूतस्य सकाशदग्रजन्मनः । स्वं स्वं चरित्रं शिक्षेरन् पृथिव्यां सर्वमानवाः ।।

—The people of the world,—the Brahmanas, Kshatriyas, Vaishyas and Shudras, Dasyus and Malekshas,—learn their professions, manners, and customs and study sciences and arts with the Brahmins or learned men of this country. Thus the authority of Aryavarta was supreme over all the kingdoms of the earth upto Emperor Yudhister's celebration of universal rejoicings (rajsuya yajna) and the Mahabharta (Great War, 5000 years ago). For, we read in the Mahabharta that King Bhagdatta of China, King Babruwahana of America, King Vidalaksha with cat-like eyes of Europe, the King of Greece, King Shalya of Persia and the like kings came to join in the Great War and Emperor Yudhister's feast of paramountcy. When the house of Raghu was paramount, king Ravan paid homeage to it. When hostilities broke out between them, Emperor Rama Chandra gave him a crushing defeat in a memorable battle in which he fell, and placed his brother Vibhishana on the throne

of Lanka (Ceylon). Thus the Aryas held the universal sovereingty from Manu down to Yudhister.

Then they fell out amongst themselves to their utter ruin, for the rule of the proud, unjust, ignorant does not last long in this world of God. It appears to be a law of nature that indolence, want of courage, envy, hatred, luxury, and pride spring up on the excessive increase of wealth, far above the natural requirements of the people. These evils destroy knowledge, education, and give birth to debauchery and sensuousness ; in other words, flesh-eating drinking, early marriage, selfishness and licentiousness prevail largely among the people. When a people's military power and standing army are so increased that none can withstand them, they become proud and unjust. They then quarrel among themselves, or some one else rises up and is enabled by circumstances to overturn them. As for example, the Mogal empire was almost subverted by Shivaji and Gobind Singh. See, what the Maitry-Upanishat says I. IV:—

अथ किमेतैर्वा परेऽन्ये महाधनुर्धराश्चक्रवर्तिनः केचित् सुद्युम्नभूरिद्युम्नेन्द्रद्युम्न कुवलयाश्वयौवनाश्वद्ध्यश्वाश्वपतिशशबिन्दुहरिश्चन्द्राम्बरीषननक्तुसर्यातिययात्यनरण्याक्षसेनादयः । अथ मरुत्तभरतप्रभृतयो राजानः ।

—There were many emperors of the whole world, as Sudumna, Bhuridumna, Indradumna, Kuvalayashwa, Youvanashwa, Vadhryashwa, Ashwapati, Shashbindu, Harishchandra, Ambrarisha, Nanaktu, Saryati, Yayati, Anaranya, Akshasena, Maruta, and Bharata, whose names are written in our histories, and Manu and others are mentioned in the Code of Manu and Mahabharata. It is only the interested and ignorant persons who consider these emperors to be fabulous. These universal sovereigns were the Aryans from the beginning of the world to the Great War. But now the misfortune of their descendants has deprived them of all power and government and laid them prostrate at the feet of foreigners to be trampled down to dust and destruction.

Question.—Is it true what is written in Sanskrit books about the arts of fire-arms ? Were there guns and muskets in the ancient time ?

Answer.—Yes ; it is. There were these fire-arms, for they are the outcome of physical science.

Q.—Were they made and used by the influence of gods' incantation ?

A.—No ; it was rules and methods, called the mantras in Sanscrit, according to which the different missiles and weapons were manufactured. These mantras are a number of words, which cannot produce any material object. If a man asserts that a mantra

or charm produces fire, he should be told that it will burn the tongue and throat of the man who pronounces or mutters that mantra. He goes to kill his enemy, so to speak, but he is himself destroyed. The truth is, that the mantra is the secret as in *rajmantri*, which means the person who holds the secrets of a state. So a mantra is the knowledge of certain objects of the world, the application of which afterwards produces various kinds of things, industries and arts. As, for instance, if an iron arrow or ball be charged with such substances as are ignited with fire, with the spread of their smoke, or with the contact of the solar rays or the air, it will be called a fiery weapon (agneyastra). If a person wants to ward it off, he should oppose it with a *varunastra*, a weapon worked with water. When the enemy wants to destroy an army by throwing fiery weapons upon it, its commander-in-chief should ward them off by means of the weapons of water, which are made of such materials that there smoke is turned into a cloud with the contact of the air and begins to rain down and quench the fire.

The same is the case with the *nagaphans*, which when sent against an enemy, paralyses all his limbs. There was another, called the *mohanastra*, or stupefying weapon, which was charged with intoxicants, whose smoke narcotised or hypnotised the enemy's army. In fine, all other weapons were of a piece. In those days the people destroyed the enemy's army also by means of electricity, produced from a wire, a piece of lead, or a similar substance. Such weapons were also called the *agneyastra* and *pashupatastra*. *Tope* (a gun) and *bandook* (a musket) are foreign words. They do not belong to Sanskrit or any Indian tongue. But what the foreigners call the gun, Sanskrit and Hindi call it *shataghni*, and what is called the musket, is called *bhushundi* in Sanskrit and the Indian vernacular. Those who are unacquainted with Sanskrit. write and talk nonsense and what is irrelevant in their utter confusion of thought. The learned cannot look upon their writings as authentic. It was from Aryavarta (India) that knowledge, science and art travelled to other lands of the world. They went first to Egypt, thence to Greece, thence to Rome, and thence all over Europe, thence to America, and so forth. Even upto this time no country has so much knowledge of Sanskrit as Aryavarta (India). And it is a mere talk with no legs to stand on when it is said that Sanskrit largely prevails in Germany and that nobody in the whole wide world knows as much Sanskrit as Prof. Max Muller ; for, there is a proverb[1] in Sanskrit that a castor-oil plant or a bush is considered to be a great tree in the country where there is no shrub to be seen. Accordingly Sanskrit being not much found among the Europeans, the little knowledge of Sanskrit of the Germans and Prof. Max Muller is made a mountain

१. निरस्तपादपे देश एरण्डोऽपि द्रुमायते ।।

of a mole-hill in Europe. Their knowledge is very little in comparison with Aryavarta. I learnt from a letter of the Principal of a German College that there were but a very few people to understand a Sanskrit letter. I think from what I have seen Prof. Max Muller's Sanskrit literature manuals and his commentary on some portion of the Vedas that what he has written, he has obtained from his studying the translations of Sanskrit books written by Indians. For instance, he translates the word *bradhnam* by horse in the Vedic verse :—

युञ्जन्ति ब्रध्नमरुषं चरन्तं परितस्थुषः । रोचन्ते रोचना दिवि ।।

Even Sayanacharya's translation, which renders it by sun, is for better than Prof. Max Muller's rendering. But the word properly means the Great Self, *vide* my 'Introduction to the Commentary on the Vedas' which gives the complete meaning of the above verse. But this is enough to show how much Sanskrit knowledge Germany and Prof. Max Muller really possess.

India, the cradle of civilisation.

It is a fact, that all the sciences and arts and religions, that are now found in the whole world, took their original start from Aryavarta. Dr. Jacoliot a Frenchman, writes in his "Bible in India" that Arvavarta is the fountain-head of all knowledge and morals ; and all sciences and arts and religions have spread out from this very land. He prays to God : O Lord, may my country make as much progress as was made by the ancient Aryavarta ! Also, Darashikoh was of the same opinion, namely, Sanskrit was unsurpassed in systematising and perfecting knowledge by any other language on the earth. He exprosses his opinion in his translation of the Upanishats, though he studied Arabic and many other tongues, yet he did not get his doubts removed and he got no solace; but when he studied Sanskrit and got himself acquainted with Sanskrit knowing people, all his doubts were removed and he became very happy. Also, see the zodiac representation in the temple of Mann [1] at Benares which is not kept even in proper repairs and preserved from the ravage of time. Still how excellent it is, and how clearly it show the progress made in ancient time by the country in astronomy and the method of studying the stars. It will be very beneficial to the scientific world, if the Jeypore State keeps it in repairs and protects it from injury. So this splendid country, the jewel on the world, got such a rude shock from the Great War, that it has not recovered from it till now, exemplifying to the world

1. Maharaja Mann who built the temple at Benares, was the king of Jeypore and commander-in-Chief of Akbar. The temple therefore belongs to Jeypore.

that ruin is undoubtedly complete when brothers fight each other and come to blows. Chanakya says, XVI. 17,

विनाशकाले विपरीतबुद्धिः ।

—That a man loses his sense on the approach of his ruin, and begins to do what is unreasonable. He totally misunderstands a right advice given him and believes to be right what is really injurious to his interests.

When very learned men, kings, emperors, sages and philosophers were killed on the battle-field of Kurukshetra, or otherwise died during the Great War, knowledge declined and decayed in Aryavarta and with it disappeared the religion of the Vedas. The people were possessed with jealousy, hatred and pride. The strong seized upon different provinces of the country and proclaimed themselves to be the kings. So the country fell to pieces. There was none to look after the government of other countries. When the Brahmanas grew ignorant, there could be no talk of the learning of the Kshatriyas, Vaishyas and Shudras. The ancient custom of studying and teaching the Vedas and other scriptures with meanings died away. The Brahmanas studied only so much without meaning as sufficed them for their livelihood, and even that they did not teach to the Kshatriyas and others; for, when the people became ignorant and instituted priestcraft ; fraud, deception and irreligion took their root among them and thrived mightily. On the accession to power of the strong, the Brahmins thought that they should make a shift for their livelihood, so they all agreed to preach to the Kshatriyas and others that they (Brahmins) were their priests, without their service they would get no heaven or salvation; but, on the contrary, they would fall into a dreadful hell should they not serve them. They perverted the meanings of what was written in the Vedas and the books made by sages and philosophers, which called the learned, worshipful and pious men to be the Brahmanas, and arrogantly applied the sense to themselves, although ignorant, luxurious, fraudulent, deceitful and irreligious. We wonder how those ignorant people could support the qualifications of the highly learned men ! But the Kshatriyas, their disciples and others, who had become quite ignorant of Sanskrit, believed in every thing they told them, howsoever absurd it was. Then these nominal Brahmins began to feel their ground, and snared all others in their net of implicit obedience and got them under their complete control. They then taught (see Pandava Gita).

ब्रह्मवाक्यं जनार्दनः ।

That whatever they said, was like what fell from the mouth of God himself. When the Kshatriyas and others who were intellectually blind or destitute of knowledge, but who were enormously

rich and wealthy, became their disciples, this lazy lot of nominal Brahmins began to sprout in the lap of luxury. They gave out that all the best things whatever in the world were intended for them. In other words, they based the system of castes, which as originally founded upon merit, character, and qualifications, upon the accident of birth. They received alms given on the death of persons. They did whatever came into their head. They went so far in their aggrandizement as to assert that they were 'gods on earth' and none could get entry into heaven without paying them homage. They should be asked to what region they would go as their actions showed them to be fit for a horrible hell, or they might be turned into vermin, moths, and the like insects. When thus interrogeted, they are enraged and say—We shall curse you and you will be destroyed, for it is written in scriptures that he who hates the Brahmins, is ruined. No doubt, it is true that the person is ruined who hates the men well-versed in the Vedas and the nature of God, and who are virtuous and philanthrophic. But it is not proper to call them Brahmins or to serve them who are not really so.

Indian Popes.

Q.—Who are we then ?

A.—You are popes.

Q.—What is a pope !

A.—Pope means an elder or father in the language of the Romans; but now the word means the person who cheats others to serve his own purpose.

Q.—We are Brahmins and holy men, for our father and mother were both Brahmins and we are disciples of a holy man.

A—It is true no doubt; but listen to me, none can be a Brahmin on the ground of his parents being Brahmins and of his being a disciple of a holy man. A man is called a Brahmin from his personal merit, character, deeds and benevolence. But the nominal Brahmins act just like the popes of Rome, who said, as it were, to their disciples to the following effect :—

European Popes.

If you confess your sins before us, we shall pardon you. None can go to heaven, without serving and obeying us. If you want to go to heaven, you will get property there worth as much as you deposit with us in the shape of money.

Accordingly when some person, rich in gold and blind of the eye of reason, brought to a pope as much money as he desired out of his wish to go to heaven. His Holiness would stand before the images of Jesus and Mary and write a draft to the effect :—

O Lord Jesus Christ ! the bearer has placed Rs. 100,000 to Thy credit with us. When he comes to heaven, Thou shalt be pleased to provide him in Thy father's heavenly kingdom with man-

sions, gardens, and appurtenances worth Rs. 25,000; with carriages, horses, servants and butlers to the extent of Rs. 25,000; with food drink, clothings, beddings to the value of Rs. 25,000 and give him Rs. 25,000 in cash to entertain his brethren, friends and relatives.

The pope then signed the draft and made it over to the suppliant of heaven with the following words :—

When you die, tell your family members to place this draft under your pillow in the grave. The angels will come to take you there, and help you to get all the things mentioned in the draft in the heaven.

It shows that a pope has got the license of heaven. Papacy lasted in Europe so long as it was sunk in ignorance. But the rise of science has checked the trickery of popery, although it is not yet thoroughly destroyed. What has happended in Europe, exists also in India. The Indian popes have spread their snares in a hundred thousand forms. They do not allow a king and his subjects to acquire knowledge, and good persons to associate for improvement. Day and night they are engaged in misleading persons and do nothing else. But they must bear in mind that those persons alone are called popes who commit frauds and other evil deeds. Among them those men who are pious, benevolent, and learned, are true Brahmins and holy men. It is only the deceitful and selfish persons cheating others to get money or gain advantage that are called popes; and good men only are called Brahmins and holy men. Had there been no such good Brahmins and holy men as escaped from the traps of the Jainees, Mahomedans and Christians, who would teach the Vedas and other authentic books with their proper accent and meaning; encourage the Aryas (now Hindus) to love the study of the Vedas and philosophies, and keep them within the pale of the true Aryan fraternity ? It was only the true and pious Brahmins who have done it.

विषादप्यमृतं ग्राह्यम् ।

To avoid the snares of popery and the fascination of Jainism, and other faiths is like extracting nectar out of poison.

When the laymen became ignorant and the clergy who knew a little ritual became proud, all the people unanimously told their king that the Brahmins and friars were unpunishable, for it was written :

ब्राह्मणो न हन्तव्यः । साधुर्न हन्तव्यः ।

—A Brahmin should not be killed. A friar should not be killed. These precepts were originally intended for true Brahmins and friars, but they were misapplied to the popes. They also wrote false books and represented sages and philosophers as speaking there, and in their name they practised frauds. They got themselves out of the power of the law under the cloak of those holy men and learned divines. They then indulged freely in whatever they liked,

and framed such laws as, for instance, none should sleep, rise, sit, go, come, eat, drink, &c., without the permission of popes. They so convinced kings of their impunity that they should never punish the Brahmins and friars notwithstanding their wicked deeds, on the mere ground that they were Brahmins and friars, so much so that they (kings) should not even think of their punishment.

When the people became very ignorant, the Indian popes did what they liked. The causes of this decay began about 1,000 years before the Great War. At that time there were sages and philosophers, although the sprouts of indolence, pride, jealousy, hatred were also visible. In the course of time they struck root and became large. When preaching of the truth ceased, ignorance covered the land, and the people feli out among themselves. For, the Sankhya philosophy says, III, 79,81,—

उपदेश्योपदेष्टृत्वात् तत्सिद्धि: । इतरथान्धपरम्परा ।

—Where there are good preachers, the people easily gain success in acquiaring religious merit, wealth, satisfaction and salvation. But dense ignornce asserts its reign in their absence. However, when the good people teach truth, ancient ignorance is dispelled, and light dawns upon them.

So the Indian popes got the people to worship them and their feet, which was taught to be the pissport for them to happiness. When the people were completely brought under their control, they fell into the ditch of pride and luxury. They were like the shepherd and the people, their herd. But they were the false spiritual guides of ignorant people. Knowledge, power, reason, valour, bravery and the like good qualities, all gradually died out. When they became luxurious, they took to flesh-eating and drinking in the dark, and then they started a new religion called the

WAM MARG*

They wrote the Tantras, in which they used such expressions, as Shiva said, Parvati said, Bhairava said, and so forth. They told curious things in them, which are shocking to humanity.

मद्यं मांसं च मीनं च मुद्रा मैथुनमेव च । ऐते पञ्चमकारा: स्युर्मोक्षदा हि युगे युगे ॥

*The Hindus were of opinion that God manifested himself either to the virtuous or to the vicious people. As for instance, the virtuous Narada saw the Lord face to face, and the vicious Ravana saw Him on the battle field. This opinion is shared by Christianity also. Moses saw God face to face. But Satan also talked with Him as in the book of Job. Hence they came to the conclusion that either a man should adopt a godly course of actions, or he should practise abominable inquities. The performance of virtuous actions, was called the Right Path, Dakshin Marg, and that of vicious the Left Path, Wam Marg. The right and left paths therefore were the two courses of religion, whose object was to see God. A man who was unable to practise virtue or to go on the Right Path, adopted fhe vicious course (which is pleasing in youth) or travelled on the Left Path. Hence all kinds of legal vices were commited by the followers of Wam Marg.---Ed.

—Kali Tantra. Wine, flesh, fish, mudra (cakes), and copulation are the 5 M'S. (These Words in Sanskrit begin with M). They procure salvation in every age.

प्रवृत्ते भैरवीचक्रे सर्वे वर्णा द्विजातय: । निवृत्ते भैरवीचक्रे सर्वे वर्णा: प्रथक् प्रथक्।।

—Kularnav Tantra. All castes become regenerates when admitted to the orgies : but on leaving them, they become all distinct.

पीत्वा पीत्वा पुन: पीत्वा यावत्पतति भूतले । पुनरुत्थाय वै पीत्वा पुनर्जन्म न विद्यते ।।

—Mahanirvan Tantra. If a man goes on drinking till he falls on the ground, and rising up again drinks, he is freed from rebirth (which is a penalty for sin), i.e., he gets salvation.

मातृयोनिं परित्यज्य विहरेत् सर्वयोनिषु । वेदशास्त्रपुराणानि सामान्यगणिका इव ।।

—Gyansankalni Tantra. A man may go to all women except his mother. The Vedas, philosophies, and Puranas are like ordinary postitutes.

एकैव शाम्भवी मुद्रा गुप्ता कुलवधूरिव ।

—Bacchus' orgy is the only merit (to obtain heaven). It is kept secret like a house mistress in veil. (Ancient India had no veil for women. Hence, this religion is not ancient.—ED.)

The perusal of the books reveal the wonderful trickery of the Indian popes, with whom religion consisted of what was really its opposite, namely, the use of wine, flesh, fish, *mudra*—oil-cakes, stuffed cakes, curdsoaked spiced cakes, bread, spitting or washing pots,—and copulation. In other words, believing all men to be Shiva and all women to be Parvati, they muttered the words.

Orgies

अहं भैरवस्त्वं भैरवी ह्यावयोरस्तु संगम: ।

—I am Shiva and you are Parvati, and then cohabited with any woman and thought it to be no sin. They took those for pure women whose touch is foul. As for instance, they looked upon the women in menses as very holy women, though the scriptures forbid their contact. Their texts say that

रजस्वला पुष्करं तीर्थं चांडाली तु स्वयं काशी ।। Rudrayamala

चर्मकारी प्रयाग: स्याद्रजकी मथुरा मता ।। अयोध्या पुक्कसी प्रोक्ता ।। Tantra

—Cohabitation with a woman in monthly course is as meritorious as bathing in the sacred tank of Pushkar (in Ajmere), with a fallen, or low caste woman as pilgrimage to Benares, with a skin-dealer's wife as bathing in the Ganges at Prayaga (Allahabad), with a laundress as pilgrimage to Mathura, (the birth-place of Chrishna 'the Christ of India'), and with a prostitute as pilgrimage to Ayudhya (Oude, the birth-place of Rama).

They called wine a sacred place, flesh purity, and fish the third of water gourd, *mudra* (exciting food) the fourth, and coition the fifth (essential of the religion). They coined these names so that none could understand their heinous doctrines. They called themselves Kowla, Ardravira, Shambhava and Gana, and others who did not belong to Wam Marg, to be Kantakak[1] Vimukha, Shushkapashu. According to their belief, all persons from the Brahmin to the low caste who are admitted to the Bhairavi Chakra (God Bhairava or Bacchus' circle), are called the Dwija or regenerates and when they leave it, they are treated according to their caste.

Worship of Wam Marg

The followers of Wam Marg worship a jar of wine placed upon the ground or a pedastal painted with a triangular, square, or circular-mark. They pronounce before it :

ब्रह्मशापं विमोचय, हे मद्य ।

—O wine, thou art free from the bond or curse of Brahma ! Both men and women assemble in a secret place where none but the believers of Wam Marg are allowed to come. There men worship a stark naked woman and women, a similar man. Then in the meeting, in which there are women related to men as wives, daughters, mothers, sisters, daughters-in-law, is placed a goblet of wine and a dish of flesh and cakes. Their priest takes up the cup in his hand and mutters,

भैरवोऽहम् । शिवोऽहम् ।

—I am Bacchus, I am Shiva,—and then quaffs it off. Then all others drink from the same unwashed cup. Then somebody's wife or a prostitute or a man is made naked and given a sword in hand. Such a woman is called Devi and man, Mahadeva. The rest worship their generative organs. They are then given a cup of wine to drink, from which the others take their potion in several courses.

They repeat the course till drunk and promiscuosly cohabit without regard to the sacredness of relation and under the impulse of desire. It sometimes so happens that when much intoxicated, they fight one another by boxing, kicking, pulling by hair, and with shoes. They sometimes vomit there. Then whoever is an adept and famous omnivore among them, eats up the vomit. Of their greatest adept, it is recorded :

हालां पिबति दीक्षितस्य मन्दिरे सुप्तो निशायां गणिकागृहेषु ।
विराजते कौलवचक्रवर्ती ।।

The man who drinks away bottle after bottle at the house of a wineseller, sleeps at the house of prostitutes for cohabitation and commits similar sins without compunction and shame, is considered like an emperor supreme over all by the followers of Wam Marg.

1. Thorn, damend, dry brute.

In other words, the greatest sinner is the greatest man among them and whoever does good deeds and avoids evil, is looked upon as an inferior man ; for, it is said in a Tantra (Black magic) that the human soul is one that is chained in bondage to shame, commandments, family consideration and the opinion of the public. But whoever commits evil deeds without shame, is called the eternal Shiva.

पाशबद्धो भवेज्जीवः पाशमुक्तः सदा शिवः ॥—Gyansankalni Tantra, verse 47

The Uddisa Tantra describes a ceremonial, namely, bottles filled with wine should be placed each in a niche all round a room, then a man should drink one of them and go to another to drink its contents, and similarly from the third to the fourth, and from the fourth to the fifth niche, and so forth, till he falls down like a log upon the ground. When his intoxication goes off and he rises upon his legs, he should drink again in the same manner, till he falls down upon the ground. If he repeats it several times, he is liberated from the necessity of rebirth. The truth is that such people are never again made human beings on earth, but are sent to the species of the lower animals for a very long time. The books of Wam Marg teach adultery with any woman except mother. According to them, it is proper to go to any woman, whether daughter or sister. They have two kinds of great knowledge. One of them is Matangi Vidya, and is professed by one who does not spare even his mother from dishonouring. They repeat charms at the time of sexual intercourse with the view to obtain some occult power. There will be few people in the world as foolish and ignorant as these followers of Wam Marg.

The man who wants to give currency to falsehood disparages and slanders truth. This is exemplified in what the followers of Wam Marg say : the Vedas, philosophies, and Puranas are all like common prostitutes, and the *Shambhavi Mudra* or the ceremonial of Wam Marg is like a veiled woman of a noble family. Being so perverted, they taught a religion against the teachings of the Vedas. Their religion spread over a great part of India in the course of time. They fraudulently coined and practised certain religious rites in the name of the Vedas. As for instance,

सौत्रामण्यां सुरां पिबेत् । प्रोक्षितं भक्षयेन्मांसम् । वैदिकी हिंसा हिंसा न भवति ॥

Drink wine in the sacrifice of Soutramani. But the true meaning is : Drink the juice of the Soma herb in the sacrifice of Soutramani. The ignorant followers of Wam Marg also taught such doctrines as, Manu.

न मांसभक्षणे दोषो न मद्ये न च मैथुने । प्रवृत्तिरेषा भूतानां निवृत्तिस्तु महाफला ॥

—V. 56. There is no sin in eating flesh in a sacrifice from the scripture point of view. If slaughter in a Vedic sacrifice be no sin

of murder, as a follower of Wam Marg says will there be any sin in murdering him and all the members of his family and burning them in a sacrifice ? It is childish to say that there is no sin in eating flesh and drinking wine, or cohabiting with a neighbour's wife ; for, flesh cannot be obtained without causing pain to animals, and it is not a religious act to give pain to others without fault. It is well known that drinking is always forbidden by all the scriptures except those of Wam Marg. And it is sinful to hold a sexual intercourse with a woman without marriage. Whoever calls it sinless, is himself sinful.

Cow, Horse and Human Scrifices

They have interpolated many such doctrines in the books of sages and philosophers and have written books in their name. They instituted Gomedh and Ashwamedh sacrifices, that is to say, they permitted the people to slaughter cows and horses and burn them on the alter to obtain heaven for themselves and the beasts slaughtered. The cause of this strange custom is that they did not understand the right sense of the words, Ashwamedh, Gomedh, and the like terms occuring in the Brahmanas (Vedic ritualistic scriptures), or else they would have never committed such a blunder and abominable sin.

Q.—What is the true meaning of Ashwamedh, Gomedh, Narmedh and the like words ?

A.—Their meaning is—Shat. XIII. 1, 6, 3; IV. 3, 1, 25; respectively,—

राष्ट्रं वा अश्वमेधः । अन्नᳪहि गौः । अग्निर्वा अश्वः । आज्यं मेधः ।—Shat.

Nowhere is there sanction found in authentic scriptures to slaughter men, horses, cows and other lower animals and to burn them upon the alter. Such horrid things are written in the books of the believers of Wam Marg only. The sacrifices of men and animals were instituted by the Wam Margians only, and if they are found anywhere in other peoples' books, they are interpolated there by them. Ashwamedha properly means a king's governing the people with justice and equity and according to the precept of righteousness, a person's working in the cause of education and other beneficient reforms, and the burning of clarified butter and odorous substances in a clear fire for the purification of the atmosphere. Gomedha signifies the purifying of food substances, the subjugation of the senses, the use of the solar rays, and the improving of the world around. Narmedha is the cremating of the body of a person when dead, in accordance with the injunctions of the Vedas.

Q.—Is it true as asserted by sacrificers that the layman performing a sacrifice and the animal slaughtered therein, get heaven

as its consequence, and the burning of the victim of a sacrifice upon the alter restored it to life ?

A—No ; it is not. For, if people can attain to heaven by slaughter, the teacher of such rights should be sent to heaven by killing and burning him upon the alter. Why does he not help his own dear father, mother, wife, and children to get to heaven by murdering and sacrificing them upon the alter, and restore them to life out of the ashes of the sacred fire ?

Not Sanctioned by Vedas

Q.—How is it that people recite the Veda mantras at such sacrifices if there is no sanction for them in the Vedas ?

A.—The Vedic verses do not prevent people from reading or reciting them at any time and at any place ; for, they are a group of words. But they do not mean that animals should be slaughtered and burnt in sacrifices, For example, *Agnaye swatha* : the sacrificial verses mean that the burning of nutritious drugs, clarified butter, and other odorous things in a clear fire purifies the air, rain, and water, and benefits the people who use them. But the ignorant priests do not understand these right meanings. for the persons who seek their own interests, do not care for the good of others.

Buddhism.

When this vicious religion and pious frauds reigned triumphant, and the priests took gifts for the welfare of the departed souls and got food to offer to the manes, called the *shraddha* and *tarpona* ; a very terrible religion, denominated Buddhism or Jainism, sprang up, which reviled the Vedas and the system of philosophy.

It is related that there was a certain king at Gorakhpur in India. He was advised to perform a sacrifice at which the Indian popes ministered. His dear queen died under a sacrificial horse in the unnatural sexual intercourse with the beast, required by such a sacrifice. He was consequently disgusted with the religion and so renounced the world after making over the government of his kingdom to his son and heir, and commenced preaching and exposing the trickery of the popes.

Charavaka : Materialism

A sect of this religion is called Charavaka or Abhanaka. This school wrote such verses as—

Refutation of Offerings to Manes

पशुश्चेन्निहत: स्वर्गं ज्योतिष्टोमे गमिष्यति। स्वपिता यजमानेन तत्र कथन्न हिंस्य ते ।।
मृतानामिह जन्तूनां श्राद्धं चेत्तृप्तिकारणम् । गच्छतामिह जन्तूनां व्यर्थं पाथेयकल्पनम्।।

—meaning : If the animals slaughtered at sacrifices and burnt upon the altar, ascend to heaven, why does not the performer of the sacri-

fices kill his parents and relatives to help them to bliss ? If the Shraddha and Tarpana (food and water to the departed souls) are for the satisfaction and appeasing of the hunger and thirst of the dead, it is useless to supply the persons about to start on journey with provisions and expenses ; for, the food and drink prepared at home and served in dishes and pots in their name will reach them in journey or a foreign country, just as these articles in the Shraddha and Tarpana are believed to reach the dead people in heaven. If the living persons cannot obtain things offered to them, when they are in a far-off country, or even at a distance of ten cubits, how can the dead persons get them at all in heaven which is immeasurably far ?

These ananswerable arguments got an easy hold on the people's mind, and this new religion began to spread among them. When many kings and noblemen became its disciples, the popes were also tempted to it, for they were ever ready to go where they could get much gold.

Jainism

So they began to embrace Jainism, whose various kinds of popery will be described in the XII chapter. Many persons accepted the faith ; but the others, who lived in mountains, Benares, Canouj, the west, and the south, did not embrace it. These believers of the Jain faith, taking the popish commentary on the Vedas to be the Vedas themselves out of their ignorance, cried down the Vedas. They prohibited their study and teaching, suppressed the ceremony of the sacred thread, and abolished the rules of studentship or Brahmacharya. They destroyed as many Vedic scriptures as they could get, and persecuted and oppressed the Aryas (followers of the Vedas). When they gained power and had no fear from any quarter, they honoured their laity and clergy. They disgraced the believers in the Vedas and punished them unjustly.

Origin of Idolatry

Being puffed up with pride, they rolled in luxury. They made large images of their teachers, called the Tirthankaras, from Rishabh Deva to Mahavira. It was therefore the followers of Jainism that laid the foundation of the worship of stone images. Then belief in God declined. The people took to idolatry. The rule of the Jainees lasted for about 300 years in Aryavarta. The general public grew ignorant of the right meanings of the Vedas. These dark days passed over India about 2,500 years ago.

Lord Shankara

About 2,200 years ago Shankaracharya, a Brahmana of Dravid (Southern India), who studied grammar, philosophy, and all the Sanskrit literature, pondered over the state of things and was very

sorry to find that the true monotheistic religion of the Vedas had disappeared and Jainism and atheism prevailed to the great loss of spiritual interests. He determined to drive them away. Not only he knew the six systems of Aryan philosophy but also the literature of the Jain faith. Besides, his reasoning power was gigantic and invincible. He thought it best to preach and hold discussions with the Jainees to expose their faith. With this purpose in view, he travelled to Ujjain in Central India, which was then under the rule of King Sudhanwa, who was conversant with the books of the Jain faith and Sanskrit to some extent. He then preached the religion of the Vedas there, and in the interview with the king asked him that since he professed the Jain faith and also know its books as well as Sanskrit, he should arrange for his discussion with the scholars of the Jain faith and make it a necessary condition that whoever is silenced, should embrace the faith of the victor, and that he should also adopt the same religion. Though the king was a follower of the Jain faith, yet being acquainted with Sanskrit books, he had some light of knowledge in his mind, and therefore his reason was not obscured with animality ; for, a learned person can distinguish between right and wrong, and accept the truth and reject the falsehood. As long as King Sudhanwa did not see a learned preacher, he remained in doubt as to which the true and which the false faith was. But when he heard the request of Shankaracharya, he was much pleased and said that he would surely arrange for a discussion to ascertain the truth. So he invited the great Jain scholars from different parts of the country and convened a meeting for discussion, in which Shankaracharya was to prove the Vedic religion to be true and refute Jainism, and the Jain scholars to refute his and argue for theirs in his opposition.

Triumph of Vedic Religion

The discussion continued for several days. The Jainees maintained that there was no eternal God, the maker of the world. The soul and the world themselves were eternal. Both of them were unborn and indestructible. Contradictory to this doctrine, Shankaracharya affirmed that the eternal Supreme Being alone was the maker of the world. The soul and the world were illusory. For, the Great God made the world out of his Maya : illusion, or occult power. He alone held and destroyed it. The soul and the phenomenal world were like a dream. The Great God was himself the world and sported, as it were, in time. The argumentation was kept up by both parties for a long time ; but the reasoning and cogent proofs advanced by Shankaracharya in favour of his thesis prevailed at last and demolished the doctrines of Jainism. Thereupon the champion of Jainism and the king embraced the religion of the Vedas and abandoned that of Jainism. Shankaracharya's success made a great noise in the country. King Sudhanwa wrote letters to other kings and asked them to arrange for discussion with

Shankaracharya. But the refutation of Jainism at one place convinced them of its error and induced them to renounce it for good and all.

Spread of Vedic Religion

King Sudhanwa then arranged for Shankaracharya's tour in India and furnished him with a body-guard to protect him and servants to wait upon him. From the influence of his preaching the people again put on the sacred thread and commenced the study of the Vedas. He travelled for ten years over all India, thoroughly refuted the religion of the Jainees, and restored that of the Vedas to its original supremacy. The broken images that are now dug out, were broken in the time of Shankaracharya, but those which are sometimes found whole, were then buried underground by the Jainees to preserve them from iconoclasm.

Shankaracharya also refuted Shaivism, which was believed in by some communities, as well as Wam Marg. At that time the country was very opulent and the heart of the people beat with patriotism. Shankaracharya and King Sudhanwa did not get the temples of the Jainees to be pulled down, for they were intended for the Vedic schools. When Shankaracharya had established the religion of the Vedas and was meditating the scheme of education, he was poisoned by two men who outwardly professed the Vedic religion, but were bigoted Jainees inwardly, and who had gained the favour of Shankaracharya by their hypocrisy. He lost his appetite and his body was covered with blisters. Six months after he breathed his last. This bad event of his death cast a deep gloom over the country, and his disciples lost heart. The cause of education was checked. His followers tried to encourage the study of his Shariraka Bhashya (Commentary on the Vedanta philosophy.)

Shankara's Followers

In other words. they taught that Brahman was the only truth, and the world was identical with Brahman or the divine spirit, which Shankaracharya had posited to refute Jainism. They opened convents at Sringeri in the south and at Bhugovardhana in the east, also erected the Joshimath convent in the north and the Sarda convent at Dwarka in the west, and became their abbots and priors. They collected much wealth and sank in ease; for after the demise of Shankaracharya they were much honoured by the country.

Let us here pause to consider the above question. If the doctrine of the identity of the soul and Brahman and the illusion of the world, was really believed in by Shankaracharya, it was not good ; but if assumed only to refute Jainism; it was somewhat good. The doctrine of these Neo-Vedantins is as follows :—

Vedanta

Vedanti*—The world is unreal or false like a dream ; like an illusion of a serpent which a rope appears to be in darkness, of silver which a mollusk looks like in sun, of water in mirage ; like a fairy town or a castle in the air ; or like a magician's trick. Brahman or the Supreme Being alone is real or the truth.

Siddhanti**—What do you mean by unreal or false ?

V.—What appears to be, but does not exist in reality.

S.—How can a thing appear to be, which does not exist really?

V.—It appears to be from Adhyaropa (supposition).

S.—What is Adhyaropa ?

वस्तुन्यवस्त्वारोपणमध्यासः । अध्यारोपापवादाभ्यां निष्प्रपञ्चं प्रपञ्च्यते—

—The incompatibility of an object with its alleged predication is called Adhyaropa or Adhyasa ; † or in other words, predicating certain properties of an object in which they do not inhere. Eliminating them is called Apavadaka. The phenomenal world is supposed to be lodged in Brahman, which is free from both the predication and elimination of attributes.

S.—You have fallen into this error from supposing the rope to be real and the serpent to be unreal. Is not a serpent a real thing ? If you say that it is not in the rope, it is present elsewhere, and its notion is latent in the mind. So that the serpent is not unreal. In the same manner, it is also true of the other instance, viz., an idea of a man on seeing a trunk, of silver on seeing a shell, and so forth. The things seen in a dream exist elsewhere. Their notions endure in the mind. Therefore, a dream is not the result of an erroneous predication of an object.

V.—How can it be true what is never seen or heard, as for example, a man sees his own head cut off, and himself weeping ; a stream of water flowing upwards, which has never happened nor is ever heard, but which is seen in a dream ?

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* Vedanti means a follower of Vedanta philosophy which assets that there is only one substance, called Brahman, and all else is but illusion : nothing exists but God. He is all in all.

** Siddhanti means a follower of Mimansa philosophy which maintains the reality of the world and the distinction between God and the human soul ; that is to say, there exist three distinct substances,—God soul, and matter,—souls being many and distinct.—*Ed.*

† It is that act of perception in which a person ascribes certain properties to an object which is different from them ; as, seeing a rope in a dark place, we imagine it to be a serpent. But when a light is brought to it, it is no longer a serpent but a rope. The imaginary serpent disappears before light or true knowledge. In like manner, we imagine the world in Brahman or the Supreme Being ; but when true knowledge dawns upon us, there will be no world, but the Brahman will be all in all.—*Ed.*

S.—This example, too, does not prove your proposition. For, there can never be an impression of a thing on the mind without seeing or hearing it, without impression there is no remembrance, and without remembrance there is no realization of the thing. When a man has actually heard or seen somebody's head cut off and his father or brothers weeping in a battle-field ; or when he has seen or heard a jet of water gushing up ; his mind is impressed with these ideas. When he dreams, he sees in his mind those things which he has seen or heard before. When he sees them within himself in dream, he fancies his own head as cut off and himself as weeping, or a stream as flowing upward. So these are not the examples of erroneous predication ; but they are like those cases in which draftsmen draw a sketch on paper out of their imagination of what has been seen, heard or practised by them ; or a painter observing an object, forms an idea of it in the mind and then makes an exact picture of it. However, in a dream there is consciousness of an act of memory, as a man sees his teacher in a dream. Sometimes a man fails to recollect what he saw or heard at a very remote time. He does not know if he sees, hears or acts upon what he experienced before. He cannot remember so well in a dream as in waking. Therefore your definition of Adhyaropa or Adhyasa is false. It is also wrong what is called Vivartavada, or the preception of a serpent in a rope. Nor is it applicable to the case, that the world appears to exist by illusion in the Brahman.

V.—There is no perception of predicated qualities apart from that of the substance ; as, there can be no illusion of a serpent without a rope. There is no serpent in a rope, yet a man trembles from fear on an illusory perception of a serpent in it, produced accidently by darkness sprinkled with a little light. But his fear and doubt instantly leave him when he sees it with a light ; so the false idea of a world in the Supreme Being disappears on the realisation of Brahman ; as the false idea of a serpent goes away and a firm conviction of rope gains ground in the mind in light.

S.—Who experiences the illusion of a world in the Supreme Being ?

V.—The soul experiences it.

S.—Whence does the soul come ?

V.—She comes out of ignorance.

S.—Whence does ignorance come, and where does it reside ?

V.—Ignorance is unbeginning and resides in the Brahman.

S.—Was there in the Brahman the ignorance of self or of something else, and who had that ignorance ?

V.—The Chidabhasa had it.

S.—What is the nature of the Chidabhasa ?

V.—The Brahman and its* ignorance of self, that is to say, he Brahman forgets its own self.

S.—What is the cause of the Brahman's forgetfulness ?

V.—Avidya (nescience).

S.—Is Avidva an attribute of the all-pervading and all-knowing Being, or it is that of the one who is of limited knowledge ?

V.—It is an attribute of the Being of limited knowledge.

S.—Is there any other thinking being in the opinion of your school than the one infinite and all-knowing conscious Being ? And where does the being of limited knowledge come from ? It is all right, if you believe a conscious being of limited knowledge to be different from the Brahman. If the Brahman is ignorant of itself in one part of its whole existence; and just as the pain of an ulcer in one part of the body disables all its organs, so if the Brahman is ignorant and afflicted in one part, it will be ignorant and afflicted in all parts of its existence.

V.—It is a characteristic of the Upadhi, but not of the Brahman.

S.—Is the Upadhi an inanimate or a conscious being ? Is it real or otherwise ?

Mystry of Upadhi : World.

V.—It is "unspeakable" (anirvachaniya), i.e, it cannot be said to be either real or unreal, inanimate or conscious.

S.—This assertion of yours is like *vadato vyaghatah* : self contradiction; for, you say that there is avidya which cannot be said to be either inanimate, conscious, real or unreal. It is just like the case when a person takes a piece of composite metal, made of gold and brass, to a jeweller for test, who says that it is neither gold nor brass, but it is made of both.

V.—See, there is space in a pitcher, space in a convent, space in clouds, and space in the heavens on account of the Upadhi, i e., there appears to be a plurality of spaces on account of pitchers, buildings, and clouds ; but in reality there is only one space in the heavens, or extension. In like manner, the Brahman appears diverse to ignorants or vulgars on account of the Upadhis of Maya (illusion), Avidya (nescience), Samashti (collectivity), Vyashti (diversity) and Antahkarana (the internal sense); but in reality the Brahman is one and one only : for, it is said in the Kathopanishat,

*The word Brahman is the Neuter Gender like the Supreme Being.

अग्निर्यथैको भुवनं प्रविष्टो रूप रूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च ।।

—section 5, verse 9, that as fire takes the long, wide, circular, great or small shape of an object into which it enters, and yet it is different from them; so also does the all-pervading Supreme Self appears as so many distinct and separate internal senses from its pervading them; but it is really different from them.

S.—This assertion of yours is also wrong. Since you believe a pitcher, convent, cloud and space to be distinct entities, you may believe the soul and the world with its phenomena of cause and effect to be distinct from the Supreme Being or Brahman, and *vice versa*.

V.—As fire appears to assume the same form as the object it enters into, so does the Brahman appears to have forms or shapes to the ignorant. But the Brahman, in reality, is neither the mind nor the matter (animate or inanimate). If the sun be seen in a thousand trays of water, he will present a thousand forms to the eye; but in reality, the sun is one; nor is he destroyed, removed, or evaporated on the destruction of the trays, the throwing away of the water, or its evaporation. In like manner, the Brahman is reflected in the internal senses, which is the phenomenon, called the *chidabhasa :* so the soul exists as long as there are the internal senses; but when the internal senses are annihilated by the divine knowledge (gyana), the soul regains her identity with the Brahman. This *Chidabhasa* (soul or reflection of God) is ignorant of the nature of the Brahman. It supposes itself to be active, luxurious, happy, miserable, sinful, benevolent and subject to birth and death, and so it is not released from the bondage of the world.

S.—This instance of yours is also wrong. For the sun, water and trays have definite forms; the sun being distinct from the water and trays and *vice versa*, his reflection in the water is possible; but if he be formless, he cannot be reflected. Also, the Great God being formless and all-pervading like space, no object can be aloof from the Brahman, or *vice versa*. The relation, that God is the pervader and the world is the pervaded object, does not make the Brahman and the universe one and the same thing. In other words, seen from the point of the law of connection and distinction of circumstances* *anvaya vyatireka bhava*, they appear to be always united and yet they are distinct. If they are one and the same thing, there can be no relation between them of the pervader and the thing pervaded as mentioned plainly in the phrase : *Antaryami Brahman* of the *Brihadaranyaka* Also, there can be no reflection of the Brahman for reflection is impossible without form. As for your believing the

*The threads that go to make up a piece of cloth, are the examples of this law; that is they are distinct and yet without them there can be no cloth ; but they themselves are not cloth.

Brahman to become the soul from the attendant circumstances or *uphadhi* of the internal sense is mutable and separate and the Brahman is immutable and entire. If you are not inclined to believe the Brahman and the soul to be two distinct entities, please do answer me the question : Do you believe that part of the Brahman to be ignorant where the internal sense is present and that to be wise where it is not ? As an umbrella cuts off the sunlight wherever it is carried and sets it free whence it is removed, so also will the internal senses cause the Brahman every moment to be wise and ignorant, bound and liberated. The whole Brahman will be ignorant from the effect of the presence of the internal sense in one part which will extend over the whole for the Brahman is animate or conscious. Also, whatever the Brahman, limited by an internal sense, has seen at Mathura, cannot be remembered by it (Brahman) at Kashi ; for, it is a fact that a man does not remember a thing which is seen by another. The *Chidabhasa* (reflection of the Brahman) which has seen a thing at Mathura, is no more at Kashi. Again, that Brahman which illumines the internal sense at Mathura, is not the same as at Kashi. If the very Brahman is the soul and not distinct from her, the soul should be omniscient. If the reflection of the Brahman is distinct, none can have the knowledge of what was seen or heard before. If you say that there is rememberance because the Brahman is one, then pain or ignorance being in one part, there should be pain or ignorance over the whole, Brahman. Such examples of yours prove the eternal holy, wise, absolute Brahman to be unholy, ignorant and limited, and represent the indivisible Brahman as divisible.

V.—The formless things also cast reflection, as the sky is reflected in a mirror or water. There it is seen blue, and something vast and deep. In the same manner, the Brahman is reflected in all internal senses.

S.—Since the sky has no form, none can see it. How can a thing be seen in a mirror or water, which is not seen at all ? Only the definite, or things having forms, look wide and deep, but not the formless things.

V.—What is, then that, which is seen as blue above and is reflected in a mirror ?

No Reflection of God.

S.—It is the particles of water, of earth, and of fire evaporated from below. How can rain come from the place where there is no water ? Therefore, what is seen extended far like a tent, is a sphere of water. Water is seen in the sky as the hoar frost looks or like a cloud from far, but hazy from near or like a tent.

V.—Are our examples of the rope and the snake, the dream, and the like false ?

S.—No ; it is your understanding that is false or is to blame, as I have stated above. Please, tell me, who it was that fell into ignorance at first?

V.—The Brahman falls into it at first.

S.—Is the Brahman of limited knowledge, or is it omniscient?

V.—It is neither omniscient nor of limited knowledge, for omniscience and limited knowledge reside in a thing with the upadhis.

S.—Who or what is with the upadhis?

V.—The Brahman.

S.—Then the Brahman alone is omniscient and of limited knowledge. Why then did you deny omniscience and limited knowledge in the Brahman? If you say that an upadhi is only suppositional and false, who is it that supposes it at first?

Distinction of Soul

V—Is the soul the Brahman. or is she distinct from it?

S—It is distinct from the Brahman ; for, if the soul is the same as the Brahman, he who makes a false supposition, cannot be the Brahman. How can he be true whose suppositions are false ?

V—We believe both real and unreal to be false ; and to express it in language is also false.

S—When you speak falsehood and believe in what is false, why should you be not false?

V—It matters nothing ; falsehood and truth are only our suppositions. We are the vehicles and observers of both of them.

S—When you are the medium or vehicle of truth and falsehood, you are like a banker or an honest man and thief in one. So you cannot be an authority ; for, an authority is he who always believes in truth, acts on truth, who does not believe in falsehood, speak falsehood, and act upon falsehood. When you yourself falsify your own statement, you become the speaker of falsehood.

V—Do you believe in the unbeginning Maya or illusion which depends upon the Brahman and veils it?

S—No, I don't. For you define Maya to be the object which really does not exist, but which appears to be. Now, it can only be believed by one who is intellectually blind ; for, the appearance of a thing which does not exist, is always impossible. There can be no photograph of a barren woman's son. Your assertion is against the doctrine of the *Chhandogya Upanishat* such as *Sanmulah somyemah prajah* * O good man ! these creatures have truth for their foundation.

V—Do you refute what has been written by sages from

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* सन्मूलाःसोम्येमाःप्रजाः

Vasishtha and Shankaracharya to Nishchal Das, who were more learned than you? We look upon them as great savants.

S—Are you learned or are you ignorant?

V—I am learned to some extent.

New Vedant Challenged

S - Well then, prove the thesis of Vasishtha, Shankaracharya, and Nishchal Das before me; and I shall refute it. He will be great whose thesis is proved to be true. If their proposition and yours were irrefutable, how is it that you could not refute my doctrine with the help of their arguments? If you do that, your thesis will deserve acceptance. It is probable that Shankaracharya and others might have adopted the doctrine to refute Jainism only: for, many selfish learned men act against their conscience to prove their doctrine at different times and places. If they believed it to be true that God and the soul were identical, the world was unreal, and the actions of the people to be false; they were not right.

Refutation of Nishchal Das.

Nishchal Das' learning is shown in the inference given in the Vrittiprabhakar as to the identity of God and the soul, *Jivo Brahmabhinnash chetanatwat*, * namely, the soul is not different from the Brahman on the ground of her consciousness. It is an inference of the people of little sense. For, the agreement of qualities does not make two things identical. Suppose, for instance, a man says that earth is not distinct from water both being inanimate, *Prithwi jalabhinna jarhatwat*.† As this inference is fallacious, so is also that of Nishchal Das. Since the soul is limited, has limited knowledge and is apt to err, which qualities are opposed to the nature of the Brahman and the Brahman is omnipresent, omniscient, is not apt to err, which distinctive characteristics are opposed to the nature of the soul; so the Brahman and the soul are distinct. Since odorousness, solidity, and the like characteristics of earth are different from fluidity, mobility, and the like qualities of water; earth and water are not identical. In like manner, the distinctive characteristics of the Brahman and the soul do not identify them. They were never one and the same, nor are they now identical, and they will never be one and the same in future. So much for Nishchal Das and his great erudition and philosophy.

Yoga Vasishtha.

The author of the *Yoga Vasishtha* was probably some Neo-vedanti and it was not written by Valmiki, Vasishtha, and Ramchandra, nor was it read to them, for they were all the followers of the Vedas. They could not write against the Vedas, nor hear and say anything against them.

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* जीवो ब्रह्माभिन्नश्चेतनत्वात् † पृथिवी जलाभिन्नाजड़त्वात्

Q—Is not the identity of the soul and the Brahman taught in the Sharirak Sutras (metaphysical aphorisms) written by Prophet Vyasa ? For they say :—

Jaimini, Vyasa on Salvation.

(१) सम्पाद्याऽऽविर्भाव: स्वेन शब्दात् ।। (२) ब्राह्मेण जैमिनिरूपन्यासादिभ्य: ।। (३) चितितन्मात्रेण तदात्मकत्वादित्यौडुलोमि: ।। (४) एवमप्युपन्यासात् पूर्वभावाद-विरोधं बादरायण: ।। (५) अतएव चानन्याधिपति:

—Vedanta, IV, iv I, 5-7, 9.

—(1) The soul becomes manifest on acquiring her own form, which was originally that of the Brahman ; for, the word *swa* (own) in the text implies the nature of the Brahman. (2) Many canons as well as the reasons given for the obtainment of divinity go to prove the existence of the soul as the Brahman, which is the doctrine of St. Jaimini. (3) St. Audolomi believes that the soul exists in salvation in her conscious nature only, as shown in the reasons given in the Brihadaranyaka in favour of the identity of the soul and the Brahman. (4) Prophet Vyasa believes it to be on incompatibility in the soul being of the nature of the Brahman from the above reasons given in the canons of the obtainment of divinity. (5) A yogi or clairvoyant recognising his own Bramanic nature and free from the thought of any superior being, that is, knowing his own self only, exists in salvation in his essential form of the all-encompassing Brahman.

A—These aphorisms do not mean that. Their true sense is that the soul does not obtain happiness or realise the indwelling Brahman in virtue of her pover of clairvoyance, until she becomes pure and free from all taints and obtains her inherent holiness. In like manner, a clairvoyant (yogi) can then enjoy the happiness of the presence of the Brahman in salvation when he is cleansed of the taint of vice and becomes endowed with divine powers. Such is the teaching of Jaimini. When the soul is liberated from the vice of ignorance and becomes pure intelligence, then and then only she obtains union with the Brahman. When the soul obtains the absolute knowledge and psychical powers with the Brahman in her earthly life, she regains her original purity and enjoys happiness. When a clairvoyant is of holy desires, he obtains God of his own accord and enjoys the felicity of salvation. Then he lives free and independent. In salvation there is no such thing as one is superior and another is inferior as here ; but all the saved souls are equal.—Says the Vedanta, I.

नेतरोऽनुपपत्ते: ।। भेदव्यपदेशाच्च—1 ,i, 16, 17. विशेषणभेदव्यपदेशाभ्यां च नेतरौ—ii, 22. अस्मिन्नस्य च तद्योगं शास्ति । अन्तस्तद्धर्मोपदेशात् ।। भेदव्यपदेशाच्चान्य:—i,19,—21. गुहां प्रविष्टावात्मानौ हि तद्दर्शनात् । अनुपत्तेस्तु न शारीर: ।।

अन्तर्याम्यधिदैवादिषु तद्धर्मव्यपदेशात् । शारीरश्चोभयेऽपि हि भेदेनैनमधीयते—i, 11, 3, 18, 20.

Also, according to the above aphorisms of the Vedanta, no other soul than the Brahman is the creator of the world ; for, the creation of the world is incompatible with the limited nature, limited knowledge, and limited power of the soul. So the soul is not the Brahman. An Upanishat says रसं ह्येवायं लब्ध्वानन्दी भवति that the soul and the Brahman are two separate beings, and so establishes their distinction. Had it been otherwise, it could not have been said that she becomes happy on obtaining God, whose nature is happiness, wherein the Brahman is the object to be obtained and the soul is the obtainer of it. So the soul and the Brahman are not identical Says the Mundak Upanishat :

दिव्यो ह्यमूर्त्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः । अप्राणोः ह्यमना शुभ्रो ह्यक्षरात्परतः परः ।।

—The Infinite Spirit is stupendous, holy, formless, all-pervading, ever present outside and inside of all, unborn, free from birth, death, and incarnation, in-breathing, out-breathing, and all connections with the body and mind, glorious and so forth ; the soul is immortal, undecaying, and beyond, or more subtle than the matter (prakriti) ; the great God is beyond her even, i.e., the Brahman is the most subtle of all. So the Brahman is distinct from souls and matter for the reasons of its having attributes distingnishing it from the mind and matter. They are distinct from the fact, that the people establish the union of the soul with the all-pervading Brahman, or vice versa. For, union takes place in distinct objects.

Distinction of God and Soul.

The Brahman is described as in-dwelling and pervades the soul, which makes the soul prevaded and distinct from the Brahman pervading, for the relation of the pervaded and the pervader is only possible in distinct objects. God is different from the soul and also from the senses, the internal senses, the five elements, the space, the sun, the joy of the possession of heavenly qualities, and the learned or saved people, called gods*

Another Upanishat's teaching regards the Brahman and the soul to be distinct. Similar teachings are found in many places in the Upanishats. *

The soul endowed with the body is not the Brahman ; for, the attributes, nature and deeds of the Brahman cannot be predicated of the soul. God is present in all souls in virtue of His pervading in all—(adhidaiva) the subtle thing such as the mind and

* गुहां प्रविष्टौ सुकृतस्य लोके * शरीरे भवः शारीरः ।

senses, (adhibhuta) the elements such as earth &c., and (adhyatma) all the souls ; for, the Upanishats everywhere describe the pervading qualities of the same Infinite Spirit. The soul accompanied with the body is not the Brahman ; for, the distinction of the soul from the Brahman is evident from the very nature of the Divine Substance. Thus the Shariraka Sutras prove the distinction between the Brahman and the soul from their natural and inherent constitution.

In like manner, the Upakrama and Upasamhara of Vedantins are also untenable. For they believe the beginning (upakrama) and and (upasamhara) of the creation from the constitution of the Brahman. Since they believe in nothing else but the Brahman, creation and destruction become the qualities of the Brahman. But the Vedas and other authentic scriptures prove the Brahman to be free from creation and destruction. God will be angry with the Neo-Vedantins ; for, change, creation, and ignorance are impossible of being found in the Brahman, which is unchanging, undecaying, holy, eternal and unerring. Even in cataclysm, the Brahman, the material cause, and the souls, all the three remain distinct. So the doctrine of beginning and end of the Neo-Vedantins is false. There are many other erroneous doctrines in this school, which are against the scriptures and the eight kinds of evidence.

Vikramaditya.

Afterwards some doctrines of the Jainees and the followers of Shankaracharya spread in India, and they held discussions among them. Three hundred years after Shankaracharya, Maharajah Vikramaditya of Ujjain became famous to some extent in India. He suppressed the internal quarrels of the Rajahs and restored peace. Then came Maharajah Bhartrihari who was somewhat versed in poetry and other books of literature. But he turned a recluse and abandoned government. Maharajah Bhoja came 500 years after Vikramaditya. He encouraged the study of grammar, rhetoric and poetry so much so that Kalidas who was a shepherd wrote the poem of the Raghuvansha. Raja Bhoja awarded and honoured him who brought to him a couple of good verses with much wealth. Then the Rajahs and nobles after them gave up studying. Though the Wammargians flourished before Shankaracharya as well as the sects of Shaivism and the like faiths, yet their doctrines did not spread far and wide. But the power of the Shaivites increased from the time of Vikramaditya. They were divided into many sects such as Pashupata like the ten sects of the Mahavidya of Wam Marg. The people believed Shankaracharya to be the incarnation of Shiva. His disciples and monks joined Shaivism and also associated with the Wam. Margians, who were the worshippers of Devi, the wife of Shiva. The Shivites were the worshippers of Mahadeva. Both put on the

beads of rudraksha and ashes even now. But the Shaivites are not so much against the Vedas as the Wam Margians.

1. धिग् धिक् कपालं भस्मरुद्राक्षविहीनम् ।।
2. रुद्राक्षान् कण्ठदेशे दशनपरिमितान्मस्तके विंशती द्वे ।
षट् षट् कर्णप्रदेशेकरयुगलगतान् द्वादशान्द्वादशैव ।।
बाह्वोरिन्दो: कलाभि: पृथगिति गदितमेकमेवं शिखायाम् ।
वक्षस्यष्टाऽधिकं य: कलयति शतकं स स्वयं नीलकण्ठ: ।।

—1. The Shaivites taught that the person who did not bedaub the forehead with ashes and put on a chaplet of *rudraksha* (aberry of eleocarpus) about the neck, should be shunned as an unclean outcaste. They composed verses in support of their doctrines, and held that that man was like Mahadeva incarnate who wore 32 berries about the neck, 10 on the head, 6 in each ear, 12 about each wrist, 16 in each arm, 1 in the lock on the crown, and 108 upon the breast. It is also the belief of the Shaktas or the worshippers of Shiva's wife. So these sects, viz., the Wam Margians and Shivites both came to the understanding of establishing the worship of the male and female generative organs, called the Linga and Jaladhais in Vernacular. Thus they were not ashamed to worship them, and it never flashed upon their mind that it was an act of barbarians and so was not fit for them. But they justified what a poet has well said that the selfish people do not see their faults and vices,

स्वार्थी दोषं न पश्यति ।

rather they look upon them as so many virtues. So they began to believe that the success of all religion, welfare, desire and salvation lay in the worship of stone images and human generative organs. When the Jainees enshrined images in their temples after the reign of Raja Bhoja, and the laymen flocked there to worship them, the disciples of the Indian popes also repaired to the shrines of the Jainees. Also, when new religions were preached in the west, and the Greeks and Mahomedans began to come to India, the Indian popes wrote :

नवदेद्यावनीं भाषां प्राणै: कण्ठगतैरपि । हस्तिना ताड्यमानोऽपि न गच्छेज्जैनमन्दिरम् ।।

—the verses which mean that none should utter a syllable of the Greek or Muslem tongue, though he might be put to excruciating pain and brought to the brink of non: existence. None should enter a temple of the Jainees even to save his life from the attack of a furious elephant, that is to say, it was better to be trampled down to death by an elephant than to seek refuge in a temple of the Jainees. Such were the doctrines they taught to their disciples. When anyone asked them of the authority of some acknowledged scriptures, they would read out passages from the Markandeya Purana and the like books, or give such descriptions of the Goddess as were given in the Durga Patha.

Markandeya and Saiva Purans

Some men wrote the Markandeya Purana and Shiva Purana in the time of Raja Bhoja under the *nom de plume* of Vyasa. When the Raja came to know of it, he punished the forgers by lopping off their hands, and he sent forth a proclamation to the effect that whoever wrote a poem or book, should do so in his own name and never in that of sages and philosophers of old. This account is given in the history written by Raja Bhoia, called the Sanjivani. It is found with the Tivari Brahmins of Bhinda in the Gwalior state. It has been seen by the Rao of Lakhuna and his agent Chobay Ram Dayal.

Mahabharat

It is also plainly written in the same book that Vyasa composed 4,400 and his disciples 5,600 shlokas (distiches), i. e., 10.000 in all, which made up the whole Mahabharata; but it swelled to 20,000 in the time of Vikramaditya. Raja Bhoja said that it contained 25,000 verses in his father's time and at the time of his manhood it contained 30,000. If it went on increasing in that way, it would soon be a camel load. If books or Puranas were written, in the name of sages and philosophers, the Indian people would be deluded, deprived of the true Vedic religion, and destroyed as a nation. This proclamation shows that the Raja had some love for the Vedas.

It appears from the Bhoja Prabandha that there were so very clever mechanics in the time of Raja Bhoja and in his service that they made a horse-like machine, which went 11 kos or 22 miles in about one gharhi or 24 minutes, 27½ kos or 55 miles in an hour. It moved both in the air and on land. Also, a fan was invented, which always moved automatically, i. e. without the agency of man, and agitated the air plentifully—

घट्यैकया क्रोशदशैकमश्वः सुकृत्रिमो गच्छति चारुगत्या ।
वायुं ददाति व्यजनं सुपुष्कलं विना मनुष्येण चलत्यजस्रम् ।।

Had these two inventions come down to these days, the Europeans would not have been so puffed up with pride, as they are now-a-days.

Origin of Hinduism

Though the popes prohibited the people from going to the temples of the Jainees, yet they could not be deterred from doing so, nay they hastened there to hear the expounding of the law or stories of the Jainees. Then the popes of the Jainees began to coax the disciples of the Puranic popes. Therefore these thought it advisable to adopt some measures to prevent them from going over to the Jainees. They came to the conclusion that a religious system like the Jainees should be created to treat of incarnations, temples, idols, and stories. So they created 24 incarnations after the 24

Teerthankaras of the Jainees, erected temples and idols, and wrote 18 Puranas like the Adi and Uttara Puranas of the Jainees.

Origin of Vishnuism.

Vaishnavism came into existence 150 years after Raja Bhoja. It was taught at first by (1) Shatakopa who was born of a Kanjar (low caste) family. It was after him preached by (2) Munibanan, born of a sweeper family, and then by (3) Yavanacharya, born of a Greek or Moslem family, then by (4) Ramanuja, a Brahmin by birth, who gave it a great impetus.

Origin of Purans.

The Shaivites made the Shiva Purna, the Shaktas the Devi Bhagwata, the Vaishnavas the Vishnu Purana. They did not put their names to them from the fear that if their names appeared on them, none would accept them as authorities, so they put the names of Vyasa and the like sages upon them to make them popular. The names of these books should properly be Navina (new) and not Purana (old). But there is no wonder, for the poor people sometimes call their son Maharajadhiraj or the great king and name a new thing Sanatana or old.

Shaktism.

Their quarrels are all faithfully depicted in the Puranas. For instance, their Devi Bhagwata mentions a Goddess called Shri, as the ruler of Shripur. She created the whole world as well as Brahma, Vishnu and Mahadeva. When the Goddess had a mind to create, she rubbed her hand, and got a blister in it, from which came out Brahma. She asked him to marry her, but he said that she was his mother, and so he could not marry her. She got very angry at it and reduced this son to ashes. She then rubbed her hand again and produced a second son, called Vishnu. Making him the same request and receiving the same answer from him, she consumed him also to ashes. In the same manner, she produced a third son, called Mahadeva, who, being aksed to marry her, said that he could not do so unless she assumed another body, which she did. Thereupon Mahadeva asked her what it was that lay there like heaps of ashes at two places. She replied that they were his brothers who were reduced to ashes for not obeying her. Mahadeva said that he could do nothing alone. He asked her to revive them and produce two more women, so that all the three might marry three women separately. The Goddess did what was asked of her and the three youths were married to three women. Splendid ! They refused to marry the mother, but they did not hesitate to marry the sister ! Can it be thought proper ? She then produced Indra and other deities, and made Brahma, Vishnu, Mahadeva and Indra serve as her palanquin bearers. Such fanciful and tedious tales are written there.

The Indian popes should be asked who it was that made the body of the Goddess and the town of Shripur, and who the father and the mother of the Goddess were. If it be replied that the Goddess is unbeginning, it may be opposed that a thing produced from union can not be unbeginning. If the mother feels compunction in marrying the son, is the marriage of brothers and sisters proper ? As the Devi Bhagawata describes the disgrace of Brahma, Vishnu, Mahadeva and the like deities, and extols the power of the Goddess ; so also the Shiva Purana gives a disgraceful account of the Goddess and other deities, that is to say, it makes them the servants of Mahadeva, who is described as the lord of all. If the wearing of rudraksha and rubbing the body with ashes entitled a person to salvation, why should not asses and other beasts which roll in dust everyday and the savages, called Bhils, Kanjars. &c., who wear berries and shells, obtain salvation ?

Putting on Ashes.

Q.—Is the commandment of the application of ashes to the body, given in the Kalagni Rudropanishat, untrue ? The Vedic Mantras such as *Trayusham Jamadagne** of the Yajur Veda ordain the application of ashes to the body. The Puranas mention that tree to be the rudraksha which was produced from the tears of Mahadeva. Therefore it was very meritorious to put on the rudraksha. The wearing of one bead of the rudraksha will liberate a person from all sins and send him to heaven. He has nothing to fear from death and hell.

Its Refutation.

A.—The Kalagni Upanishat was written by some person who bedaubed his body with ashes ; for, it has unmeaning passages in it. For instance, *Yasya prathama rekhu sa bhur lokah* † 'the first line drawn everyday by the hand on the forehead is the earth'. How can that be ? The Veda Mantras referred to do not enjoin the bedaubing of ashes or painting the forehead with three lines. The verses *trayusham jamadagne* referred to above, mean : O God, may my eye-sight last three hundred years ! May I do these virtuous deeds that do not destory the eye-sight ! ‡ What a great ignorance is it to suppose that a tree can be produced from the drop of a tear ? Can anybody alter God's law of nature ? Every kind of tree is produced from its own seed, but not otherwise. Therefore all manners of using rudraksha berries, ashes, basil, lotus seed, grass, sandal, and the like things about the neck and other parts of the body, are the beastly acts of savages. Such Wam Margians and Shivites as use them, are very hypocritical, cynical and indolent. Those who are good among them, do not believe these doctrines and do good to the people. If the berry and ashes can scare away the messengers of Death, they should at least terrify

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* त्र्यायुषं यमदग्ने †यस्य प्रथमा रेखा सा भूर्लोकः । ‡चक्षुर्वै जमदग्निः शतपथ

the police constables also. When dogs, tigers, serpents, scorpions, flies, mosquitoes and other lower animals are not afraid of the users of the berry rosary and ash-bedaubing ; how can the soldiers of the Great Judge fear them ?

Worshippers of Vishnu.

Q.—If the Wam Margians and Shaivites are not good, are the Viashnavas good !

A.—Being against the Vedas, they are worse than they.

Q.—Why do you refute Shaivism, Vishnavism and other religions, since they are given in the Vedic texts, such, for instance, as.

नमस्ते रुद्रमन्यवे । वैष्णमसि । वामनाय च । गणानां त्वा गणपतिँहवामहे ।
भगवती भूया: । सूर्य आत्मा जगतस्तस्थुषश्च, &c.

A.—These texts do not prove Shaivism and the like faiths to be true for, the word rudra means God, life, air, soul, fire, &c. They mean that salutation is to God, whose wrath makes the wicked weep ; food should be supplied to be consumed by the heat of the digestive apparatus ; for, the word *nama* means food.* Also, God who is gracious to all the world, should be saluted. Shiva, Vishnu, Ganpati, Surya, † &c. are the names of God, and Bhagwati is the veracious speech. The popes have set up a quarrel among them without understanding their true sense as will be illustrated by the following story :—

Two Bigots.

A certain hermit had two disciples, who shampooed their teacher's legs everyday. They divided this service between them. One of them took upon himself to serve the right leg, and the other the left. Once it so happened that while a disciple had gone to the market and the other had been engaged in kneading the teacher's leg that had fallen to his lot, the holy man turned on his side, when the absentee's allotted leg fell upon its fellow which the other disciple was shampooing. Being offended that his beloved leg of the teacher was insulted and assaulted by his rival's part, he took a cudgel and fetched a heavy blow to it. The teacher cried out : O wicked man, what hast thou done ? The disciple replied : Why did the leg come upon that leg which was his part ? In the meantime, the other disciple who had been absent, returned from the market and took to rubbing the leg that was allotted to him. When he saw that it was swollen, he asked his master as to what the matter was with the leg. The hermit related to him all that had happened. He, too, was ignorant. So without uttering a

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*नम इति अन्ननाम निघंटु । † शिवस्य परमेश्वरस्यायं भक्त: शैवः । विष्णोः । परमात्मनोऽयं भक्तो वैष्णवः । गणपतेः सकलजगत् स्वामिनोऽयं सेवको गाणपतः । भगवत्या वाण्या अयं सेवकः भागवतः । सूर्यस्य चराचरात्मनोऽयं सेवकः सौरः ।

word, he got hold of a thick club and struck a severe blow on the pious man's other leg. Thereupon he cried very loudly, and then both the disciples began to belabour his legs with strong sticks. A great bewailing was then heard, which brought many people to the scene of action. They asked the holy man as to what the matter was. Some wise spectator rescued him from their beating. He explained to the ignorant disciples that both of the legs belonged to their master. The service of both of them would bring happiness, and injury to any of them would be a cause of pain to him.

Popish Ignorance.

The men who do not understand the right sense of the different names of the Almighty discribed at length in the first chapter of this book, that is to say, Indra, Vishnu. &c. are the different names of the one eternal, holy and wise Being, talk ill of one another and make them opposed to one another, as the two foolish disciples did in the above story, thinking that the legs belonged to different men. These popes do not exercise their judgment, that Vishnu, Indra, Shiva, and the other names belong to the same Unitary Spirit, the Inmost Self of all, the Guardian and the Lord of the world, and represent His infinite power, attributes and manner of existence. Will not God be angry with them ? Let us turn to the popery of the Chakrankita Vaishnavas.

Chakrankita Vaishnavism.

तापः पुण्ड्रं तथा नाम माला मंत्रस्तथैव च । अमी हि पञ्च संस्काराः परमैकान्तहेतवः ।
अतप्ततनूर्न तदामो अश्नुते ।—Ramanuja's Patal Paddhati.

(1) The dies of a conch, discus, mace, and lotus* are heated over a fire, and the fore-arms are cauterised therewith. They are then quenched in a pot of milk, which some drink away. Now it is probable that it may contain the taste of the human flesh. The believers of this faith hope to reach God by these works ! They assert that the soul never goes to God without their branding the body with the above marks, for she is imperfect. They are of opinion that the messengers of death are terrified at the sight of Vishnu's conch, discus and other weapons, just as the common people are intimated by supposing the person to be a government servant who has on him a badge and other marks. (2) They further say that बाना बड़ा दयाल का तिलक छापा और माल । यम डरपै काल् कहै भय भाने भूपाल it is very important to put a mark on the forehead and marks on arms and a garland about the neck, which are the divine heraldic signs. They overawe the heavenly judge and a terrestrial king. They paint their forehead with the mark of a trident, assume such (3) names as Narayan Das, Vishnu Das,

*This sect worships Vishnu, who is represented as holding these things in his 4 hands.

that is, as end in Das (servant), and wear (4) a rosary of lotus seeds. (5) Their article of creed for the common people is : *Om, Salutation to Narayan ! For the rich people, they have : ‡ I seek refuge at the feet of the Glorious Lord Narayan. Salutation to Lord Ramanuja ! It looks like a trade affair. Their marks are according to the face or opulence.

Its Refutation.

These Chakrankitas regard these five signs or sacraments as the means of salvation, just as the Wam Margians believe in five symbols whose names begin with *ma* in Sanscrit. † The Veda Mantra which they repeat at cauterisation with the marks of a conch, discus, &c., means : (1) O Lord, the Protector of the universe and the Vedas, almighty, all-energy, Thou pervadest all the objects and parts of the world, the men who are devoid of the merit of chastity, veracity, contentment, subjugation of the senses, meditation, self-denial, austerity and good company, and are undeveloped in the faculty of reason and the internal sense, do not obtain Thy presence ! But they who are purified by means of the above good works, shall see Thee to their satisfaction. Those who perform great penance in the form of keeping virtuous conduct in the world of the Great Glorious God, become qualified to realise Him. It is wonder how the followers of Ramanuja can prove the branding of the body from the above Veda Mantra ? Were they learned or ignorant ? If they were learned, how could they render the mantras so absurdly ? For, these verses have the word *atapta tanuh* but not *atapta bhuj ekadeshah* (2) The former denotes the whole body from head to foot. So if the Chakrankitas accept the heating of the body on this authority, they should burn their body in a furnace. Still they will find their conduct against the sense of the mantra ; for, tapa in the mantra means veracity and good works. The Taittiriya Upanishat says : pra. 10, adh. 8, that

ऋतं तप: सत्यं तप: श्रुतं तप: शान्तं तपो दमस्तप: स्वाध्यायस्तप: ।।

the frankness of the heart ; practice of truth in thoughts, words, and deeds ; withholding the mind from vice ; restraining the senses from indulging in wicked deeds ; in other words, to do good works with body, soul and heart are called *tapa* or penance. It can not be cauterism with heated pieces of metal.

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* ओं नमो नारायणाय ।।

‡ श्रीमन्नारायणचरणं शरणं प्रपद्ये ।। श्रीमते नारायणाय नम: ।। श्रीमते रामानुजाय नम:

†They are ; page 286. Madya ; wine Mansa : flesh. Meena : fish. Mudra : mystic sign. Maithuna : copulation.

(१) पवित्रं ते विततं ब्रह्मणस्पते प्रभुर्गात्राणि पर्येषि विश्वत:।अतप्ततनूर्न तदामो अश्नुते शृतास इद्वहन्तस्तत्समाशत । तपोष्पवित्रं विततं दिवस्पदे Rig. IX. Lxxxiii, १,२.

(2) अतप्ततनू: । अतप्तभुजेकदेश: ।।

Its Teachers.

The Chakrankitas consider themselves to be great Vaishnavas, but they never pay attention to their evil customs and evil deeds. The first teacher of this faith was (1) Shathakopa, who, according to the books of the Chakrantikas and the Bhakti-mala, which was written by Nabha, was of the *Doom* (low caste) tribe. For, it says that the Yogi Shathakopa used to make and sell winnowing fans,* (3) that is to say, he was born of the tribe of Kanjar. When he had wanted to read with the Brahmans or to hear their scriptures, they must have treated him with contempt. He then might have coined new things against the Brahmans and their scriptures, such as the forehead mark, cauterising the fore arms with the discus, &c. His disciple was (2) Munivahan, born of a Chandal or low caste family. He had a disciple, named (3) Yavanacharya, born of a Moslem or Greek family. But his name was changed to Yamunacharya. He was followed by (4) Ramanuja, who was a born Brahman, and was afterwards initiated into the mysteries of the Chakrankitas. Before his time, all the books of this religion were written in Vernacular. But he acquired some Sanscrit and wrote books in Sanscrit poetry. He also wrote a commentary on the Vadanta aphorisms and Upanishats, contradicting the interpretation of Shankaracharya, whom he greatly traduced in his book.

Shankar and Ramanuj.

Since Shankaracharya believed in non-dualism, or that the soul is identical with the Brahman or the Supreme Being and in reality there is nothing else in existence, and all the universe is illusion, unreal and fleeting; Ramanuja believed to the contrary, namely, the soul, the Brahman and Maya (matter) are all eternal. Shankaracharya's not believing the soul and the material substratum to be distinct from the Brahman is not good. But Ramanuja is also entirely wrong, when he professes non-dualism and believes in three distinct substances, namely, Vishisht-adwaita or the Conditioned Supreme Being, the soul, and God attended with Maya (matter or nature). In short, the bad doctrines of the Chakrankitas are :—the soul is always dependent upon God for her actions, the use of the string of beads, marks on the head, rosary, image worship and other false dogmas. The disciples of Shankaracharya are not so much against the Vedas as the Chakrankitas are. We now pass on to idolatry.

Idolatry.

Q.—Whence has idolatry come ?

A.—It has come from the Jainees.

Q.—Whence did it come among the Jainees ?

A.—It came forth from their ignorance.

Q.—The Jainees assert that a man's mind is religiously modified according as he sees an image looking tranquil and absorbed in meditation ?

*विक्रीय शूर्पं विचचार योगी ।

A.—The mind is intelligent and an image is material. Will the mind become material like the image before it ? This idolatry is a false religion, pure and simple. It is invented by the Jainees. Therefore, the refutation of their doctrines will be given in the XII chapter.

Q.—The worshippers of Devi (female form of God) and others have not copied idolatry from the Jainees, for the idols of the Vaishnavas are not like those of the Jainees.

Distinction of Jain and Vaishnav Idolatry.

A.—Just so; for, had they made their idols like those of the Jainees they would have been confounded with them. So they made theirs opposite in characteristics. For, it was their chief duty to quarrel with the Jainees, and the Jainees thought it to be their duty to be hostile to them. Since the Jainees made their idols naked, absorbed in meditation like the persons who have renounced the world; the Vaishnavas made theirs clothed, decorated, and accompanied with women, musical appliances, standing or sitting postures, surrounded with the things of enjoyment and luxury. The Jainees do not blow conches, ring bells and jingles, play upon other leathern musical instruments in their worship. But these men make much noise. It is these tricks of the popes of the Vaishnava sects that saved their followers from falling into the traps of the Jainees and secured them fast in theirs. They wrote many books of fanciful and absurd tales in the names of the sages, Vyasa and others. Calling such books Puranas (old), they related stories therefrom to the people...

Pious Fraud.

Then they took to strange frauds. They would make images of stone and hide them in mountains or forests, or bury them under the ground in solitary places; and then some of them would tell his disciples that Mahadeva, Parvati, Radha, Krishna, Sita, Rama, Luxmi, Narayana, Bhairava, or Hanumana had informed him in a dream last night that his or her image was at such and such a place. Should he take it (the pope) out from that place and, placing it in a shrine, be its ministering priest, the god or goddess would give what was desired by the people. When these popish stories came to the ears of rich and foolish persons, they took them to be true. They would ask him as to where that image was. The pope would reply that it was to be found in such and such a place or mountain, and that he would show it to them, if they but accompanied him there. The foolish people would go with him and finding an idol there would fall down at his feet in wonder and say : "This god is very kind to you. You may carry him hence. We shall have you a temple built for enshrining him and for your performing his worship there, so that we may get our desires fulfilled by worshipping this glorious god." When one man thus succeeded in fraud, all the other popes took to erecting statues with the same kind of frauds for the purpose of earning their idle livelihood.

Plea for Idolatry

Q.—God is formless. He cannot be conceived. So there should be an image for His worship. Well, if we do nothing else but to approach in idol and think of God after saluting it with palms joined, is there still any harm in it ?

Its Refutation

A—As God is formless and all-pervading, His image can not be formed. If a mere sight of an image reminds you of God, will you not think of God by observing the earth, water, fire, air, plants and the like numerous objects, which are made by omnipotent God, displaying His wounderful skill in them, which are in fact gigantic images, all full of the heavenly design, and out of which men make their tiny artificial images ? Your assertion is totally wrong that the sight of images calls forth the idea of God in your mind. Also, when there will be no image before a man, he will not think of God and will fall to robbery, adultery and other vices in the absence of the idol; for, he knows that none sees him there, and so he will seldom fail in committing an evil. Such are the various evils in worshipping the images of stone and other substances. If, on the other hand, a man who rejects material images, believes and knows that God is always omnipresent, heart-searching, and just ; he always holds the belief that God sees all his good and bad actions, and so he does not think himself for a moment to be away from God. He never thinks of evil, much less he does it. He knows that if he does any evil in thought, deed, or action ; he will never escape punishment from the justice of God, the inner Self.

Muttering of God's Name.

Mere repetition of God's name does him no good whatever, just as the mouth feels no sensation of sweetness from repeating the word sugar-candy, nor the sensation of bitterness from muttering the name of *neem* (melia azadiracta), but we do feel these sensations on tasting them.

Q.—Is muttering the name of God entirely false ? The Puranas talk everywhere of the great merit accruing from repeating the Name.

A.—Your manner of repeating it is not good. It is entirely false.

Q.—How is our manner of invoking God's name ?

A.—It is against the Vedas.

Q.—Well, be pleased to tell us the Vedic manner of repeating God's name.

A.—It should be thus : For instance, the Scriptures say : God is most just. It implies to us that He is not partial to any, but equitable to all. We should hold fast to this significance and ever practise justice and never indulge in iniquities. Thus prac-

tised, one name of an attribute of God will be enough for a man to save him from evil.

Images of Incarnations.

Q.—We know that God is formless. But He was incarnated in Shiva, Vishnu, Ganesh (Janus), Sun, Devi (Goddess Durga) and also manifested himself in the incarnations of Rama, Krishna, &c. Therefore we make His images. Do you think it false too ?

A.—Yes, it is. (1) For, the Vedas declare Him to be free from birth, death, and incarnation, as is plain from such expressions as, *Aja ekapat, akayam* * &c. (2) Also, the reason does not prove the incarnation of God. For, being everywhere present like the sky, infinite, and free from the corporeal qualities of pleasure and pain, visibility, &c., how can He be enclosed in a drop of the semen or in the cavity of the womb ? That person can come and go, who lives in one place. To talk of the incarnation of God, who is immovable, invisible, and fills all atoms, is like seeing a barren woman's, son performing his marriage, and then beget a son there by, that is, it is a self-contradiction.

Omnipresent God in the Image.

Q.—As God is present everywhere, He is present in an image. Why then is it not good to believe Him to be present in any object and adore Him there ? Says Chanakya :

न काष्ठे विद्यते देवो न पाषाणे न मृण्मये । भावे हि विद्यते देवास्तस्माद्भावो हि कारणम्

—God is not in the things made of wood, stone, or earth. But He is obtained wherever we put our faith in.

A mistake and Refutation.

A.—As God is present everywhere, to believe Him to be present in one object and not in others, is like considering an emperor to be the master of a small hut instead of holding authority over all the provinces of his empire. Is not it a great disgrace to him ? So it is also derogatory to God to localise Him. If you believe Him to be omnipresent, why do you pluck flowers from a garden to offer them to an idol ? Why do you paint it with the paste of sandal ? Why do you fumigate it with incense ? Why do you ring bells, jingles, cymbals, beat drums with sticks He is present in your hands, why do you join the palms in reverence to an idol ? He is present in the head, why do you bend it to an idol ? He is present in food and drink, why do you offer them to an idol ? He is present in water, why do you bathe an idol with it ? As God is present in all of them, do you worship the pervader or the pervaded object ? If you worship the Pervader, why do you offer flowers, sandal, &c. to stocks and stones ? If you worship the object pervaded, your assertion is false that you worship God. Why don't you speak the truth, that you are the worshippers of stocks and stones ?

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* Unborn, Absolute, Incorporeal.

Please, tell me if your faith is true or false. If it is true, God will be confined to a body from the effect of your faith.

Inefficacy of mere Faith

Why don't you change by means of your faith the substance of earth into gold, silver and other metals ; of stones into diamonds, emeralds, and other gems ; of sea foam into pearls ; of water into butter, milk, curd, &c. ; of sand into boiled flour, sugar, &c. ? You never think of pain, but why do you get it ? You think of ease and comfort, why don't you ever enjoy it ? Why cannot a blind man see by thinking of eyes ? You never think of death, how is it that you die ? Therefore your faith or mere thinking is not true or efficacious. True faith is to believe a thing as it is, for instance, to believe fire as fire, and water as water. To believe water to be fire and fire to be water, is the reverse of faith. To know a thing as it is, constitutes true knowledge. To know it what it is not, is ignorance. So you call non-faith as faith and vice versa.

Q.—No god comes into an image until he is invoked by means of the Veda Mantras (verses). He comes at once upon invocation and goes away upon the conclusion of a rite.

Falsity of Invocation.

A.—If a god descends upon an image, why is it not enlivened ? Why does it not depart upon the conclusion of a ceremony ? Whence does he come and where does he go ? O listen to me, brother, the all-filling God neither comes from nor goes to anywhere. If you can call God by the force of the Veda Mantras, why don't you call the departed soul into the corpse, say, of your son ? Why don't you kill your enemy by dismissing his soul ? Hark ! O simple folks ! These popes cheat you to make money for their idle life by teaching you such foolish things. There is no whisper in the Vedas of the worship of images and of the invocation of God by means of the Vedic Mantras.

Q—प्राणा इहागच्छन्तु सुखं चिरं तिष्ठन्तु स्वाहा । आत्मेहागच्छतु सुखं चिरं तिष्ठतु स्वाहा । इन्द्रियाणीहागच्छन्तु सुखं चिर तिष्ठन्तु स्वाहा ।

These and others are the Veda Mantras. How do you say that it is not given there ?

A.—Good friend ! Use your own sense a little. These lines are not the Vedic words ; but they are fabricated by the Indian popes and given in the Tantras (magical books) of the Wam Margians.

Q.—Are the Tantras false ?

A.—Yes, they are totally false. There is not a single verse in the Vedas relative to invocation, enlivenment, image-worship,

nor there are such expressions as, *I minister bath* * Not even such a hint do we find as

पाषाणादिमूर्तिं रचयित्वा मन्दिरेषु संस्थाप्य गन्धादिभिरर्चयेत्—

Make images of stones and metals, enshrine them in temples, and worship them with sandal paste, grains of rice, and so forth.

Q.—If there is no order in the Vedas for image worship, there is also no prohibition of it in them ; and if there is any prohibition of it, it can be refuted from the very mention of it. ‡

A.—There is no injunction of it ; but, on the contrary, there is an explicit commandment not to adore any object in place of God. It is always prohibited there. Is not the absence of a precedent an injunction ? Here it is—

Monotheism inVedas.

अन्धन्तमः प्रविशन्ति ये ऽसम्भूतिमुपासते । ततो भूय इव ते तमो य उ सम्भूत्याᳪरताः ॥

—They fall into the darkness of ignorance and ocean of misery, who worship the unmanifested, eternal and material nature in place of the Supreme Being. But they who worship the manifested nature, that is, the creatures like the earth, stone, trees and other organised objects and the bodies of men and other animals in place of the Supreme Being of Brahman, fall into still greater darkness of ignorance and suffer the protracted pain of hell.—Yaj. XL.9.

न तस्य प्रतिमा अस्ति *Ib.* XXXII. 3

—The formless Deity who pervades all the universe, has no image, measurement or the like.

Spiritual worship in Upanishats.

यद्वाचानभ्युदितं येन वागभ्युद्यते । तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥

—Know and adore Him as the Brahman, who is not expressed by speech, as persons say of water : Here is water, take it. But our speech is stimulated by his presence and power. Whatever is different from Him, is not worth worshipping.—Kena Upanishat, Part 1. 4.

यन्मनसा न मनुते येनाहुर्मनो मतम् । तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥

—Know Him to be the Brahman and adore Him who is not limited by mental cogitation, but who knows the mind. Don't worship the soul and the internal sense that are different from the Brahman.—Ib. 5.

यच्चक्षुषा न पश्यति येन चक्षूंषि पश्यन्ति । तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥

—Know Him to be the Brahman and worship Him alone who is not seen with eyes, but who enables the eyes to see all objects. Don't worship the sun, lightning, fire and other dead objects.—Ib. 6.

यच्छ्रोत्रेण न शृणोति येनश्रोत्रमिदᳪश्रुतम् । तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥

—Know Him to be the Brahman and adore Him alone

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*स्नानं समर्पयामि ॥ ‡प्राप्तो सत्यां निषेधः ॥

whom the ears have not heard but who enables the ears to hear. Dont't worship sound and others in His place.—Ib. 7.

यत्प्राणेन न प्राणिति येन प्राणः प्रणीयते । तदेव ब्रह्मत्वं विद्धि नेदं यदिदमुपासते ।।

—Know Him to be the Brahman and adore Him alone who does not live by breathing, but who sets the breath a-coursing. Don't worship the wind which is not the Brahman.—Ib. 8. There are many similar interdictions.

No Idolatry in Vedas.

Both existing and unexisting objects are forbidden of the Vedas to be worshipped. Thus your turning out a person sitting in a certain place, is an instance of the prohibition of existing things. The example of unexisting things is : O son ! Thou shalt not steal. Thou shalt not fall down into a well. Thou shalt shun the company of evil men. Be not ignorant. Thus an action not done, can also be prohibited. Such things do not exist in man's mind, but they exist in God's. Therefore the worship of the images of stone and other materials is ever prohibited.

Q.—If there be no merit in image-worship, there is no sin in it.

A.—Actions are of two kinds only, viz., (1) the duties ordained by the Vedas, such as speaking the truth, &c ; (2) the actions prohibited by the Vedas, as speaking falsehood, &c. It is meritorious to do the duties ordained and sinful not to do them. It is sinful to do the actions prohibited, but meritorious not to do them. How can you be free from sin when you do works prohibited by the Vedas, as image worship and the like ?

Q.—Listen ! The Vedas are unbeginning. There was no use of images in Vedic times. The gods were themselves present then. Image worship came in vogue in later times from the use of the Tantras and Puranas. When the knowledge and power of man declined, he could not conceive of God. He could think of an image. Thus image-worship is designed for the ignorant. For, a man goes to the top of a staircase by ascending one steps after another. He can not go up, if he leaves off the first step. Therefore image worship is the first step towards God. When knowledge dawns upon the mind from worshipping an image, and the internal sense is purified, man will be able to think of God. For, an archer or musketeer first practises to shoot his arrows or bullets at a visible mark or the bull's eye, then he can hit an invisible mark. In like manner, a man obtains the subtle Brahman after practising the worship of gross images. Also, girls play with toys as they are not developed to go to their husbands. Therefore image-worship is not a wicked deed.

A.—If a religious merit consists in doing the duties ordained by the Vedas, and sin in acting against the commandment of the

Vedas, your own assertion proves image-worship to be sin. To assume those books as authority which are against the Vedas, is to become an atheist. For example, says Manu, II, 11 :—

नास्तिको वेदनिंदक: ॥

या वेदबाह्या: स्मृतयो याश्च काश्च कुदृष्टय: ।
सर्वास्ता निष्फला: प्रेत्य तमोनिष्टा हि ता: स्मृता: ॥
उत्पद्यन्ते च्यवन्ते च यान्यतोन्यानि कानि चित् ।
तान्यर्वाक्कालिकतया निष्फलान्यनृतनि च ॥

—The person is an atheist who blasphemes, disgraces, renounces and acts against the Vedas. The books written by evil men against the Vedas lead the world to the depth of the ocean of misery. They are all vain, false, and ignorance incarnate, so to speak, and bring misery to their readers both here and hereafter.—Manu, XII. 95, 96.

The books written against the Vedas in recent times soon go out of use. To take them for authority is useless and wrong. Therefore the sages from Brahma to Jaimini teach us not to believe what is against the Vedas. But it is the practice of religion to live the Vedas ; for, they teach the truth only. Therefore all the Tantras and Puranas being against the Vedas, are false, and the image worship enjoined by them is also false and irreligious. Man's knowledge cannot be improved from the worship of inanimate things, but, on the contrary, whatever knowledge he possesses, is thereby destroyed. It is promoted by the service of the learned and their company, but not by bowing to stocks and stones. Can a men ever conceive of God by worshipping images ? No, never Idolatry is not a step to Godhood but a deep ditch, a fall into which breaks a man's bones. He then can't get out of it, nay he dies in it. But knowledge and veracity learnt from the company of even ordinarily learned and religious up to superlatively learned and clairvoyants men, are the steps to reach God like stairs to an upper storey. None has been seen to grow wise by worshipping images ; but, on the contrary, all the image-worshippers have wasted their life for nothing and died away, and those who exist at present or who will come after, will also be deprived of the objects of life, viz., virtue, wealth, enjoyment, and salvation, and will die in ignorance. Image-worhip does not hold the relation to the Brahman as gross to subtle. The true relation is as a scholar to the knowledge of the world. When he perfects it, he obtains God. Image-worship is not like doll-playing, but instructions in the alphabet and education are like doll-playing in the obtainment of God. Hear me, when a person acquires sound knowledge and good training he will get God, the true Lord.

Q.—The mind can be fixed upon a corporeal thing, but it is difficult to fix it upon an incorporeal object. Therefore image worship should be allowed.

Arguments against indolatry.

A.—(1) The mind can not be fixed upon a corporeal thing ; for, it grasps it at once, and then it runs from one of its parts to another. But the mind may exert its utmost power to grasp God, it can not get to the end of Him. It does not get restless from God being without organs ; but it is absorbed in contemplating His attributes, works, and nature, becomes happy and gets rest. If a corporeal thing had composed the mind, the mind of all the world would have been composed. For, it is ever engaged in gross material things in the world such as men, women, sons, riches, friends, that are all croporeal. But nobody's mind is ever tranquillised until he directs it to the incorporeal God, for it rests in Him as He has no organs. Therefore, image-worship is irreligious.

(2) It produces poverty, as it requires spending crores of rupees upon temples. It gives rise to pride and neglect of duties.

(3) The assemblage of men and women in temples begets adultery, quarrel, scuffle, diseases and so forth.

(4) The people waste their life, being rendered void of courage from thinking it to be the only means of virtue, wealth, pleasure and salvation.

(5) The unity of the priests is destroyed, for by their worshipping images of opposite characters, name and forms, they adopt opposite courses of religion, separate themselves from one another, and bring ruin upon the country.

(6) Idolaters believe that their victory and the enemy's defeat depend upon their faith in it and so lead idle life. When they are defeated, the independence of the country and the possession of wealth pass into the hands of their enemies. They then suffer many troubles from falling into the hands of the enemy like a potter's ass or an inn-keeper's pony.

(7) Since a person gets angry, flies to force, and calls ill names when told by some one that an effigy is made of him or a stone is used in place of him or his name, why should not God get angry and destroy the men of evil mind, who put stones in His place in the heart or in the internal sense, which is the temple of God ?

(8) Idolaters wander from temple to temple in distant countries and suffer much trouble, neglect the duties of religion, the world and spiritual life, being harassed by robbers and cheated by bad persons.

(9) They give money to wicked priests, who spend it in whoring adultery, eating flesh and drinking wine, and quarrels over

petty things, a circumstance, which destroys the pleasure of a gift and causes much sorrow.

(10) They do not honour their parents and elders ; but paying respects to stone images, they turn ungrateful.

(11) If the images be broken or stolen away, they beat their breast and weep bitterly.

(12) The priests being oppressed with the company of the wives of others and the priestesses with that of strange men, lose the pleasure of the life of connubial love.

(13) They are destroyed and entirely ruined from mutual animosity on account of there being no proper obedience in the servant to the master's behests.

(14) The mind of the man contemplating on an inanimate object, becomes gross, and stunted in reason, or the inanimate nature of the thing contemplated influeneces the contemplator's mind through the internal sense.

(15) God made the fragrant flowers and other odouriferous substances to cleanse the impurities of the air and water, and to promote health. The priests pluck them off. How long would they have been spreading fragrance in the open air to purify it ? But they destroy them before they complete their life. They are thrown into gutters and mixing there with sloppish water, they produce stench. Has God made fragrant flowers to be offered to stones ?

(16) The flowers, sandal-wood paste, rice and other objects, offered to stones, are all thrown into the mud of the gutter or cesspool where they rot and produce so much stench in the air as is produced from the nuisance committed by people. Thousands of worms are constantly produced and die in it.

These and many other evils are produced from idolatry. Therefore, the good people should give up the worship of images forever. They who worship stone images or will do it in future, can never be free from the above mentioned evils.

Worship of 5 Gods.

Q.—Is no kind of idolatry to be performed ? Why has then the pharse, the worship of five gods, been current in our Aryavarta (India) from time out of mind ? It is no other than the worship of the images of Shiva, Vishnu, Ambika (Goddess Durga or Minerva) Ganesha (Janus) and Surya (Sol). Is it not the worship of five gods ?

A.—No kind of image-worship should be performed. But the following five corporeal being should be worshipped or revered. It is excellent worship of five gods and the phrase, the worship of five bodies, has also an excellent meaning. But the ignorant people have rejected its good sense and accepted its bad. The modern worship of the five gods, such as Shiva and the like, has already

been refuted. But the true worship of the five bodies ordained in the Vedas and the worship of gods and images consistent with the teachings of the Vedas, are as follow :—

मा नो वधीः पितरं मोत मातरम्।।—Yaj. xx I 15. आचार्य्यो ब्रह्मचर्य्येण ब्रह्मचारिणमिच्छते।।—Ath. K. II, v. 5, verse 17. अतिथिर्गृहानागच्छेत्।। —Ib. 15. 13. 6. अर्चत प्रार्चत प्रियमेधासो अर्चत—Rig. त्वमेव प्रत्यक्षं ब्रह्मसि त्वामेव प्रत्यक्षं ब्रह्म वदिष्यामि ।।—Tait. I. i. कतम एको देव इति स ब्रह्म त्यदित्याचक्षते ।।—Shat. K. 14, Pr. 6, Br. 7, K. 10. मातृदेवो भव, पितृदेवो भव, आचार्यदेवो भव, अतिथिदेवो भव ।।—Tait V. 1. An. 11. पितृभिर्भ्रातृभिश्चैताः पतिभिर्देवरैस्तथा । पूज्याभूषयितव्याश्च बहुकल्याणमीप्सुभिः ।। Manu, III, 55. उपचर्यः स्त्रिया साध्वया सततं देववत्पतिः ।। Ib.

The first corporeal goddess to be worshipped is the mother, that is, the children should please the mother by serving her with their body, soul and wealth. They should give her no kind of offence, much less cause her an injury. The second corporeal god to be reverenced is the father. He should be served as the mother. The third god is the teacher, who is the giver of knowledge. He should be served with the body, soul and wealth. The fourth god is the guest, who is learned, righteous, sincere, and benevolent, and who is engaged in the good of all by truthful preaching in his constant tone throughout the world. The people should serve him. The fifth person to be treated with respect is the husband for the wife and the wife for the husband. These are the five corporeal divinities, whose association produces the body of human beings, who give them protection and education and from whom knowledge and truth are obtained. They alone are the steps towards the obtainment of God. Those who do not serve them but worship the images of stone and other materials, are very much against the Vedas.

Q.—Well, there will be nothing wrong, if we worship the images and also serve the parents and other elders.

A.—No, your good consists in abandoning image-worship entirely and in serving the worshipful persons above described. It is nonsense to give up the respect of the really worshipful gods in the persons of fathers, mothers and other elders, whose blessings are evident, and to adopt the botheration of worshipping stocks and stones. The people seem to have adopted image-worship, because if sweetmeat, presents, and other offerings be placed before the parents and elders, they will consume them themselves or keep them for themselves and the offerers will get nothing. But if they offer sweetmeat to stone and material images, ring bells, blow trumpets and conches and make all sorts of noise, they can lose nothing, rather they will turn a tantalising finger to the idols, so to speak, and enjoy the whole offering themselves, just as persons do in cheating others ; viz.,

स्वमगुष्ठं गृहाण भोजनं पदार्थं वाऽहं ग्रहीष्यामि,

—pointing the finger at another, a person may tell him in taunt "Take thou my thumb," and then snatch away from before him all the things offered. The popery of these priests is very much like it. They are called Pujari, that is, *ari* or the enemy of *puja* or worship or righteousness. Like cheats, these men are dressed foppishly, make charmingly attractive and brilliantly gaudy images highly decorated, rob the helpless and thoughtless simpletons of all their riches, and roll in wealth. Had there been a pious king, he would have employed these men in working in quarries, sculpturing, and holding houses so as to provide them with food and drink and help them to lead an honest life.

Great men's Images.

Q.—Why, will not the idea of resignation and contentment arise in the mind at the sight of an image of the man of self-denial and tranquility just as lust is excited at the appearance of a woman's stone image ?

A.—No, it will never. For, the introduction of the inert qualities of the image into the mind lessens its thinking and distinguishing power. Without distinguishment there can be no renunciation, without renunciation no knowledge and without knowledge no tranquillity. Whatever renunciation or unselfishness is produced in the mind, comes from the company of sages, listening to their preaching and reading their lives ; for, there is no love for the image of him whose merits are unknown : the cause of love being the knowledge of merits. It is from such evil causes as image-worship and the like that millions of men have become useless, priestly, beggarly, idle and unenterprising. It is they who have spread stupidity in the whole world. There is also much falsehood as well as humbug in idolatry.

MIRACLES AND SACRED PLACES.

Benares

Q.—Think of Kashi (Benares) where Aurungzebe was shown a great many miracles by Lat-bhairava. When the Moslems made an attack with the view to demolish the temple, and began to shell it, a swarm of bumble bees attacked the enemy who were struck with panic and so took to their heels.

A.—It is no miracle produced by the stone image ; but there must be a hive of bumble bees, which are by nature cruel and rush to sting on the least provocation. The miracle of the milk stream that was seen there, was the fraud of the priests.

Q.—Why, Mahadeva (Shiva) hid himself in a well and Beni Madhava (Krishna) in a Brahmin's house to avoid being seen by barbarians (Malechha). Is it not a miracle ?

A.—Since they had Kota-pala, Kala bhairva, Lat-bhairva and other hosts of spirits, ghosts, and *garurh* (a god, half bird and half

man, the vehicle of Vishnu), why did they not repulse the Mahomedans in a fight ? Why did they not reduce the Moslems to ashes, as they did Tripurasur and other frightful demons according to the account of Mahadeva and Vishnu given in the legends of the Puranas ? Hence it is proved that the poor stone images could not fight with the Mahomedans. When the enemy came to Kashi in their course of demolishing temples and breaking images, the priests threw the stone phallus into a well and concealed Beni Madhava in a Brahmin's house. Since the messengers of Death durst not enter Kashi from the fear of Kala-bhairava, and it is not destroyed even in a cataclysm, why did they not scare away the messengers of Moslems ? Why did they allow their royal palace to be destroyed ? The truth is, that all this is a mere popish fraud.

Gaya

Q.—The performance of the Shradha (offering rice balls to the manes) sanctifies the departed ancestors and sends them to heaven in virtue of its religious merit. The departed ancestors hold out their hands to receive the rice balls. Is it false too ?

A.—Yes, it is totally false. If the departed souls receive the merit of the rice-ball ceremony, in which hundreds of rupees are spent to feed the dead, why should they not participate in the sins, committed by the Gaya priests such as whoredom and the like by means of the money received in the ceremony ? Also, the projection of the dead is not at all observed now-a-days, but the hands of the priests receive the offerings. It appears that some rogue might have in ignorant days dug a pit in the ground and hid a person therein. Then strewing long grass (kusha) over him, he might have offered him rice-balls, which the hidden person must have taken by stretching forth his hand. Thus a pope might have cheated some man devoid of sense but loaded with wealth, who being struck with wonder in his ignorance, might in his turn have given currency to it. In like manner, it is also no wonder that the belief, that Ravana brought Baij Nath (an idol of Shiva near Kangra, Punjab) may be altogether false.

Calcutta

Q—Is it no miracle that hundreds of thousands of people worship Goddess Kail, Kamaksha and the like goddesses at Calcutta ?

A—No, not at all. These men are blind and follow one another like sheep, which fall down into a pit, but which do not give up the blind lead. In the same manner, the igorant persons go after another and fall down into the ditch of image-worship and suffer pain therein,

Jagan Nath Puri

Q.—Well, let it go. Attend to Jagan Nath Puri, where there is an evident miracle. (1) A log of sandal-wood spontaneously comes floating upon the sea at the time of Lord Jagan Nath's changing the body or corporeal incasement* of sandal-wood. (2) Seven cauldrons of rice are piled upon a hearth; but the rice is boiled from topmost downward. (3) If a person does not eat the refuse offering of Lord Jagan Nath, he becomes leprous (4) The car of Lord Jagan Nath moves spontaneously. (5) A wicked person cannot see the Lord. (6) The gods created the temple in the reign of Indra-damana. (7) At the time of changing the corporeal incasement, the king, the priest, and the carpenter (who dress the God) die away. You will never be able to refute these miracles.

A.—Once a man who had worshipped Jagan Nath (the Lord of the world) for 12 years, came to Mathura. When he met me, I asked him of these things. He said that they were all false. Also, (1) our reason tells us that a log of sandal-wood is perhaps secretly sent in a boat and set afloat upon the sea at the time of changing the corporeal incasement of the Deity. It is brought ashore by the tide waves. The carpenters catch it and make images out of it. (2) When food is cooked none but the cooks are allowed to enter the kitchen and look into the pots. There are in the ground six hearths in a circle with one in the centre. The cooks paste butter, mud, and ashes on the bottom of the cauldrons and boil rice upon the six fireplaces. They then scrub the bottoms clean and put uncooked rice into the central cauldron, upon which the six cauldrons of cooked rice are piled. The mouths of six hearths are closed with iron pans. Then those sight-seers who are rich, are called in to see them. They see the cooked rice of the top cauldron, and then they are asked by the priests to offer money for those cauldrons. The persons, mentally blind and immensely rich, offer silver and gold coins, and some of them promise monthly subscriptions. (3) The low castes bring sweetmeat to the temple. When it is offered, it is polluted by eating a part of it. Then the kettles of rice are sent to the houses of the men who pay for them. The poor family men, monks and friars, low castes and slum masses all squat down in a row to eat one another's refuse food. When one batch is satisfied, others are seated to eat from the same dishes of leaves, which is the most dirty way of eating. But many persons do not partake of the refuse food. They cook their own food till they return home. They catch no leprosy and other diseases. Also, many inhabitants of the town never eat the offered food, and are never affict-ed with leprosy and other diseases. But there are many lepers too. They don't recover because of eating refuse food. There is a Bhairavi Chakra (circle of God Bacchus) made by the Wam-Margians. Subha-dra, who is the sister of Krishna and Baldeva, is placed between her both brothers as the wife and mother, which could not have been the case had there been no Bacchanalian circle. (4) The wheels of the car are furnished with machinery, which when turned to the right moves

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*Every twelve years a sandal-wood covering in the form of the human body is put on the idol of Jagan Nath at Puri in Orissa.—Ed.

the car, but which stops it when it has reached the centre of fair as the regulator is then turned to the left. The ministering priests then cry at the top of their voice : Make donations, give alms, so that Lord Jagan Nath be pleased to move his car on, and our religion be preserved! They continue their calling that sort of way so long as gifts pour in. When they cease, an inhabitant of Vraja, near Mathura, with a nice suit of clothes and a shawl on, stations himself before the car and thus prays with the palms joined : "O Lord Jagan Nath, be gracious enough to move your car on and preserve our religion." Then he mounts the car after prostration before it. The machine being turned to the right with an acclamation of 'Victory to the Lord! Victory to the Lord!' thousands of people pull the ropes tied to the car, and it moves onward. (5) The temple is very spacious but dark, so that it is lighted with lamps in day time. Curtains hang both sides before the image there. The priests stand inside. When one of them pulls a curtain, the images are at once hidden. Then the ministers and priests thus cry out to the persons who crowd in the vestiblue to catch a sight of the Diety : "Offer presents, all your sins will leave you off! Then you will see the God. Make haste." The simple folks are thus robbed of their money by the cheats. Then the curtain is at once withdrawn and the God is seen by the devotees, who shout 'Victory to the God' and are very much rejoiced and are then driven off contemptuously.

Inter-Dining

The decendants of Indradamana are still found in Calcutta. He was a rich king and worshipper of Goddess Devi. He spent hundreds of thousands of rupees on the erection of the temple. His object was to solve the problem of taking food at each other's hands by making them partake of food from common dishes. But how can the fools give up their exclusive habits? If you believe in gods, you should regard as gods those artisans who have built the temple. The king, the priest and the carpenter never die at the time of changing the sandal wood covering, but they became the heads of the ministrant pastors. It appears that at some time they might have tyrannised over their subordinates who must have successfully plotted against their life. Since the heart of the idol is hollow, in which a *Saligram*[1] is placed enclosed within a golden casket and the latter idol is daily washed to make the nectar[2] of feet (charanamrita), they might have applied some poisonous acid on the candle stick to show light on retiring for rest at night and given the washed water in the morning to the three superiors who were then present and thus put them to death. While they died thus, the priestly gluttons gave out that Lord Jagan Nath carried away with him his three devotees at the time of changing the body. There are always many such false reports to cheat the ignorant people of their money.

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1. Saligrama is an idol in the form of a round or oval stone like a marble and found in the Gandki, a river in the north of Bengal. It is worshipped as an incarnation of Vishnu.

2. The water in which an idol is washed is called the nectar of feet.—*Ed*.

Rameshwara

Q. Is it false too that the phallus[1] at Rameshwara is increased at the time of pouring over it the water of the source of the Ganges?

A. It is false; for the temple is dark even in the day and so it is lighted with lamps day and night. When the water is poured over it, the light of the lamp is reflected in the flow of water like lightning. Nothing more happens there. Neither does the stone image increase in size nor does it decrease. It remains exactly the same as ever. The priests cheat the fools by means of such tricks.

Q.—Rameshwara was made by Lord Ram Chandra. If image-worship had been against the Vedas, how should he have done so; and why should Valmiki write it in the Ramayana ?

A.—There was neither the name nor even any trace of that phallus or its shrine in the time of Rama Chandra. But it is certain that a Deccan king, Rama by name, built the temple and called the phallus Rameshwara. When Rama Chandra with Sita, Hanuman, etc. started for Ayodhya from Lanka (Ceylon) in a balloon by way of the sky, he said to his queen Sita :

अत्र पूर्वं महादेवः प्रसादमकरोद्विभुः । सेतुबन्ध इति ख्यातम् ।

Valmiki Ramayana, Lanka Kanda, Sarga 125, verse 20.

"O Sita, when I was distressed from thy separation and wandering about, I passed the four rainy months at this place. I thought of and meditated on God, who is all-pervading, and is the God of gods, the Great God, the Supreme Spirit. It was His grace that I got all required things here. There is the bridge we constructed to go to Lanka, where we slew Ravana and brought you back."

Nothing more than this is written here by Valmiki.

Deccan

रंग है कालियाकन्त को । जिसने हुक्का पिलाया सन्त को ।

Q.—There is an idol of Kalya-kanta. It smokes unto this day. If image-worship be false, this miracle will be false also.

A.—It is all false. It is a popish fraud. The mouth of the idol may be hollow, from which there will be a hole to carry a tube through the wall behind to another house. When the priest gets a smoking pipe ready, being furnished with a smoking tube and stuck to the mouth of the idol, and when the curtains are let down, he comes outside, and then a man hidden behind begins to smoke so that the hubble makes a bubling noise. There must be another hole through the nose and the mouth, so that when the hidden man blows the smoke, it comes out of them. Then it is the opportune time for the priests to strip the foolish pilgrims of all their wealth.

Dwarika

Q.—Don't you know that the image of Dakor went with a devotee from Dwarika ? Though several maunds in weight, that

1. A symbol of the generative organ of Shiva.—*Ed.*

golden image weighed but one ruttee* and a half only. Is it not a miracle ?

A.—No, it is not. That devotee must have stolen away the image. As for the enormous weight of the image being equal to one ruttee and a half, it is a lie pure and simple, given out by some intoxicated with hemp decoction (bhang).

Soma Nath

Q.—See, Soma Nath rested above the ground, which was a great miracle. Is it false also ?

A.—Yes, it is false. Listen to me. There were magnets above and below so that the image was suspended in the air from their attraction. When Mahmud of Ghazani fought his way to the temple, the miracle was that he demolished it and disgraced the priests. The Hindu army many hundred thousands strong was routed and put to flight by ten thousand Moslems. The popish priests made offerings, called on gods, and prayed : "O Mahadeva, kill this infidel and protect us !" They advised their royal followers to have patience as Mahadeva would send Bhairava or Birabhadra, *who would kill all the infidels (mlechhas) or blinden them. Their god was about to be propitiated. Hanumana, Durga, and Bhairava were seen in a dream and they said that they would settle all. Those simple kings and warriors (Kshatriyas) were led to believe in these statements of the popes. Many popish astrologers said that it was not astrologically proper time for their advance. One pointed out the evil moon in the 8th mansion, and another showed in ominous conjunction (yogini) before them, and so forth. Thus the warriors were misled and delayed. The army of infidels soon came and surrounded them. They fled in disgrace. Several popish priests and their disciples were captured. The priests offered with joined hands to give three crores of rupees provided that they would not pull down the temple and break the idol. The Moslems replied that they were not idolaters but were iconoclasts. They at once fell to destroy the temple. When the roof was destroyed the image fell down from the removal of the magnets. It is said that when the image was broken, some 18 crores worth of gems came out of it. When the popes and priests were whipped, they wept and cried piteously. They were so cruelly beaten that they disgorged the secret. The Mahomedans at once pillaged and secured it. They made slaves and porters of the popes and their disciples, who were made to grind hard, to cut grass, to clean latrines, and they gave them gram to eat. Alas ! Why did they throw themselves into destruction by worshipping stones ? Why did they not serve God so that they might knock the teeth of infidels and gain a victory over them ? Also note, had they worshipped even heroes then existing in place of images, they would have been saved. Though the priests served these stones very much, yet no image flew to break the heads of the enemy. But had they served any heroic man as they did the images, he would have done his best to protect his followers and destroy the enemy.

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* One ruttee is equal to one-tenth of a scruple. One maund is equal to eighty pounds.

Narsi's Cheque

Q.—Is it also false that God Ran-chhorh* of Dwarika sent a bill of exchange to Narsi Mehta and paid off his debts ?

A.—Yes, it is false. Some banker must have paid the money and then somebody gave out that the draft was sent by Shri Krishna. When the English bombarded the temple with its images in 1914 A.V., where were the images gone then ? However, the Bagheras showed great bravery in fighting and killing the enemy, but no image could do even so much as to break the leg of a fly. Had there been somebody like Shri Krishna he would have discomfited them hip and thigh, so that they would have taken to their heels. Tell me why should his proteges be not beaten whose protector is whipped.

Volcanoes in Punjab and Hinglaj in Sindh

Q.—The Jwala-mukhi (Punjab volcano) is an evident Goddess. She eats all. If you make an offering, she eats half of it and leaves the other half. The Mosleam kings brought a canal to be poured into the crater and tried to close it with iron sheets. Still the fire was not quenched, nor was it shut up. In like manner, Goddess Hinglaj rides up the mountain at mid-night and is seen there. She sends thunder into the mountain. The Chandra-kup well speaks. If a man passes through the Yoni-yantra (vagina-like machine), he is freed from the necessity of rebirth. One is a half great man, who wears a charm of thhomerha. The man is a half great man who has not been to Hinglaj. Are all these things not worth believing in ?

A.—No, they are not. The fire there is emitted by a volcano. The tricks are the frauds of the priests. It is like the fire caught by a heated spoon of clarified butter for spicing a pot of soup, which is put out by removing the spoon from the hearth or blowing upon it with the mouth, and which licks away some clarified butter and leaves the rest unburnt. Wherein does it differ from the hearth fire, which reduces all to ashes that is thrown into it ? When it is set to a house or the forest, it eats up all. Is there anything more in it ? As to Hinglaj (near Karachi), there is nothing but a popish fraud in it. There is no procession of the Goddess at Hinglaj. All the tricks are played by the priests. They have got a pond of water and another of mud, from the bottom of which the bubbles arise. It is considered a success of a pilgrimage by foolls. The Yoni-yantra (vaginal machine) has been made by them to rob the people of their wealth. The charms are also a popish trick like the rest. If they make a great man, will an animal loaded with a freight of them be a great man. A great man is made by the possession of the best qualities such as righteousness or religion and courage.

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* These are the powerful spirits in the service of the Great God, called Mahadeva in Sanscrit, according to the legends of the Puranas. It is a name of Krishna, given him when he shunned giving battle to Jarasiandha, a king of Magadha (Behar). Krishna emigrated with his people to Dwarika, the Land's End of India. In the year of Vikramaditya, which is 57 years older than the Christian era.

Amritsar

Q.—The pond at Amritsar is like nectar; half the fruit of *murithi* (soap nut) is sweet; there is a wall which shakes but does not fall down; fields float at Rewalsar; phalluses are made at Amar Nath spontaneously, there pigeons come from the Himalayas to be seen by the pilgrims and then go away. Are all these not worth believing in?

A.—No, they are not. The pond of Amritsar is merely called the pool of nectar, but it is not so in reality. Its water might be good when there was a forest, and so it was called Amritsar or the pool of nectar. Why do the people die there, for nectar gives life according to the Puranas? The construction of the wall must be such as to allow it to shake but to prevent it from falling. The soap-nut must be an ingraft of the lotus, or it may be a hoax altogether. There must be some ingenuity in floating a field at Rewalsar. At Amar Nath mountains are made of ice, so what wonder can there be if a small phallus (stone penis) is made that way? The pairs of pigeons must be tame, which are let off from a secret place in the mountain in order to cheat the people thereby.

Hardwar

Q.—Hardwar is the gate of heaven. Bathing at the Har-ki-pourchi (steps of god Hari) removes all sins. Residence in the Tapo-bana makes a man saint. A pilgrimage to Deva Prayaga, the cow's mouth at the Gangotri (source of the Ganges), Uttara Kashi, Gupta Kashi, Triyugi Narayana and their sight confer a religious merit on a man. Kedar Nath and Badri Narayan (in Garhawal) are worshipped six months by mortals and six months by immortals. Pashupati Mahadeva's face is seen in Nepal, buttocks at Kedar Nath, thighs at Thunga Nath, and feet at Amar Nath. Their sight, embrace, and bathing at pools there give salvation to the people. If one wants to go to heaven from Kedar Nath and Badri Nath, he can do so. What do you think of all these?

A.—Hardwar is an entrance to go to the mountains in the north. The Hari steps are the steps to a pool for bathing. They are in fact the bone-steps, for the bones of all the dead throughout India are sunk there. Sin is never removed by any place. It is never effaced without undergoing its penalty. Tapo-bana might be a place of saints in the past. It is now a place of beggars. No penance is performed by going to or living in Tapo-bana. Penance is performed by undergoing it, for there are many shopkeepers who tell lies: *Himavatah prabhavati Ganga*—the Ganges issues from the Himalayas, the abode of snow. Water gushes out from the mountain. The cow's mouth is made to cheat the people. That mountain is the heaven of the popes. The places there, called Uttara Kashi and the like, are good for meditators. But shopkeepers carry on their worldly trade there too. Davaprayaga is a place of the Puranic frauds. For, if they do not speak lies, that gods live where the Ganges and the Alakhananda meet, who will go there and give them money? Gupta Kashi is not hidden as the name implies, but it is as visible as day. At Triyugi Narayana there is no fire-place of three ages. It may be as old as ten or twenty

generations of popes, just as the fire-place of the order of the Khakies (who bedaub their bodies with ashes) and the Parsies is always kept burning. The Tapta Kundas (hot springs) get heat from the bowels of the earth, and the water is heated in passing over the hot strata. The cold springs near them receive water from the mountains above them or from places where there is no heat, so their water is cool. The country in which Kedar Nath is situated, is very good. But the priests or their disciples have got a temple built around a stone fixed in the ground. Its abbots, priests, and pastors get money from men, blind of mental eyes and full of purse, to indulge in sensuousness. In like manner, there are many swindlers at Badri Narayana. The Rawalji is the pontiff. He has many wives instead of one. Pashupati is a temple with an idol of five faces. As there is none to enquire into these matters, pious frauds have gathered strength. But the mountaineers are not so deceitful and money-grabbing as the priestly people of sacred places. Also, the landscape there is very beautiful and picturesque.

Vindhya Goddess near Mirzapore

Q.—The octomanus Goddess Kali, Vindhyeshwari of the Vindhyachala mountains (in the north-west), is evidently a true goddess. She changes her forms three times a day, and there is no fly to be seen in all her premises.* Prayaga (Allahabad) is the king of sacred places. A man gets success in life by shaving his whole head there. All desires are fulfilled by bathing at the confluence of the Ganges and the Jamna. In like manner, Ayodhya (Fyzabad) has ascended to heaven several times with all her inhabitants. Mathura is superior to all the secred places. Brinda Bana is the place sanctified by the sports of Lord Krishna. It is a man's great luck that he has been on a pilgrimage to Braja and the Goberdhana hills. A fair of hundreds of thousands of men assembles on the occasion of a solar elipse at Kuru Kshetra (near Delhi). Are all these false?

A.—Our eyes only see three images plainly that they are made of stone. As regards the three transformations, their cause is the dexterity of the priests in dressing and decorating the idol. There are thousands and hundreds of thousands of flies there. I have seen them with my own eyes. As for shaving at Prayaga, some barber able to compose Sanscrit verses or by giving some money to an Indian pope, might have written or got the holy book of the religious merit of shaving written for himself. If a person goes to heaven by bathing at Prayaga, why does he return home after bath ? Nobody has ever observed the pilgrims there go to heaven, but all see them return home. As to one who dies there by sinking, his soul passes to the sky and wandering there with the ethereal current re-incarnates in the world. It is only the money-grabbing priests that have called Prayaga Tirtha-raja to cheat people of their money. There can be no relation of the king or subjects in a stone. It is quite impossible that Ayodhya went thrice to heaven with its inhabitants,—dogs, asses, sweepers,

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*Many goats are slaughtered for offering to the Fury. So it should attract many flies.

shoe-makers, and dirt cleaners. It never went to heaven, but it always stood where it was. It is a shameless lie circulated by the Indian popes that the town flew to heaven. This lie passes from one man to another without inquiry. In the same way, they have spread falsehood about Nemisharanya and other places.

Mathura

It is also false that *Mathura teen loke se nyari*—Mathura is separate from the three regions. Il is not separate from the world; but there are three great humbugging families in it, whose tyranny has made it difficult for any one to get rest either on land, or in water, or in the air. First, there are the Chowbays who are ready to demand their tax from him that goes to bathe, and who always say : O sacrificer, give us alms so that we may eat and drink bhang (hemp leaves), pepper and sweetmeat balls, and pronounce victory to you ! Secondly, there are tortoises in the river, which bite, so that it is difficult to bathe at bathing places. Thirdly, there are red-faced monkeys in the trees or on the tops of houses, which carry away turbans, caps, ornaments, and shoes, and which bite, attack, dash, and sometimes kill unwary persons. All these three are revered by the popes and their disciples. The tortoises are given gram and other grains to eat; the monkeys, gram, molasses and other eatables; and the Chowbays, sweetmeat balls and presents by the devotees. Brindabana might be a holy place in some past time, but it is not so at all now; it is like a brothel (*lit.* wilderness of prostitutes) full of the wickedness of the priests and their blind followers, libidinous youths and maidens. In like manner, the popes turn every thing to account in the fair of 'the festival of lamps' and the Goberdhana and the pilgrimage of Vraja. Also the same pious frauds are practised by the popes at Kurukshetra (the battlefield of Mahabharata) to live an idle life. Among them whoever is righteous and benevolent, severs his connection with them.

Modernity of Idolatry

Q.—Well, idolatry and pilgrimage to sacred places have been in vogue from eternity. How can they be false ?

A.—What do you mean by eternity ? Is it what comes down from unbeginning time ? If they had existed from all eternity, how is it that no trace of their name is found in the Vedas, Brahmanas and other scriptures by sages and philosophers ? Idolatry has been started by the Wam-Margians and Jainees nearly for the last 25 or 30 centuries. It was not found at first in Aryavarta (India). There were also no sacred places then. When the Jainees made Girnar, Palitana, Shikhara, Shatrunjaya, Abu, and other sacred places, the Brahmins also made theirs in imitation of them. Those who want to examine the matter to find out their antiquity, should look into the oldest registers and copper plates, etc. of the priests there. They will then be convinced of the fact that all these sacred places were made nearly 500 or 1,000 years ago. Nobody among the priests has a writing older than 1,000 years. Thus they are quite m odern.

Sanctity of Places

Q.—Are such things false as the religious merit of sacred places and the efficacy of muttering the Name ? Thus, for instance,

अन्यक्षेत्रे कृतं पापं काशीक्षेत्रे विनश्यति ।

Sins committed at other holy places are destroyed at Kashi (Benares).

A.—Yes, they are. For, if sins could be destroyed, the poor would have got riches, dethroned monarchs their kingdoms, the blind their eyes, and the lepers wholeness. But no such thing takes place there. Therefore, the sins of nobody are ever removed, nor anybody obtains an addition of virtues there.

Muttering of the Name

A.— गङ्गागङ्गेति यो ब्रूयाद्योजनानां शतैरपि ।
मुच्यते सर्वपापेभ्यो विष्णुलोकं स गच्छति ।।
हरिर्हरति पापानि हरिरित्यक्षरद्वयम् ।
प्रातःकाले शिवं दृष्ट्वा निशि पापं विनश्यति ।।
आजन्मकृतं मध्याह्ने सायाह्ने सप्तजन्मनाम् ।।

These Sanscrit verses are from the popes' Purana. They mean : (1) If a man utters the name of the Ganges even at the distance of a hundred or a thousand miles, his sins are removed and he goes to the heaven of Vishnu. (2) The muttering of the two syallables of the name of Ha-ri takes off all sins; the same is done by repeating Rama, Krishna, Shiva, Bhagawati, and other sacred names. (3) If a man sees and bows to the phallus (penis) of Shiva or his image in the morning, all his sins committed in the previous night are removed; if at noon, all his life-long sins are wiped off; if at evening, all his sins of seven lives are purged off. Such is the efficacy of the sight of the idols. Will it be false too ?

A.—What doubt is there in its being false ? For, the repetition of the names of the Ganges, Hari, Rama, Krishna, Shiva, and Bhagawati does not remove sins. If sins are removed, none will be miserable and afraid of committing sins. As enormous sins are being committed in popedom, the ignorant believe that if they mutter the sacred names or go on pilgrimages, the sins will be removed onces for all. It is on the strength of this belief that they are bringing ruin upon this as well as the other life. But the consequences of the sins committed must have to be borne.

Q.—Then, is there any sacred place or method of the muttering of the Name, which is true ?

A.—Yes, there is. The reading and teaching of the Vedas and other true scriptures, the company of the righteous and learned, beneficence, the practice of virtue or religion, introspection or the practice of Yoga, absence of enmity, undeceitfulness, veracity, the observance of truth, acting upon truth, the maintenance of chastity, the service of the teacher, guest, mother, father. singing the glory of God, prayer, meditation, quiescence, the subjugation of the senses, modesty, righteous courage, wisdom, knowledge, and the like virtuous

qualities and works, being efficacious enough to emancipate man from sin and sorrow, are the real emancipators or "tirthas" as they are called. Those things which are land and water, can never be tirthas or emancipators; for, *janah yaistaranti tani teerthani*—tirthas are those by whose means people cross the sea of sorrow (world). Land and water are not helpers in the matter, they rather sink a man and kill him (by temptation). Boats and other conveyances can be called tirthas for they enable a man to cross a sea and land.

समानतीर्थे वासी ।—Adh. 4, P. 4, V. 108. नमस्तीर्थ्याय च ।—Yaj. xvi.

—Those bachelor students who study a book together with a common preceptor, are said to belong to the same emancipator or sa-tirthya. The tirtha (fam, sacred place) is to give food and other necessary things to one versed in the Vedas and other scriptures, and wedded to veracity and righteousness, and to receive knowledge from him, and so forth.

The muttering of the Name: *Yasya nama mahad yashah*, or remembering God is the performance of great works of righteousness and religious glory. For instance, the Brahman, Supreme Ruler, Lord, Judge, Merciful Being, Almighty Lord, etc. are the names of God, indicative of His attributes, exisence and character. In other words, the Brahman is the greatest being of all. Parameshwara is the Lord of lords or King of all kings. Ishwara is the Almighty Being. As judge, God never does injustice. He is merciful and kind to all. He is Almighty, as by His own power He creates, maintains, and destroys the world. He does not stand in need of help from anybody. The Brahman is the maker of the various objects of the world. Vishnu pervades and protects all. Mahadeva is the God of gods. Rudra is the destroyer of the world. Thus, these meanings of the above names should be impressed upon the mind. A man should try to be great by doing great deeds. He should acquire strength and power, which should be always developed. He should on no account commit an evil. He should be kind to all and perfect his means to the best of his power. He should make various kinds of things of art and science, regard the pleasure and pain of others in the world like his, protect all, be learned among the learned, try to punish the evil deeds and the iniquitous and protect the righteous. In this manner, he should endeavour to know the import of the Divine Names and bring himself to imitate the Great God in His attributes, deeds and character, for that is the remembering of His Great Name.

Service of the Teacher

गुरुर्ब्रह्मा गुरुर्विष्णुर्गुरुर्देवो महेश्वरः ।
गुरुरेव परं ब्रह्म तस्मै श्रीगुरवे नमः ।।

Q.—Are these and other merits resulting from the service of the teacher right ? One should drink the washings of the teacher's feet, obey his orders whatever they may be, regard him like Vamana (the dwarfish incarnation) if he is avaricious,* like Narasinha (the leonine

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*The 10 incarnations are Fish (Dragon), Tortoise, Boar, Lion, Dwarf, Parasram, Rama, Krishna, Buddha, and Nish-Kalunk (Immaculate to come).

incarnation) if he is hot-tempered, like Rama if he is attached to the world, and like Krishna if he is lusty. Howsoever wicked the teacher may be, a man should not slack his faith in him. The religious merit of the horse sacrifice accrues to a man at every point in the journey he undertakes to see his teacher. Is it true ?

A.—It is not true. Brahma, Vishnu, Mahesha, and the Supreme Being are the names of God. A teacher can never be equal to God. This religious merit from the service of the teacher and the Guru Gita are both the great frauds of the Indian popes. The proper gurus or teachers are the mother, father, teacher, and guest. It is the duty of the pupil to receive instruction from them and to serve them, whose duty it is to teach him or her. But if the teacher is covetous, hot-tempered, selfish, and lusty he must always be shunned. Education is necessary. If a pupil is recalcitrant in learning in an ordinary way, he should be punished. There is no fault even when death results to him. There is no gurudom or popedom in the possession of knowledge and virtuous qualities. They are not teachers who are fraudulent enough to wear a string of beads round the neck, paint the forehead with sandalwood paste and initiate the people into mysteries against the Vedas. They are like shepherds. They cheat their followers of money to serve their own purpose, just as shepherds carry on their trade by milking sheep and goats.

गुरु लोभी चेला लालची, दोनों खेलें दाव।
भवसागर में डूबते, बैठ पत्थर की नाव॥

—The avaricious teacher and covetous disciple both practise frauds. They sink into the sea of the world, sitting in a stone boat, so to say.

The popish teacher thinks that his male and female devotees must give him something. A disciple thinks that the popish teacher is able to absolve aim from a false oath and to emancipate him from sin. It is from such selfish thoughts that both the popish teacher and the popish disciple are sunk in the sea of misery of the world, just as the persons sink into sea and die who sit in a stone boat. Away with such popish teachers and disciples ! None should ever seek their company. Whoever associates with them, will sink into the sea of suffering. These shepherd popish teachers of false faiths are practising the same pious frauds as are done by priests and mythologists. All this is the work of the selfish. The unselfish, although encountering difficulties or suffering pain themselves, never desist from doing good to others. The dogma of religious merit accruing from serving teachers and the Guru Gita are made by these unrighteous people.

Anthor of Puranas (Indian Mythology)

Q.—(1) अष्टादशपुराणानां कर्त्ता सत्यवतीसुतः।
(2) इतिहासपुराणाभ्यां वेदार्थमुपबृंहयेत्।—Mahabharat।
(3) पुराणान्यखिलानि च।—Manu.
(4) इतिहासपुराणः पंचमो वेदानां वेदः।—Chh. pr. 7, Kh. 1.
(5) दशमेऽहनि किंचित्पुराणमाचक्षत।
(6) पुराणविद्या वेदः।—Aphorism

—(1) Saint Vyasa is the author of the 18 Puranas. His teachings must necessarily be accepted as authority. (2) The meanings of the Vedas should be learnt from history, Mahabharata, and 18 Puranas; for, these are in unison with their meanings. (3) The stories of the Puranas and Haribansa should be listened to in the ceremonies of the manes. (4) The history and Puranas are called the fifth Veda. These are the authorities for the truth of the Puranas, whose authority establishes the truth of idolatry and holy places; for, the Puranas contain their dispensation and permission. (5) On the 10th day, at the completion of a 'horse sacrifice', a little of the stories of the Puranas should be read to. (6) The knowledge of the Puranas is the Veda, from its helping in the interpretation of the Vedas.

A.—Had St. Vyasa been the author of the 18 Puranas, they would not have so many falsehoods; for, the perusal of the Vedanta aphorisms and his commentary on the Yoga philosophy shows that he was a very learned, veracious and righteous clairvoyant. He could not have written such false tales. It also shows that the sectarians of clashing creeds who wrote the Bhagawata and the other new preposterous books, had no particle of St. Vyasa's virtue about them. To write falsehood against the Vedas and philosophies, is not the work of the persons of St. Vyasa's learning. But it is the work of quarrelsome and selfish ignoramuses. History and Puranas are not the names of the Shiva Purana, &c. But* the Aitareya, Shatapatha, Sama, and Gopatha Brahmanas are called by the five names of history, Purana, Kalpa, Gatha (tradition), and Narashansi; as the following aphorism of a Brahmana proves :—ब्राह्मणानीतिहासान् पुराणानि कल्पान् गाथा नाराशंसीरिति. The history contains such matter as the dialogue between Janaka and Yajnavalkya, the Puranas the account of creation, the Kalpa the description of the import of the Vedic meanings and phraseology, the Gatha stories by way of illustration of some moral principle, Narashansi the account of good and evil actions of human beings. These subjects help us in understanding the meanings of the Vedas. The service of the manes consists in listening to the praiseworthy deeds of the sages, which is enjoined at the end of an Ashwa Medha. The reading and hearing of the books written by St Vyasa can only be after his birth, but never before it. When St. Vyasa was not born, the people used to learn and teach, recite and listen to the interpretation of the Vedas. Therefore, these conditions are only fulfilled by the oldest Brahmana scriptures, but never by the new fantastical, false and defective books, called the Srimad Bhagawat, Shiva Purana, &c. St. Vyasa is called the Veda Vyasa because he studied the Vedas and spread their study among the people. The word Vyasa means the diameter which goes through the circle; for, he went through the four Vedas from the Rig to the Atharva Veda. He taught them to his pupils, Shukadeva, Jaimini, and others. Otherwise his christened name was Krishna Dwaipayana. It is wrong to say that St. Vyasa collected the Vedas; for, his father, grand-father, great-grand-father, namely, Parasara, Shakti, Vashishtha, Brahma, and others too, had studied the Vedas before him. How can it take place, if he is the compiler of them ?

Falsehoods of Puranas

Q.—Is there any truth in the Puranas, or are they all false?

A.—They contain much falsehood. There is truth in them by way of gilding the falsehood. Whatever is true in them, is from the Vedas and other true scriptures, and whatever is false in them, is from the imagination of the Indian popes. For instance, in the Shiva Purana, the followers of Shiva (Osiris) accept him to be the Great God and regard Vishnu, Brahma, Indra, Ganesha, Surya, &c. to be his servants. In the Vishnu Purana, the followers of Vishnu suppose him to be the Great God and Shiva and others to be his servants. In the Devi Bhagawata, Goddess Devi is regarded as the Great Divinity and Shiva, Vishnu and others as her menials. In the Ganesha Khand, Ganesha is described as the Great God and the other gods as his serfs. If these things are not the fabrications of these sectarians, whom should they belong to? Such contradictions are not found in one and the same author. Much less they can come from a learned person. If one account be accepted as truth, the other is false; if the other is true, the third one is false, and so on to the end of them. The author of the Shiva Purana writes that Shiva creates and destroys the world; that of the Vishnu Purana, Vishnu; that of the Devi Purana, Devi; that of the Ganesha Khand, Ganesha; that of the Surya Purana, Surya; that of the Vayu Purana, Vayu. Each of them describes his creator as the creator of others' creators. If it be asked of these popes how the creator, preserver and destroyer can be produced, and how the created can become the first cause of the creation, they hold their tongue and say nothing in reply thereto. The creation of these creators' body must be from the created world. This being the case, how can they who are the created objects be distinct from the creation and be the author of that creation? Their account of creation, which is curious, is impossible of occurrence. To take an example for illustration.

Creation in Shiva Purana

According to the Shiva Purana, Shiva desired to create. So he created an ocean, called Narayana, from whose navel a lotus was produced and from the lotus came out Brahma, who looked about him and saw nothing but water throughout. He took a palmful of water out of the surrounding ocean to see and then threw it back into it. This act produced a bubble, from which came out a man (Vishnu), who said to Brahma : O my son, create the world. Brahma said to him : I am not your son, but you are my son. So they began to fight each other and the fight lasted on the waters for 1,000 years of gods. Then Shiva thought to himself that the persons whom he had sent to create, were fighting each other. So there came out of them both a phallus of light, which projected directly towards the sky. Both of them were astonished to see it. They determined to find out its beginning and end, making an understanding between them that he would be looked upon as the father of the other who first came back with the discovery of its beginning and end, and he who came last would be the son. Vishnu, for such was the name of the person who came out of the bubble, assumed the form of a tortoise and went

down to the bottom of the ocean. Brahma assumed the form of a swan and soared upward. Both of them proceeded on their journey with the quickness of the mind. They continued their journey for 1,000 years of gods; but they did not find the extremities of the phallus (Shiva's emblem).

Then Vishnu thought from down below and Brahma from up in the sky that, if the other brought out the knowledge of the extremity of the phallus, he would be considered as his son. While Brahma was thus absorbed in thinking, a cow and a fragrant plant (pandanus odoratissimus) descended from the heaven. Brahma asked them whence they came. They replied that they depended upon the phallus for thousands of years. Brahma enquired of them if there was an end of the phallus. They replied that there was no end of it. Brahma asked them to accompany him and give their evidence, that the cow was pouring milk and the plant flowers on the top of the phallus. If they consented to the proposal, he would take them to a place of rest. They replied that they would not give a false evidence. Then Brahma got angry and told them that he would consume them to ashes there and then, should they refuse to give that sort of evidence. So being terrified, they both agreed to give an evidence which he desired. Then all the three descended to the starting place. But Vishnu was already there. When Brahma arrived, he asked Vishnu if he found out the end of the phallus. Vishnu replied that he could not find it out. Brahma said that he had found it out. Vishnu demanded some evidence for it. Then the cow and the plant delivered their evidence, that they were both on the top of the phallus. Then came out a voice from the phallus and cursed the fragrant plant first that its flower would not be offered to the phallus or to any other deity in the world for its telling falsehood. But if any one offered it, he should die for it. It then cursed the cow that she should eat excreta with her mouth, out of which came out the falsehood. None would worship her mouth, but her tail would be worshipped. It also cursed Brahma that he would not be worshipped in the world for his telling lies. It blessed Vishnu that since he told the truth, he would be worshipped everywhere. Then both Brahma and Vishnu prayed to the phallus. Being propitiated, an image (Shiva) with matted hair came out of the phallus and asked them, as they were sent to create the world, why they were engaged in quarrelling with each other. Brahma and Vishnu replied how they could create the world without materials. Thereupon Mahadeva (the God who came out of the phallus) gave them a ball of ashes out of his matted hair and told them to create all the world out of it. Now, these authors of the Puranas should be asked whence the bodies of Brahma, Vishnu, Mahadeva, the water, lotus, phallus, cow, fragrant plant, and ball of ashes came out at the time when there was no material cause of the creation and the five elements. Did they come out of their grand-father's house ?

Creation in the Bhagwat

In like manner, the creation account of the Bhagawat is false. According to it, a lotus was produced from the navel of Vishnu, from the lotus came out Brahma, whose right toe produced Swayambhuva

and left toe Queen Satyarupa, and whose forehead produced Rudra, Marichi and the like ten sons. *From the ten sons were born ten Prajapatis or lords of hosts, whose thirteen daughters were married to Kashyapa. Of them, Diti bore him Daitya; Danu, Danava; Aditi, Aditya; Vinta, birds; Kadru, serpents; Sharma, dogs, jackals, &c.; and other daughters, elephants, horses, camels, asses, buffaloes, grass, straw, acacia and other thorny trees. Bravo! Bravo! O hobble-de-hoy author of the Bhagawat! Splendid! Thou didst feel no shame in writing such falsehood, but wast quite blind! As a matter of course, the union of female ova and male sperms produces human beings, but they cannot produce animals, birds, serpents, trees, and the like monstrocities against the law of God's nature. How can the womb of woman be capacious enough to carry an elephant, camel, lion, dog, ass, or tree? Why did not lions and others devour their parents after birth? How can it be possible for animals, birds, trees and others to be born of the body of human being? Shame to such tremendous frauds of these men, who still mislead the world! It is very strange that these blind popes and their doubly blind disciples hear these utterly false doctrines and believe in them! Are they men or otherwise? Would that these authors of the Bhagawat and other Puranas have died on birth or in the mother's womb! Had there been no popes, Aryavarta would have suffered no misery.

Q.—These accounts are not contradictory, for each marriage party praises its own bridegroom. When the people pray to Vishnu, they regard him to be the Supreme Being and other gods as his servants; when they pray to Shiva, they extol him as the Supreme Spirit and other gods as his menials.

जिसका विवाह उसीके गीत ।।

Also, every thing is possible with the power of God. God can bring out creation from man. Behold, He has created all the world as it stands before us without a cause by His own mysterious power (maya)! What is impossible with Him? He can do all what He likes to do.

A.—O simple people! In marriage, though the people sing the praises of their bridegroom, yet they never make him superior to all others, or others as his inferiors, or dispraise others, or regard him as the father of all others. O ye popes! tell us if you are not greater gossippers than buffoons and sycophant bards. You make him the greatest of all whom you follow, and the lowest of all whom you hate. No doubt, you have nothing to do with truth and religion. You care for your own purpose only. Maya or power to delude resides in the man who is a cheat and humbug. Hence he is called a deluder or mayavi. There being no deceit, cheating and other evils in God, He cannot be called a deluder. If at beginning Kashyapa and his wives could bear animals, birds, serpents, why do human being not bring forth the same kind of progeny now-a-days? The order of creation and the laws of nature described above (in the VIII chapter are the only true ones, and it is probable that the pope was led to the above raving from misunderstanding them.

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*Marichi, Atri, Angirah, Pulastya, Pulaha, Ritu, Prachetasa, Vasishta, Brigu, Narad.—Manu. I 35.

तस्मात् काश्यप्य इमाः प्रजाः ।

—According to the Shatapatha, 7. 5. 1. 5, Kashyapa made all this world.

कश्यपः कस्मात् पश्यको भवति ।—Nirukta ii, 2.

—Kashyapa is the name of the Supreme Being, the author of the world, for the word Pashyaka in Sanscrit means God who undoubtedly sees all the movable and immovable objects of the world and all the souls, their deeds and the systems of knowledge in their naked truth.

पश्यतीति पश्यः, पश्य एव पश्यकः ।

—The word is changed to Kashyapa from the transposition of the first and the last syllable according to a Mahabhashya rule : *Adyanta-viparyayashcha*—the first and the last syllables are transposed. Not comprehending the meaniag of this rule and being intoxicated with hemp-leaf decoction, the popes have wasted their life in writing the account of the world's origin against the laws of nature.

Creation in Markandeya Purana

In like manner, according to the Durga Patha of the Markandeya Purana, a goddess was produced from the glory emitted from the bodies of gods. She killed Mahishasur. The whole world is described as filled with Raktabijas who were born from a drop of the blood of Raktabija, falling upon the ground from his body. A river of blood is said to be flowing. These and other idle tales fill this book. When the whole world was filled with Raktabijas, where did the goddess, her lion, and her army live ? If it be said that Raktabijas were far from the Goddess, then the whole world was not full of them. Had it been so filled, where were the animals, birds, human beings and other sentient beings, and water, land, crocodiles, &c ?

Origin of Bhagawata

Now listen to the frauds of what is called the Shrimad Bhagawata. God Narayana taught Brahma the Bhagawat of 4 couplets only, II. xc. 30 :—

ज्ञानं परमं गुह्यं मे यद्विज्ञानसमन्वितम् ।
सरहस्यं तदङ्गञ्च गृहाण गदितं मया ॥

—"O Brahma, receive from me the most recondite knowledge accompanied with divine light and mystery, and being a means of virtue, wealth, pleasure and salvation." Now, it is superfluous to use the adjective "most recondite" of knowledge accompanied with divine light. It is also a tautology to use the word mystery of the recondite knowledge. Hence, if the foundation couplet is meaningless, why should not the book be regarded to be of a piece ? Narayana blessed Brahma, Bhag. II. ix. 36 :

भवान् कल्पविकल्पेषु न विमुह्यति कर्हिचित् ॥

—that he would not be tempted in or go after the world in either the cyclic creation or the chaotic destruction. But it is written in the 10th chapter that Brahma stole the calves of Krishna out of worldliness.

Now, one of these two assertions, namely, Brahma without an alloy of worldliness and Brahma stealing calves, which is rank worldliness, must be false, and the other true, which, in fact, stultifies both of them. As there is neither love, hatred, anger, envy, nor pain in heaven; why were Sanaka and brothers angry, though standing sentry at the gate of heaven? As they got anger, the place cannot be heaven. As Jaya and Vijaya were both God's door-keepers, who were duty-bound to obey their master, how could they be in fault if they prevented Sanaka and brothers from getting in? As they were blameless, they could not be accursed or condemned. But they were condemned to fall down upon the earth. Their fall proves that there was no land, but there were only sky, air, fire, and water. Then how were the gate, mansion, and water supported there in the absence of land? Then again Jaya and Vijaya prayed to Sanaka and brothers : O holy sages, when shall we be allowed to come back to heaven? They replied to them : If you serve God Narayana with love, you shall reach heaven in the seventh rebirth; but if you hate and oppose Him, you shall get to heaven in the third rebirth. Now, think that Jaya and Vijaya being the servants of Narayana, it was the bounden duty of the latter to protect and help the two former. If a man oppresses master's servants without a fault, and the master does not punish him, the servants will be oppressed by all men. Narayana should have well treated Jaya and Vijaya and severely punished Sanaka and brothers for their violence in getting entrance and for their fighting with his servants. He should have for justice' sake hurled them headlong on the earth for their accursing the servants. When such is the misrule and state of justice in the domicile of Narayana, it is nothing wonderful if his worshippers, called the Vaishnavas, are very much oppressed and maltreated. After the condemnation they were born on earth as Hiranyaksha and Hiranya Kashyapa, of whom the former was killed by Varah (Boar).

The Boar Incarnation

His story is thus related : He rolled the earth like a mat and went to sleep, using it for his pillow. Vishnu incarnated in a Divine Boar and lifted the earth on his tusks from under his head. He got up, and both were engaged in fight, in which the Boar killed him. Now, these popes, who made the story, should be asked if the earth was round or flat like a mat. They would not be able to reply to it; for, the followers of the Puranas are the enemies of geography. Well, when the earth was rolled into a pillow, what did he sleep on? What was it on which the Divine Boar ran on his legs? When the Boar lifted up the earth on his tusks, on what did they stand to fight each other? There was nothing to support them. Perhaps they fought by standing on the breast of the popish author of the Bhagawat. But then, what did the pope sleep on ? This affair is like a gossipper coming to another gossipper and telling him a gossip. Since gossippers frequent the houses of liars, there is nothing wonderful in this kind of idle prattle.

The Lion Incarnation

As for Hiranya Kashyapa, he had a son, called Prahlada, who was a devotee. Being sent to school by his father, he asked his teacher

to write the words Rama Rama on his slate or board. When his father came to know of it he asked him why he muttered the name of his enemy. The boy did not desist from repeating it. Then binding him hand and foot, he hurled him from the top of a hill, and also threw him into a well, but the boy got scot-free. Then he heated an iron pillar and told him that if his god to whom he was so much devoted was true, he would not get burnt by catching it. Prahlada went to catch it, but hesitated in the mind if he would be saved from burning. Narayana set up a row of small ants moving on it. His doubt was removed, and he touched the pillar at once. It was rent and a Human Lion came out of it. He caught hold of his father and split his belly, so he died. He then began to lick Prahlada out of love, and asked him to name his boon. He asked for his father's salvation. The Human Lion gave him the blessing asked for, saying that twenty-one generations of his ancestors would be saved. Now, attend to its absurdity. It is also a groundless idle talk like the other. If the author of the Bhagawat was hurled from a mountain and nobody intercepted his fall, he would be dashed in pieces and die. The father of Prahlada did nothing bad in sending him to school. Prahlada was so foolish as to give up his study and turn a monk. If a man believes it to be true that ants crept on a heated pillar and Prahlada did not get burnt by embracing it, he should be also bound to a red-hot iron pillar. If he does not get burnt, then and then only we should believe that Prahlada might not have been burnt. Also, why was the Human Lion not burnt? Again, Sanaka and brothers' blessing was that he would go to heaven in his third rebirth, which Narayana forgot. According to the Bhagawat, the line of descent is : Brahma, Prajapati, Kashyapa, Hiranyaksha, and Hiranya Kashyapa. So the last is the fourth in descent. Therefore, there are not twenty-one generations of Prahlada's ancestors, and it is a bare-faced lie to say that his twenty-one ancestors went to heaven. Also, those very Hiranyaksha and Hiranya Kashyapa incarnated as Ravana and Kumbhakarna and then again as Shishupala and Dantavakra. So, where was the Human Lion's blessing of their salvation? Such a reckless rhapsody can only be believed by care-ignorant people, but never by learned people.

Giantess Putana

Now turn to the stories of Putana and Akrura :—

रथेन वायुवेगेन ।—Bhag. X. xxxix 38.

जगाम गोकुलं प्रति ।—xxxviii 24.

Akrura, being sent by Kansa,* started by a car yoked with horses swift as the wind at day-break and reached Gokal four miles distant at sunset! Perhaps the horses were running races round the author of the Bhagawata all the while! Or else they lost their way and so the drivers and Akrura went to the house of the author to go to sleep. The body of Putana is described to be six *cos* (leagues) wide and very long. She was killed by Shri Krishna and thrown between Mathura

*A king of Mathura and maternal uncle and enemy of Krishna. He sent Akrura to bring Krishna to a feast where his murder was arranged. But Krishna succeeded in slaying him in a fight.

and Gokal. If it was true, both Mathura and Gokal, including the house of the pope who wrote it, would have been burried alive under the Giantess' corpse.

Ajamel

The story of Ajamel has neither head nor tail. He named his son Narayana by the advice of Narada. At his death he called his son, but God Narayana cropped up. Did not Narayana know of the intent of his heart, that he called his son, and not him? If such is the efficacy of muttering the name, why does not Narayana now come to the rescue of the persons repeating his name and smarting under pain? If it is true, why are not the prisoners become free by repeating the word Narayana ?

Sumeru

In the same manner, the dimensions of the Sumeru mountain are described with so much absurdity as is contradicted by astronomy. The seas are produced out of the ruts of Raja Priyavrata's car. The dimensions of the earth are given as 49 koti of yojanas.* Such are the senseless stories and wild gossips of the Bhagawata, whose falsehood has no bound.

Author of Bhagawata

This Bhagawata was written by Bobadeva, whose brother wrote the Gitagovinda. You know he has written the following couplets in his book, called the Himadri, to the effect that he has written the Shrimad Bhagawata Purana. We had that passage written on three slips, one of which has been lost. The purport of the couplets given in that passage is reproduced in the following two couplets by us. Whoever wants to verify them, may consult the Himadri.

हिमाद्रेः सचिवस्यार्थे सूचना क्रियतेऽधुना ।
स्कन्धाऽध्यायकथानां च यत्प्रमाणं समासतः ॥
श्रीमद्भागवतं नाम पुराणं च मयेरितम् ।
विदुषा बोबदेवेन श्रीकृष्णस्य यशोन्वितम् ॥

The lost paper had couplets like these. They mean that Himadri, a king's minister, told Pt. Bobadeva that he had no time to listen to the complete Bhagawata written by him. So he had better write its contents briefly in metre, so that he might succintly know the substance of the story of the Shrimad Bhagawata by looking at them. Then Bobadeva wrote the following contents, ten couplets of which are wanting on account of the paper being lost. These begin from the 11th couplet, all these were written by Bobadeva.

बोधयन्तीति हि प्राहुः श्रीमद्भागवतं पुनः ।
पञ्च प्रश्नाः शौनकस्य सूतस्यात्रोत्तरं त्रिषु ॥
प्रश्नावतारयोश्चैव व्यासस्य निर्वृतिः कृतात् ।
नारदस्यात्र हेतूक्तिः प्रतीत्यर्थं स्वजन्म च ॥

*A koti is=10,000,000, Yojana=9 miles.

सुप्तघ्नं द्रौण्यभिभवस्तदस्त्रात्पाण्डवा वनम् ।
भीष्मस्य स्वपदप्राप्तिः कृष्णस्य द्वारिकागमः ॥
श्रोतुः परीक्षितो जन्म धृतराष्ट्रस्य निर्गमः ।
कृष्णमर्त्यत्यागसूचा ततः पार्थमहापथः ॥
इत्यष्टादशभिः पादैरध्यायार्थाः क्रमात् स्मृताः ।
स्वपरप्रतिबन्धोनं स्फीतं राज्यं जहौ नृपः ॥
इति वै राज्ञो दाढ्र्योक्तौ प्रोक्ता द्रौणिजयादयः ॥

—End of Scandh Book I.

Such are the contents of the 12 books of the Bhagawata written by Pt. Bobadeva for the minister Himadri. Whoever wants to see them in detail, may consult the Himadri written by him. The forgeries of the other Puranas are of a piece. Every one of them surpasses the other in absurdity.

Krishna Defended

You know that the account of Shri Krishna is very nicely given in the Mahabharatam. His merits, deeds, character and life are like those of great divine sages. It does not relate any unrighteous act or misdeed committed by him from his birth to death. It does not mention what the Bhagawata writes of him. The author of the Bhagawata ascribes to him unheard-of unworthy faults. He imputes to him the stealth of milk, curd, butter and so forth. He is said to have had illegal connection with the hand-maid Kubja. Sporting, flirting and dancing with the wives of others and other sinful acts are attributed to him. The men of different religions, who read it or hear its stories, talk ill of Shri Krishna. Had there been no Bhagawata, how could a great man like Shri Krishna be slandered for nothing ?

12 Genitals of Light

The Shiva Purana gives the account of twelve luminous male-organ-like idols; but they had no ray of light. These were not seen at night without lamps. All these frauds are the creatious of the Indian popes' brain.

Puranas for Shudras

Q.—When men lost the power of reading the Vedas, the Smritis (laws) were made; when they were unable to study the Smiritis, the Shastras (philosophies) were written; and when they were incapable of understanding the Shastras, the Puranas were composed for the women and the Shudras (low castes) only; for, they have no right to study and listen to the reading of the Vedas.

All to study the Vedas

A.—It is all false. For, man's ability is increased by study and teaching. All have right to study and hear the reading of the Vedas. For instance, Gargi and other women were versed in the Vedas, and

Janashruti Shudra, according to the Chhandogya, read the Vedas with Raikyamuni. The 2nd verse of the 26th chapter of the Yajur Veda plainly says that all human beings have right to read and hear the recitation of the Vedas. Then, why should not the persons, who have written such false books to turn away the simple people from the truthful books and to entrap them in folly to serve their own purposes, be regarded as great sinners ?

Astrology

Look at the snare of astrological mansions which has caught the ignorant people. (1) *Akrishnena rajasa* is called the incantation of the Sun. (2) *Iman deva asapatnam vada dhwan*, of the Moon. (3) *Agnim moordh diwah kakut patih*, of Mars. (4) *Udavu dhyaswagne*, of Mercury. (5) *Brihaspate atiyadaryo*, of Jupiter. (6) *Shuka mandhasa*, of Venus. (7) *Saunodeoi rabhishtaya*, of Saturn. (8) *Kayanarh chitra abhava*, of the Rahu (ascending node). (9) *Ketum krinvanña ketave*, of the descending node (Ketu Kandika). The 1st verse teaches the attraction of the sun and earth; the 2nd describes the active principle in nature; the 3rd describes fire; the 4th narrates the duties of a householder; the 5th mentions the qualities of a learned man; the 6th describes the semen and food; the 7th describes water, respiration and God; the 8th gives the qualities of a friend; and the 9th describes the method of acquiring knowledge. These verses do not relate to the astrological mansions or planets. The people are misled from their ignorance of the right meanings.

Q.—Have the mansions or constellations of stars any efficacy or influence ?

A.—Not as described by the astrological popery. Certainly the planets are the causes of the pleasure and pain of the people in relation to their tempers, of the change of seasons, and of heat and cold by means of the rays of the sun and moon. But the believers in the Indian popery say : O good banker and sacrificer, you have got to-day the eighth sun, moon, etc., in the evil mansions of your horoscope Saturn (an evil planet) influences your feet for two years and a half. You will be sore troubled. It will take you to wander in foreign lands far away from your home. But you will be saved from these troubles if you make gifts to us in the name of the mansions for muttering the name, recitation of scriptures, and worship.

Origin of Priests' Power

If these popes are asked what connection they have with the mansions of anything else, they say in reply :

दैवाधीनं जगत्सर्वं मंत्राधीनाश्च देवताः ।
ते मंत्रा ब्राह्मणाधीनास्तस्माद् ब्राह्मणदैवतम् ॥

See, what a plain authority! The gods have power over all the world, Vedic verses (mantras) have power over all the gods, and those verses are in the power of the Brahmins who are therefore called gods. For, we can call any god in we please by the efficacy of the verses, propitiate and make him satisfy our desires. If we had no such power

derived from the verses, your atheists would not have by this time let us live in the world at all.

Truth-Speaker.—Your gods must have power over the persons who are robbers, raiders, and evil-doers. It must be the gods who make them do evil works. If it is a fact, there can be no difference between your gods and demons. As you can make the mantras, which are in your power, do anything for you, why do you not influence the gods by their means to bring the treasures of kings to your house so as to enjoy the pleasures of life? Why do you go about from door to door to beg charities of oil in which persons see their reflexion and which they dedicate to Saturn and others? Why don't you get as much wealth from what you call Kuvera (the god of riches) by exerting your influence over him? Why do you fleece poor people of their hard-earned money? If the zodiacal signs are pleased by our giving you presents and displeased by our withholding them, please show us their pleasure or displeasure in an evident manner. Thus, for instance, make the man who is under the influnce of the 8th sun or moon, and another who is fallen under the 3rd, both walk in the burning sun of Jyeshtha (June) without shoes on a heated plain. If these heavenly bodies be pleased with them, their bodies and feet will not feel hot; but if displeased, they will be scorched. Also, they both may be made to stand naked on a plain all the night long on the full moon of Pousha (December). If one of them feels cold and the other does not, we should know that the planet are auspicious and inaupicious. Are they your relatives? Have you any postal or telegraphic communication with them? Do you visit them or receive visits from them? If you have any power over mantras or incantations, why do you not become rich or kings yourselves? Why do you not reduce your enemies to subjection? An atheist is one who practices frauds against the commandments of God in the Vedas. What does it matter if a man fallen under the influence of an evil star, enjoys the donation given in the name of stars himself and does not give it to you? If you say that the stars are propitiated by giving donations to you alone, and not to others, have you monopolised the stars? If you hold a license, go and get burnt to death by calling the sun and other stars to your house. The fact is that the sun and other worlds are inanimate. They can never take an action or give pleasure to or inflict pain upon anyone. But all of you who live on donations given in the name of stars, are images of these stars, so to speak; for, the meaning of the word *griha* (stars) fits you—*ye grihnanti te grahah, viz.*, those persons are *grihas* who receive anything. Until you go to a king, noble, banker, merchant or pauper to tell him of the nine mansions of astrology, nobody ever thinks of them. But when you, the incarnate Sun, Saturn and the like stars, attack a man, you never let him off without fleecing him to the skin. You slander him by calling him an atheist or the like who does not follow you in your absurdities.

Pope.—The evident truth of astrology or astronomy is attested by the occurrence of solar and lunar eclipses in the heavens foretold by us. The influence of the stars on human destiny is equally evident from these phenomena. You know it is the influence of stars that makes people rich, poor, kings, beggars, happy, or miserable.

Truth-Speaker.—The evidence of eclipses belongs to astronomy, but not to astrology. Astronomy is true, but astrology is false, except so far as it concerns the natural effect of the stars on the terrestrial existence of man. Thus, for instance, the solar or lunar eclipse as well as occultations or the regular or eccentric motion of heavenly bodies is known by calculation to take place on certain days or to be visible at certain places.

छादयत्यर्कमिन्दुर्विधुं भूमिभाः ।—Grahalaghava V, 4.

It is a quotation from the Siddhant Shiromani. One similar to it is also found in the Surya Siddhant. It means that a solar eclipse happens when the moon intervenes between the sun and the earth, and a lunar eclipse when the earth comes between the sun and moon, that is to say, the shadow of the moon is cast upon the earth in a solar, and the shadow of the earth upon the moon in a lunar eclipse. Nothing casts its shadow upon the face of the sun being luminous. The case of an eclipse is like one when the shadow of a thing is cast back if placed before the sun or a lamp. Persons become rich, poor, kings, and beggars, in consequence of their deed and works, but not from the influence of stars. Many astrologers perform the marriages of their sons or daughters according to the oracles of astrology, still those marriages become unhappy—quarrels spoil conjugal love, parties turn widows or widowers. Had the astrological conclusions been true, no such thing would have happened. Therefore, the fruits of actions are true and the motion of heavenly bodies is not the cause of human pleasure or pain. There is no visible connection between the stars in the sky and the human beings capable of doing works and living on the earth far away from them. Human beings are the authors and the reapers of the fruits of their actions, and God makes them suffer the consequences of their actions. As you believe in the influence of stars, you should answer the question : When a man is born on a certain time, whose horoscope you cast according to the positions of the polar star and other conjunctions, is there any other person born at the same time in the world? If you reply in the negative, it is false. But if you admit it, how is it that the one becomes, say, the universal emperor in the world, and the other does not? Well, if you confess that all this trickery is a shift to earn the bread of idleness, persons will readily believe it.

Garurh Purana

Q.—Is the Garurh Purana false too ?

A.—Yes, it is false.

Q.—Then what becomes of the departed soul ?

A.—She enjoys the consequences of her deeds.

Q.—How can what is said of her in the Purana be false, *viz.*, the account of King Death (Yama), Chitragupta, his prime minister, his awfully terrible followers as gigantic in size as the mountain of lamp-black, who catch and take her to His Terrible Majesty, and who then throw her into the hell or heaven according to the sentence passed on her merits or demerits, for which alms and charities are

given, the Brahmins are feasted at the ceremony of the departed spirits, water is offered to the manes, and cows are given away in gifts to enable a departed soul to cross the Baitarni (Styx)?

A.—All these things are the fabrications of papacy. For, Yama (*lit.* the king of righteousness), Chitragupta, etc. decide the case of those souls that go there. Where is another court of Death, which decides the cases of the souls that sin in and pass away from the region of Death? There must be some such court. Further, if the bodies of Death's messengers be like mountains, why are they not visible? Not one finger of theirs can get into the door of a dying man to take away whom they come. Why are they not obstructed in the streets? If you say that they can assume microscopic bodies, where will they put the large skeletons of their gigantic bodies, if there be no pope's house? When a forest is set on fire, innumerable animals, such as ants and the like, are burnt to death. If innumerable messengers of Death come to the forest to take away the souls of dying animals, there will be pitch darkness from their black mountain bodies. When they run about to catch those dying souls, they will collide against one another. As the tops of big mountains fall down upon a plain, so their stupendous limbs will break and fall down in the premises of the expounders of the Garurh Purana, either crushing the fellows to death or obstructing the doors and passages. How will they then get out?

Shraddha or Food to Manes

The food offered to the manes and water and rice balls given to the lares, never reach the departed spirits, but these substances go to the houses of the popes, the representatives of the dead, to stuff their belly or to fill their hand with gold. The cow given to cross the Styx goes either to the pope's house or to the butcher. The cow never goes to the Styx. Then whose tail will the dead hold to cross the ferry of the Styx? Also, the hand is here burnt or buried, how will the dead catch the tail of the cow? There is a story illustrative of this jobbery. It runs as follows :—

Peasant's Cow

Once upon a time there was a peasant who had a nice cow at his house. It gave 4 gallons of milk every day, which was very sweet. It was sometimes tasted by his pope or priest, who contemplated that he should have it given to himself by the peasant when he lost his old father. Some time after it so happened that his old father was on the point of death, his speech was lost, he was laid on the ground, and he was about to expire. The friends and relatives of the peasant assembled, when the pope called out to him : O faithful man, you should now have a cow given away by your father's hand. The peasant put Rs. 10 on his father's palm and asked the pope to pronounce the donation formula. The pope said : Bravo! Does the father die often? At this critical moment you should bring a cow which gives milk and is not old, and which should be excellent in all respects. Such a cow should be given away as a gift. The peasant said :

I have but one cow, without which I shall not be able to support the family and children, so I shall not give it away. Take Rs. 20 and pronounce the blessing. You can purchase another milch cow with this sum. The pope said : Good gracious ! You consider the cow to be of greater value than your father! Do you want your father to sink into the Styx and suffer pain? A very nice son indeed! Then all the relatives took the side of the pope, for he had already misled and blindened them. He gave them a hint at the time, so all insisted on that very cow being given away in gift to him. It was accordingly done. The peasant could not resist their unanimous vote. The peasant's father died, and the pope led the cow with its calf and the milking pail to his house, where he tethered it and put the pail there. He returned to the peasant's house and went with the bier to the crematory and ministered at the ceremony of cremation. There also he managed to take something by his trickery. He then fleeced him in the performance of the ceremony, called the *Dash-gatra sapindi*, worship of rice balls supposed to represent the body of the departed soul, who passes away to heaven after this ceremony. The undertakers or Maha-brahmanas also got much from him by their frauds. The hungry priests also subsisted to their fill. When the ceremony was over, the peasant got on by begging milk from neighbours. On the 14th day he went early in the morning to the pope's house, where he saw that he had just milked the cow in the pail to its brim. The pope on seeing the peasant said : Come in, my faithful follower, sit down.

The peasant : Holy priest, come here please.

The pope : Very well, let me put the milk in a safe place.

The peasant : No, no, bring the milk pail here.

The pope went to him and placed the pail in front.

The peasant : You are a great liar.

The pope : What falsehood have I spoken?

The peasant : Tell me why you have got the cow from me?

The pope : To enable your father to cross the Styx.

The peasant : Why did you not send the cow to the banks of the Styx? I relied on you and you kept the cow at your place. I don't know how many times my father ducked in crossing the Styx.

The pope : No, no. There another cow, created out of the merit of this donation of yours, must have helped your father to get over the river.

The peasant : How far is the Styx from this place, and in what side is it?

The pope : I suppose, it must be some 300,000,000 leagues hence; for the earth is 49,000,000 leagues and the Styx is in the S.S.W.

The peasant : Show me the telegram or the letter in reply to yours sent so far, that a cow was created out of the influence of the meritorious deed and the father of so and so was carried over the Stygian ferry.

The pope : Except the authority of the Garurh Purana, I have neither a postal nor an electric message.

The peasant : How can I believe the Garurh Purana. to be true?

The pope : Just as others do.

The peasant : This book was written by your ancestors for your livelihood, for nothing is dearer to a father than his son. When my father sends me a letter or a telegram, I shall then send the cow to the banks of the Styx. and having got him over the ferry bring the cow home, where I and my children will drink the milk. Bring me the pail full of milk. The peasant took the cow, calf and pail to his house.

The pope : You take back what you have given in gift! You shall be ruined.

The peasant : Hold your tongue, otherwise I shall wreak vengeance on your head for the trouble I have suffered for the last thirteen days. Then the pope kept quiet, and the peasant carried the cow and calf home.

When the people of the world are like this peasant, there will be an end of popery. The people believe that the departed soul is associated with the body by performing the ceremony of Dasha-gatra and making rice balls represent ten-fold body. This body is as small as the thumb, and with it the disembodied soul goes to the land of Death. If it is true, the coming of Death's messengers is useless. They should come 13 days after death. If the soul is endowed with a body, why does it not return home from love for its wife, children, and beloved friends?

Question : Nothing is got in heaven. Whatever is given in charity, is obtained there. So all things should be given in alms.

Answer : This world is far better than your heaven, for here inns are erected, people give alms, they invite their friends to dinners, nice suits of clothes are obtained. But, as you say, nothing is got in heaven. What is the use of good people going there ? It is better that the pope should go there and enjoy its want.

Q.—If there is neither Death, nor the land of Death, as you say, then where does the soul go after death ? Who decides the cases of such departed souls ?

A.—What your Garurh Purana says is false, but what the Vedas say is :

यमेन,...वायुना,...सत्य राजन्,...

Such Vedic texts show that Yama (Death) is the name of the air. The souls after departing the bodies live in the interplanetary region in the air, and God who is impartial and who acts upon what is right, is the Dharm Raj or the King of Righteousness. It is He who judges.

Q.—You seem to prove that cow-gifts, alms, or other charities should not be given.

A.—What you understand is quite wrong; for, gold, silver, diamonds, pearls, rubies, food, water, shelter, clothes must needs be given in alms to deserving people and to benefactors for the purpose of doing good to others. But nothing should be ever given to the undeserving.

Q.—What are the distinguishing marks of the deserving and the undeserving ?

The Undeserving

A.—The distinguishing qualities of the undeserving are trickery, fraud, selfishness, sordidness, anger, avarice, inordinate desire, doing injury to others, cheating, lying, ignorance, evil company, idleness, worrying a donor by constant begging, sitting at doors to force alms, begging persistently after a donor's refusal, want of contentment, talking ill of those who don't give them, cursing and abusing, become an enemy of him who has served them many times but once, deceiving people by assuming the appearance of a holy man, denying to have anything at all though possessed of much wealth, encompassing their ends by humbugging and treachery, being engaged day and night in begging, eating much food when invited by the people to dinner, by taking the decoction of hemp leaves and other intoxicants, then being negligent from intoxication, opposing the true path and fabricating false religions to accomplish their ends, teaching their followers to serve them alone but not others though deserving, opposition to the propagation of true knowledge, trying to create in the minds of the people disgust for the wife, husband, father, mother, children, kings, subjects, relatives and friends, saying that all these as well as the world are illusion, and such like teachings to upset the social constitution.

The Deserving

The distinguishing qualities of the deserving are chastity, control over the senses, love to study and teach the Vedas and other systems of knowledge, politeness, veracity, love for beneficence, exertion or labor, generosity, love to promote knowledge and religion constantly, virtue, calmness, freedom from joy at praise and sorrow at dispraise, fearlessness, courage, Yoga or meditation, wisdom, knowledge of physical laws, obedience to the precepts of the Vedas, readiness to act upon the commandments of God with reference to His existence, character and attributes, justice, impartiality, preaching truth, ability to distinguish those who study and teach true knowledge from mere pretenders, absence of flattery, satisfactorily answering questions of importance, regard for the pleasure, pain, profit and loss of others like their own, absence of the stain of ignorance, bigotry, fanaticism, pride, regarding their disrespect as good or ambrosial, and their respect as poison, contentment, satisfaction with whatever is given them by others with love, doing no discourtesy, or feeling no pain at refusal of alms or being turned out, but departing at once from the place of refusal, talking no evil of the refuser, keeping company of good people, commiseration upon sufferers, rejoicing with the virtuous, indifference to the vicious, *i.e.*, freedom from love or hatred, respect for truth, veracity, righteous conduct, honesty, freedom from enmity and prejudice, seriousness or depth of character, true manliness, righteousness, aloofness from vicious deeds, sacrifice, absence of selfishness, wealth and desire for the interest and good of others, and sacrifice of one's own life for the ease and happiness of others.

But in distress and famine all beings are entitled to receive food, drink, clothes, medicine, sanitation, and shelter.

Q.—How many kinds of donors are there ?

A.—They are of three kinds; namely, good, middling, and inferior. A good donor is one who donates to a proper person for people's welfare in true knowledge and religion at proper time and place. A middling donor is one who makes gifts for his own fame or interest. An inferior donor is one who cannot do any good either to himself or to others, but gives his money to prostitutes, buffoons, sycophants, etc. and shows contempt and disrespect to recipients. He does not know the distinction between the deserving and the undeserving. He is like one who sells all things at the same rate. He is engaged in disputes, fights and pleasure to see righteous persons suffer from trouble. In other words, he who gives alms with discrimination, honours the learned and the righteous, is a good donor. He who gives his money with or without discrimination for his own praise is a middling donor. He who donates blindly and indiscriminately in useless matters is the worst donor.

Q.—Where are the rewards of donatian obtained ? Is it here or hereafter ?

A.—Everywhere.

Q.—Do the fruits of good deeds come to a man of their own accord, or is there any dispenser of them ?

A.—God is the dispenser of rewards. Just as a thief or a robber does not want to go to jail himself, but a king sends him there, guards the comforts of the virtuous, gives them ease, and protects them and keeps them in safety from robbers and wicked people, so also does God deal them proper doles in the shape of pleasure or pain according to their merits or demerits.

Q.—Do the Garurh Purana and other scriptures expound the sense of the Vedas and support them ?

A.—No. They are against and go contrary to them. The Tantra scriptures are also of a piece. A believer of the Puranas and Tantras is like one who is friendly to one and inimical to the rest of the world; for, it is these books that foment quarrels among persons. No learned person should believe in them. Respect to them marks ignorance.

Fast Days

See, according to the Puranas, the fasting days are the 13th and Monday (Shiva Purana); Sunday (Aditya Purana), Tuesday; Wednesday, Thursday, Friday, Saturday when these occur on the conjunction of the moon with lunar asterides (Chandra khanda); the days occurring on the ascending and descending nodes, the 11th of Vishnu, the 12th of Vaman, the 14th of God Nrisinha or God Ananta, the full moon day, the 10th of the gods Dikpalas, the 9th of Goddess Durga, the 8th of God Vasu, the 7th of 7 Sages, the 6th of God Swami Kartika (Castor and Pollux), the 5th of the god Serpent (Serapis), the 4th of god Ganesha (Janus), the 3rd of goddess Gouri (Isis), the 2nd of the twin gods Ashwini Kumar (Gemini), the 1st of the goddess Adya, the 15th of the manes. It is recorded everywhere that whoever eats and drinks on these days will go to hell. Now, the pope and his disciples should not take food and drink on any day or date, for they will otherwise go to hell.

Now the books, called the Nirnaya Sindhu, Dharma Siddu, Britarka, etc., which are written by careless fellows, make mess of all the fasting days calling one another bad. For instance, the Shaiva (followers of God Shiva) look down upon the 11th and some keep fast on the 11th, which is connected with the 12th in the calendar. It is a strange kind of papacy that they quarrel over starvation. There is selfishness of the pope in instituting the 11th and there is no mercy in it. Thus it is said that

एकादश्यामन्ने पापानि वसन्ति ।

—All the sins repair to corn meal on the 11th. Now, ask this pope as to whose sins resort to meal, his or his father's. If all the sins of people pass away to corn on the 11th, there should be none miserable on that day. But, on the contrary, the fasters are afflicted with the pain of hunger and thirst. The pain is the result of sin. So to be hungry is sinful. These popes have written lengthy discourses on the merit of fasts, and cheat the people by reading to them. There is a story in these discourses. It is as follows :—

Harlot in Heaven

There was a prostitute in Brahmalok or heaven. She committed some offence and was cursed to fall down upon the earth. So she prayed : O God, how shall I be retaken to heaven? She was told to go there where some one would give her the merit accruing from the fast on the 11th. She fell into some city together with the heavenly car she was seated in. The king of that place asked her who she was. She related her story to him and remarked that if anybody gave her the merit of the fast of the 11th, she could again go to heaven. Thereupon the king enquired in the city but found that nobody kept fast on the 11th. However, once it so happened that some low caste man and his wife quarrelled. The woman did not take any food the whole day and night, which by chance fell on the 11th. She said that she kept no fast on the 11th knowingly, but was kept hungry by chance. When the royal servants heard this, they took her to the king, who ordered her to touch the heavenly car. She did so, and lo! the car at once ascended to heaven. Such is the merit of a fast on the 11th when kept even unknowingly. If it be kept knowingly, how immense will be the greatness of its merit?

How blind are these people who believe in such idle tales! If it be true, we want to send a betel wad to heaven where it is not found.* Let all the fasters on the 11th transfer their merit to it. If one betel goes there, we should send millions upon millions of betels there, and keep a fast on the 11th. But if it does not take place, we shall save you from the distressing time of starvation. The 11ths of a year† 24 in number, have received separate names. One is called the Dhan-da (giver of wealth), another Kama-da (satiater of desires), a third is

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*After taking food, the people chew a betel fold containing within it lime paste, catechu, cuttings of areca nuts and cardamon sometimes as well. It reddens the lips and gives fragrance to breath.

†A lunar month contains two fortnights, bright and dark, each begins with one and ends in 15 (Ides).

called Putra-da (giver of sons), a fourth is called Nir-jala (waterless). Many people, poor, ambitious, childless, have turned old while keeping the fast of the 11th and died away, but they never got either wealth, satisfaction of their desires, or any issue. The fasters feel much trouble and pain in a fast at the time of the bright fortnight of the month of Jyeshtha (June-July), whose parching heat makes a thirsty man uneasy if he does not drink for a short time. This is specially the case in Bengal where the widows suffer terribly on the fast day of the 11th. These merciless popish butchers never felt a ray of compassion when writing those books, otherwise they would have called the waterless 11th as one to be kept with drinking little water only. Had he who wrote the book of fasts called the 11th of the bright fortnight of the month of Posh (November-December) the waterless 11th, there would have been no great harm. But what has this pope to do with compassion?

कोई जीवो वा कोई मरो। पोपजी का पेट पूरा भरो।

—It matters little whether anybody lives or dies, but the belly of the pope must be stuffed to its fill. Pregnant women, newly married women, boys and adults should never keep fasts. If anybody wants to keep a fast, he should do so on the day when he feels indigestion, or has no appetite in any way at all. He should then take sugared water or beverage or milk only. Those who do not take food when hungry, or who eat without any appetite for food, fall into the sea of diseases and suffer terribly. None should regard the writings of these irresponsible men as an authority.

RELIGIOUS SECTS

We now describe the present state of the initiation of disciples by their religious teachers and various systems of faith.

Lost Books of Vedas

Q.—The idolatrous people say that the Vedas are innumerable. There were 21 "branches" or parts of the Rig Veda, 101 of the Yajur Veda, 1,000 of the Sama Veda, and 9 of the Atharva Veda. Of these, a few are extant and the rest are become extinct. They must contain an authority for idol-worship and pilgrimage to sacred places. If it had not been there, how could it come into the Puranas? We infer a cause from the observation of its effect, then how can we doubt in the propriety of idol-worship since we find it in the Puranas?

A.—The branches of a tree are of the same nature as the tree, but never the reverse of it. They may be either small or big, but they cannot be heterogeneous to one another. In like manner, the lost branches or parts of the Vedas cannot contain an authority for the worship of stone idols and pilgrimage to special towns and rivers, called the sacred places; for, those that are still extant do not contain a trace of it. The four Vedas are found complete. The lost branches, or rather supplements, cannot be antagonistic to them. If they be against them, they cannot be called their branches. Such being the case, the Puranas cannot be the branches or parts of the Vedas.

But, on the contrary, they are the books written by sectarians, conflicting against one another. As you believe the Vedas to be made by the Deity, why don't you believe the books bearing the names of the sages and divines like Ashwalayana? Just as branches and leaves show the kinds of trees, as pipal, fig, mango, and the like, so do the complementary books of the Vedas, namely, the four Brahmanas, Angas, Upangas, and Upa-vedas and the like scriptures help in the interpretation of the Vedic sense, and so they are called the branches of the Vedas. It cannot be an authority which is against the Vedas, and in the same way that which is in unison with them cannot be rejected. If you suppose idol worship sanctioned in the lost branches of the Vedas, and if anybody tells you that those lost books reverse the four orders of society, namely, they call the low castes and the Shudras as Brahmanas, the Brahmanas as Shudras and low castes, and regard the relations prohibited from marrying as proper for marriage, forbidden actions as worth doing, lying as virtue, veracity as unrighteous, we say that if anybody says so, you yourselves will return him the same answer as we have given to your objection, that is to say, we should believe as true what is written in the existing Vedas and their accessory studies, called the Brahmanas and the like scriptures, about the Brahmins and other castes, and the same must be in those parts or branches that are now not found. If you don't do this, all the laws regarding duties and other things will be upset and unreliable.

All Vedas in Vyasa's Time

Were those lost books extant in the time of Jaimini, Vyasa, and Patanjali? If they were, then you cannot raise the above objection, and if not, what are the grounds of such a belief of yours, that there were such books as you believe to be lost now ?

See that Jaimini has given all the ceremonial duties in the Mimansa, Patanjali the whole process of worship in the Yoga, and Vyasa the complete system of philosophy in the Vedanta, according to the Vedas. There is no whisper at all about the worship of stone idols or pilgrimage to the sacred places as Prayaga. Well, how could they write otherwise ? Had it been given in the Vedas, they must have written it in their books. Therefore, there was no mention of idol-worship in the lost branches of the Vedas.

Lost Branches not Vedas

All these branches are not the Vedas, for they expound the Vedas by taking some Vedic text, and also give history of the worldly people. So they cannot be included in the Vedas, which teach men knowledge only. They don't contain anybody's name. Therefore, idol-worship should always be rejected.

Idolatry Disgraces Rama, etc.

The custom of idol-worship disgraces and scandalises Rama Chandra, Krishna, Narayana, Shiva and others. Everybody knows that they were great kings and their wives, Sita, Rukamani, Lakshmi, Parvati and others, were great queens. But when the preists put their

images in temples and similar buildings and ask alms in their names, that is, make them beggars, calling out: "O king, prince, banker, merchant, come and have the sight, sit down, taste their feet washings, offer presents ! It is three days since they,—Sita, Rama, Radha, etc., took food and drink; they have nothing to eat to-day; let the princess or the banker's wife get a nose-ring made for Sita and others; send food and other things that we may offer them to Rama, Krishna, and others; their clothes are all torn to pieces; the corners of their temples are all fallen down; they leak in the ceiling; wicked robbers have carried away whatever there was on their person; other things have been gnawed by rats. Once the rats grew so harmful that they extracted their eyes and made off. We could not make their eyes of silver, so we have made them of shells!" They also hold what they call the Ramalila (drama of Rama) and Rasamandala (Krishna's mystic dance in circle). There Sita, Rama, Radha, and Krishna dance, and princes and abbots enjoy the sight from their seats. In temples Sita, Rama and others stand, while the priests, abbots sit on carpets and mattresses reclining against big bolsters ! In the hot season, these priests shut them and lock the doors of the rooms. They themselves spread their couches in the open air to sleep soundly. Many priests put their gods in small caskets, wrap them in cloth and hang them about their necks, just as a female monkey puts her young ones round her neck. When anybody breaks their images, they cry out most bitterly and beat their breasts, exclaiming: "Some wicked persons have broken Sita, Rama, Radha, Krishna, Shiva and Parvati. We should now get another image which a sculptor has made of marble, and worship it after duly enshrining it. Food cannot be offered to Narayana without clarified butter. If you cannot send much, you must send a small quantity of it." Thus they talk of these great personages. At the conclusion of the drama of Rama and Krishna's dance, they make Rama and Krishna beg money of the audience. Wherever there is any fair or concourse of people, they place a tinsel crown upon the head of a boy to represent Krishna and make him beg of the passengers on the road.

You should think of these things yourselves How sad are they! Tell me if Sita and Rama were so poor and beggarly. If it is not disgracing and slandering them, what is it then ? It is a great calumny of our respectful forefathers. When Sita, Rukmani, Lakshmi and Parvati lived, they would never have consented had these ignorant priests asked them to stand by the roadside or in some house and call out to the passers-by to come and have the sight of them and offer them presents. They would never have allowed them to do it. Nay, if anybody had ever attempted to make such a fun of them, they would have never let him off without giving him condign punishment. Since they got no punishment from the people at large, their evil deeds brought upon them much distress and disgrace at the hands of iconoclasts. They still now and then suffer from the enemies of idol worship. They will continue to suffer from it till they give up this wicked custom. There can be no doubt that India incurs a great loss everyday from idol-worship, and the defeat of idolaters is due to these evil deeds, for pain is the consequence of sin. Much harm is

done to the country by the people's belief in idol worship. They will suffer still more day by day, if they don't give it up.

Wam Marg Initiation

Of these idolatrous people, the followers of Wam Marg (the left-hand path) are the most iniquitous. When they convert a man to their faith, they initiate him into their mysteries with these formulas of their creed:

दं दुर्गायै नमः । भं भैरवाय नमः ।
ऐं ह्रीं क्लीं चामुण्डायै विच्चे ॥

(Salutation to Dam Durga! Salutation to Bham Bhairava! Salutation to Aing, Hring, Kling Chamunda!)

But in Bengal they specially initiate a person with monosyllabic articles of their creed, as *Hreem! Shreem! Kleem*!—Shavar Tantra 44.

These are the names of the Goddess. They anoint the rich with all their ceremonies. Such formulas are given in 10 Mahavidyas. Thus (Shavar 41)

ह्लां, ह्लीं, ह्लूं बगलामुख्यै फट् स्वाहा ॥

—Offering to the Goddess whose face is like a heron. Also in some places we find, *Hrum phat swaha*.—Kama Ratna Tantra, Bij Mantra 4.

Wam Marg Ceremonies

These priests of Wam Marg perform ceremonies with the object of achieving their end psychologically, such as their enemy's death, befoolment, the estrangement of the reason, hatred in mind, subjection and the like events. Though their incantation fails to accomplish their object, yet their physical actions bring it about. When they perform the ceremony of encompassing a man's death, they take money from the man whose enemy they undertake to kill. To do it, they make an effigy of their victim of either earth or flour and pierce knives into its breast, navel, and throat, and sink nails into its eyes, hands, and feet. Then they make an idol of Goddess Durga or God Bhairava and put it with a trident in its hand upon the victim's effigy which they smite. Some light an altar and offer flesh into it. While they do these things overtly, they manage covertly to send an assassin to despatch the victim either by poisoning or stabbing him. If they succeed in killing him in the midst of their mortal ceremonial, they call themselves as the favourites or mediums of God Bhairava or Goddess Devi. They mutter such texts as "Bhairava and Bhuta-nath" These are names of Shiva, the terrible god and the Lord of creatures or evil spirits.

मारय २, उच्चाटय २, विद्वेषय २, छिन्धि २, भिन्धि २,
वशीकुरु २, खादय २, भक्षय २, त्रोटय २, नाशय २,
मम शत्रून् वशीकुरु २, हुं फट् स्वाहा ॥—Kama Ratna Tantra Uchchatan Section, 5-7.

They mutter or repeatedly pronounce these talismanic phrases. They mean: Kill, bedevil, inhumanise, cut, pierce, subdue, eat,

swallow, break, destroy and enslave my enemy! Humph! Amen! [The verb is repeated twice in Sanscrit.] They eat flesh and drink wine to their satisfaction, make a perpendicular mark between the eye-brows with vermillion, and sometimes eat human flesh after sacrificing a man whom they catch to offer to Goddess Kali. If a man goes into the *Bhairava chakra* [circle of persons to worship God Bhairava or Bacchus—Bacchanalia] and does not taste flesh and wine, they kill and sacrifice him on the altar. Of these men, one who is an *aghori* or cannibal—eater of all, eates the flesh of a corpse. They also eat filth and drink urine.

Sects and Mysteries of Wam Marg

There are two sects of them, one is called the "Choli margi", and the other the "Bija margi". The first sect makes a chamber in a secret place or under the ground. There they, their wives, children, sons, daughters, sisters, mothers, daughters-in-law and others assemble and eat flesh and drink wine. Stripping a woman of her dress, they all worship her private parts, and call her Goddess Durga. Also, undressing a man, all the women worship his private parts. When they are intoxicated from much drinking, they put all the corsets or breast-dresses of their ladies into an earthen vessel and shuffle them. Then each man puts his hand into it to take out a corset. He takes her to wife whose stays he happens to pick up, without regard to her being his mother, sister, daughter or daughter-in-law. They commit many sins and, when much intoxicated, fight one another with shoes In the early morning, when it is still dark, they repair to their houses. Then their relations are restored as they were before, namely, mother, daughter, sister, and daughter-in-law.

The second sect or Bija-margis dissolve their semen after copulation in water and quaff it off. These savages consider these heinous deeds as means of salvation. They are destitute of knowledge, thinking, gentlemanliness and other good qualities.

Shivism

Q.—Are the followers of Shivism good?

A.—How can they be good? Just as the Lord of ghosts is, so is the Lord of goblins. The priests of Shiva deprive the people of their money as do the followers of Wam Marg by initiation into the mysteries of incantation or mantras. They initiate their followers with the quint-syllabic formula, *viz.*, *Om! Namah Shivaya*—Salutation to God Shiva! They wear the rosary of eleocarpus, bedub their body with ashes, and worship the generative organ of Shiva, called the Ling and made of earth or stone. They exclaim: "Har, Har, Bam, Bam", and shout patting puffed checks in a voice resembling a goat. The reason they assign to it is that Parvati is pleased and God Shiva displeased with clapping and calling out Bam! Bam! For, when Mahadeva (God Shiva) ran away from before Bhasmasur, a demon, he was hooted with Bam! Bam! and the people clapped in ridicule. Parvati is displeased and Mahadeva pleased with striking the bloated cheeks. For, when the head of Parvati's father, Daksha Prajapati, was cut off

and thrown into the burning fire of a sacrifice, a goat's head was placed in lieu of it. The Bam Bam of the worshippers is believed to represent the voice of the goat, produced by beating the air-stuffed cheeks. They keep a fast on the Shivaratri and on the 13th of the Hindu calendar, which they consider as productive of salvation. So the followers of Shiva are as much mistaken as the Wam-margians.

Its Sects

Of these, the people with their ears split are called Natha, others Giri (hill men), Puri (townsmen), Bana (dwellers of forest), Aranya (people of waste) lands, and Parvat (hill). Family men also are the followers of Shiva. Some of them 'ride two horses', as it were, *i.e.*, they are believers both in Shivism and in Wam Margism, which they always revere. Some of them are also the worshippers of Vishnu. The gist of their creed is expressed in—

अन्तः शाक्ता बहिश्शैवाः सभामध्ये च वैष्णवाः ।
नानारूपधराः कौला विचरन्ति महीतले ॥

It means : the believers in the Warm Marg live in the world as the followers of Wam Margism inwardly, and of Shiva outwardly, wearing berries and ashes, and are considered as the followers of Vishnu in assemblies, and they assume many appearances in their life on earth.

Vishnuism

Q.—Are the worshippers of God Vishnu better?

A.—No, nothing of the kind. They are just as good as the worshippers of God Shiva. They regard themselves as the servants of Vishnu. Of them, those who are the Shri Vaishnavas and marked with Vishnu's discus, think themselves as superior to the rest. But it is all sham.

Q.—Why are they nothing? They are the best of all. See, they paint their forehead with a likeness of God Narayana's lotus-like feet and put in the centre of it a yellow perpendicular line, called Shri (Goddess Laxmi of wealth). Hence we are called the Shri Vaishnavas. We worship none but God Narayana. We don't even see the image of Mahadeva (male organ), for Shri is in our forehead, she is ashamed to see it. We repeat the names of such females as Aul, Mandara and the like, worship God Narayana with chanting Vedic verses, and do not take flesh and wine. Then why are we not good?

A.—It is useless for you to imagine your forehead mark as the imagine of God's feet and the yellow line as that of Shri; for, they are mere instances of your skill and pictures on the forehead, as the people paint the scalp of the elephant with vermillion. Whence have you got the mark of Vishnu's feet? Have you ever been to heaven and got your forehead marked with the feet of Vishnu?

Thinker:—Is Shri (Ceres) a piece of dead matter or a conscious being?

Vaishnava:—A conscious being.

T.—Then this line on your forehead being a dead matter cannot be Shri (Ceres). I ask if Shri is not made with hands or otherwise. If she is not made with hands, then this iine is not Shri; for, you draw this line every day on your forehead, and so it cannot be Goddess Shri. If Shri (Goddess of Beauty) dwells in your people's forehead, then why the faces of so many of your people look so ugly? Bravo! Goddess of wealth Shri in the forehead, and still you beg from door to door! Why do you live upon charity? It savours of maniacs and shameless persons that you have Shri, the Goddess of wealth (Ceres), in the forehead and yet you act like very poor people!

Robber Parikal

There was once a Vaishnava devotee, Parikal by name, who took delight in giving wealth to the Vishnuites, which he earned by robbing, deceiving, defrauding and raiding upon others. Once he got nothing to pilfer and so wandered about very much disconsolate. Whereupon God Narayana thought that his adorer was in trouble, so he assumed the appearance of a banker by putting on rings and other ornaments, and sitting in a car made his appearance before him. He went to the car and called out to the banker to put off all his jewels and things at the pain of death. There was a little delay in taking off the ornaments, so Parikal bit off Narayana's finger to take the ring off. Upon this God Narayana was much pleased and showed him his quadrumanic form, saying: "You are my very dear worshipper, inasmuch as you serve the Vishnuites by plundering and robbing money for them. I am very thankful to you." He then took all those ornaments to the Vishnuites. At another time some merchant took Parikal into his service and made a voyage with him to a distant country. He freighted his ship with areca nuts. Parikal broke one nut into two and asked his master to put his half nut in the ship and to acknowledge in writing that half the nut belongs to Parikal. The merchant told him that it was no use to write, he could take one thousand nuts, if he liked. Parikal declined and said that he was not so dishonest as to take what was not right. He would take but half. The merchant being a simple fellow gave him a writing to that effect. When the ship reached the port of their country and preparations were made to unload the nuts, Parikal demanded half of his nut. The merchant brought his half nut to return him; but Parikal contended that half of the nut in the vessel belonged to him, so he would take half of the whole cargo. The dispute was taken to the court for decision. Parikal producted the document signed by the merchant who promised tc return half the nut. Though the merchant disputed much, yet he succeeded in taking the moiety of the nut freight, which, as usual, he offered to the worshippers of God Vishnu. These men were transported with joy. Upto this time an image of the raider and robber Parikal is kept in temples. This story is given in the Bhaktamal.

Its Sects

Now, the thinking people can easily understand from it if the priests of Vishnu and their followers and Narayana are not all three a

band of robbers. Although all the religions contain some good or compensating qualities, yet nobody believing in them can be entirely virtuous. Now many schisms have occurred among the followers of Vishnu, who use forehead marks and necklaces of beads different from one another. The disciples of Ramanand paint the mark on their forehead of two side lines of white earth and the central line of red color. The Nimavats make two lines very thin with a large black dot between them. The Madhawas use black lines, the Gorha Brahmins of Bengal mark their forehead with a sign similar to a dagger. Their teachings are also curious. The followers of Ramanand believe the red line on the breast to be the mark of Lakshmi (Goddess of Wealth). But the Gosains believe that it is Radha in the heart of Krishna.

Crow's Excrement

According to a story given in the Bhakta-mal, there was once a man who slept under a tree and died while asleep. It so happened that a crow dropped its excreta which formed a perpendicular mark on his forehead. The messengers of Death came to take him, but the messengers of Vishnu also appeared on the spot. Both the parties began to quarrel; one said that the order of its master was to carry him to Death's court and the other said that it had orders of its master to take him to the heaven of Vishnu. "Behold, there is," said Vishnu's messengers, "a mark on his forehead indicative of Vishnuism. How can you then take him to the court of Death?" The messengers of Death then kept quiet on this demonstration and went away. Vishnu's messengers took him to their heaven at leisure. Vishnu gave him a mansion to dwell in heaven. Now, when such is the importance of a Vishnuite mark made by chance on the forehead, what wonder is there that the people go to heaven instead of hell who put the Vishnuite mark on their forehead with their own hand with the sincerity of devotion? We ask, if a small forehead mark entitles a man to heaven, will he go up higher than heaven if he bedaubs his whole face or blackens it or paints his whole body? Well, all these teachings are sheer stuff and nonsense.

Khaki Ascetics

There are many Khaki friars of the same persuasion. They cover their private parts with a strip of cloth and squat at a fire constantly fed with fuel. They keep matted hair and assume the form of pious men. They feign to meditate like a heron which remains in a fixed position to catch fish. They smoke *ganja* and opium, and drink *bhang* or hemp leaf decoction. Their eyes are consequently red. They ask for a handful or a pinch of flour, food, shells and copper coins, and entice the sons of family-men to become their disciples. They are recruited from labourers. If anybody tries to study they prevent him from doing so; rather they preach that

पठितव्यं तदपि मर्त्तव्यं दन्तकटाकटेति किं कर्त्तव्यम्

which means that it is no use for saints to clatter teeth as in study, for even they die who acquire knowledge. The saints should make

pilgrimages to four* sacred places, to serve their brother saints, and to think of God Rama. If a man has not seen the image of incarnate ignorance, he should see a Khaki. They call him or her a lad or lass who goes to them, although he or she may be as old as their parents.

Like the Khakis are the Runkharh, Sunakarh, Godarhye, Sutresain living in groups, Akali, Kanphata, Yogi, Ougarh, and the like sects of monks, who are all of a piece.

Pandit and Khaki

Once upon a time a disciple of a Khaki went to a well to fetch water repeating 'Salutation to God Ganesh' in order to learn it. There was a Pandit at the well. Finding him repeat the formula wrongly, he told the disciple to repeat it correctly.† Taking his water pot, the disciple at once went to his teacher and said that a certain Bamman (Brahmin) called his pronunciation to be wrong. Whereupon the Khaki immediately repaired to the well and asked the Pandit why he misled his disciple. "Thou tail of a scoundrel !" exclaimed he, "what dost thou know ? See, thou knowest but one kind of version, while I know three readings of it, thus

"स्रीगनेसाजन्नमें" "स्रीगनेसायन्नमें" "स्रीगनेसायनमें"

Paddit—Rev. Saint, a subject of knowledge or science is hard to understand. It is not known without study.

Khaki—Damned, get thee away ! I have silenced all the learned men in a twinkle of the eye by means of a draught of hemp leaf beverage. The saints' mansion is spacious. What dost thou, vain fellow know of it ?

P.—Well, if you had acquired some knowledge, you would not have used such a foul language; you would have known all manners of decency.

K.—Dost thou want to be my teacher ? I don't want to hear thy preaching.

P.—How can you appreciate it ? You have no sense. To understand a good advice, requires some acquaintance with knowledge.

K.—If a man has studied the Veda and other scriptures, but he does not reverse the saints, then you should know it for certain that he knows nothing.

P.—Yes, just so. We serve the saints, but not lazy lubbers like you. Good, learned, religious, benevolent people are called saints.

K.—Behold, we don't put on clothes day and night; we sit at a fire; smoke ganja, opium hundreds of times; we drink three pots of hemp leaf beverage daily; we eat the sausage of ganja, hemp leaves and dhatura leaves; we swallow arsenic and opium at once; we drown away cares and sorrows in intoxication day and night; we do not care

*They are Badri and Kedar in the north, Rameshwar in the south, Jagannath in the east, Dwarka in the west.

a fig for the world; we beg flour to make bread with to live on; we cough away the whole night so violently that a man cannot sleep by us. All these powers and saintliness are found in us. Why dost thou calumnise us? Beware, O thou manikin of a learned man, if thou dost tease us, we shall reduce thee to ashes!

P.—All these characteristics are of the wicked, ignorant, and foolish people, but not of saints. Listen to me,* he is called a saint who performs virtuous and religious acts, is always engaged in doing good to others, has no evil qualities in him, is learned, and benefits others with good advice.

K.—Damn'd your eye, what dost thou know of the acts of saints? The thoughts of saints are too liberal for you to grasp. Do not measure sword with a saint, mind you; or else he will fell you down with a pair of tongs, and dash your brains out.

P.—Well, Khaki, go to your seat. Do not be much angry with me. You know what kind of government is at present. If you beat anyone, you will be apprehended and thrown into a dungeon or flogged; or you will be beaten in return by others. What will you do then? These are not the characteristics of a saint.

K.—O my disciple, let us hie hence! What a great devil you have shown me!

P.—You have never been in the company of great men, otherwise you would never have been so densely ignorant.

K.—I am a great man myself. I have no need of another great man.

P.—They are unfortunate who have sense and pride like you.

The Khaki went away to his seat and the Pandit also went home. When vespers and light-show were over, many Khakis, considering him to be an old man, came saluting him and sat down by him after prostration in reverence to him. The Khaki asked one of them: O Follower of Rama Das, what hast thou read?

Rama Das—O Master! I have read the Vesnu Sahasar Nama.*

K.—O Gobind Das! What hast thou read?

G.—I have read the Rama sata baraj with a certain Khaki.

Then Rama Das asked: O Master, what have you read?

K.—I have read the Gita.

R.—With whom?

K.—Damn'd you urchin! I never make anybody my teacher. You know I lived in Parag-raj† (Allahabad). I then never knew an (akkher) letter.

When I saw a Pandit wearing a long loin cloth, I asked him what the name was of a certain crested letter. In this way I have never made anybody my teacher.

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*साध्नोति पराणि धर्मकार्याणि स साधुः—।

*"वेस्नु सह सर नाम" †पराग राज ‡अक्खर

Well, if ignorance does not make its home of such enemies of knowledge, where else can it find a better place to dwell in? They do nothing good but get intoxicated, careless; quarrel, eat, sleep, strike cymbals, ring bells and jingles, blow conches, keep fire kindling, bathe, clean, wander about uselessly in all quarters. It is easier to melt a stone, but to arouse these monks to sense is next to impossible; for, it is the low castes, labourers, peasants, water-bearers, who giving up their honest work, and bedaubing their body with ashes, turn Vairagis, Khakis, and other ascetics. They cannot know the importance of knowledge or good company.

The secret formula of the creed of the Nathas is *Salutation to Shiva; of the Khakis Salutation to God Lion; of the Rama-avataris Salutation to God Rama or to Sita and Rama; of the worshippers of Krishna Salutation to Radha and Krishna or to God Vasudeva; of the Bengalis Salutation to Gobind! They make disciples by whispering these formulas into the ears of a neophyte. They also tell him: O child, learn the formula of the gourd, which is :—

जल पवितर सथल पवितर और पवितर कुआ ।
शिव कहे सुन पार्वती तंबा पवितर हुआ ।।‡

Can such men ever have qualifications to be saints or learned men, or to do good to the world? The Khakis burn wood and cow-dung lumps day and night. They burn away wood worth many rupees in a month. If they buy blankets or clothes with the price of wood consumed in a month, they can live at ease with a hundredth part of their expense. But how can they have such sense? They call themselves ascetics by warming their body at their ever-kindling fires. If men can become ascetic or "tapaswi" in this way alone, the sylvan people can be still greater ascetics than they. If a man can be an ascetic by keeping long matted hair, by besmearing the body with ashes, or by painting the forehead with a sandalwood mark, everybody can become so. These men have given up the world outwardly, but they are very selfish at heart.

St. Kabir's Religion

Q.—Are the followers of Kabir good?

A.—No; they are not.

Q.—Why are they not good? They condemn the worship of idols made of stone and other substances. Lord Kabir was born of flowers, and turned a flower at the end of his life! He existed when Brahma, Vishnu, and Mahadeva were not born. He was so great and familiar with everything that he knew what the Vedas and Puranas could not know. He alone has shown man the true path. The secret formula of his creed is †*Satya nam Kabir*—O Kabir, God's name alone is true or real.

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* नमः शिवाय । नृसिंहाय नमः । श्रीरामचन्द्राय सीतारामाभ्यां नमः ।
श्री राधाकृष्णाभ्यां नमः। नमो भगवते वासुदेवाय। गोविंदाय नमः। †सत्यनाम कबीर।

‡ Water is pure, land is pure, and a well is pure. Shiva says to Parvati: listen, the gourd is become pure.

A.—It is not less than idol worship to worship the bedstead, the mattress and pillow, sandals, or lamp or light which is found among them. Was Kabir an insect or bud that he was born of flowers and turned a flower at the end? It may be remarked here that what is heard of him, must be true. It is like this.

Once upon a time there lived a weaver at Benares. He had neither sons nor daughters of his own. It so happened that when he was passing in a street in the latter part of a night, he saw a child born that very night and laid by the roadside in a basket of flowers. He took the child home and gave it to his wife, who nursed it. When it grew up a youth, he (Kabir) followed the profession of a weaver. He went to some Pandit to study Sanscrit, but he was insulted by him, saying, we do not teach a weaver. So he went to several Pandits one after the other; but none taught him anything. He then constructed an irregular and incorrect language and preached to weavers and other low castes. He sang upon a psaltery, composed psalms, and especially reviled the Pandits, scriptures and Vedas. Some ignorant fellows fell into his snare. The people canonised him after his death. Whatever he composed during his lifetime, was studied by his followers. The sound heard on stopping the ears, is called by them **anahat shabda siddhanta*: the doctrine of eternal voice. They call the activity of the mind or will as *Surati*. To engage it in listening to the eternal voice is called by them the meditation on God, and the person who does so is called a saint. Death cannot reach it. They put a mark on the forehead like a lance and tie a rosary of wooden beads to their neck. Now, think a little how spiritual progress of knowledge can be made in this faith? It is like a child's play only.

St. Nanak's Religion

Q.—In the country of the Punjab St. Nanak taught a religion. He condemned idol-worship and saved the Hindus from conversion to Mahomedanism. He did not turn a monk but remained a family man. He taught the following formula of his creed, which shows that his object was good :—

ओं सत्यनाम कर्त्ता पुरुष निर्भो निर्वैर अकालमूर्त्त

अजोनि सहभं गुरु प्रसाद जप आदि सच जुगादि

सच है भी सच नानक होसी भी सच ।—Japji Pourhi 1.

—Om. He whose name is true, is the Creator, all pervading being, free from fear and hatred, of deathless form, who is not bound by time or birth, self-glorious. Repeat His name by the favour of the Teacher. He existed from all beginning of eons, exists in the present, and, O Nanak, will exist in the future.

A.—St. Nanak's motive was righteous, but he had no scholastic knowledge at all. However, he certainly knew the language of the country which prevails in villages. He did not at all know the Vedas

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*अनहत शब्द सिद्धान्त

and other scriptures and Sanscrit. Had he known the Sanscrit language, how could he write the word *nirbhaya* as *nirbho?* Another instance of his unacquaintance with Sanscrit is a Sanscrit prayer composed by him. He wanted to make an attempt at Sanscrit composition. But can Sanscrit be known without study? However, he might have passed as a Sanscrit scholar by making those Sanscrit verses among the villagers who had never heard a word of Sanscrit before. He would never have done it but for his desire for popularity, honour, and fame. He must have had a desire of honour, for else he should have preached in the language which he knew. He should have said that he never studied Sanscrit. Since he had some pride, he wished to commit arrogance for the sake of honour andesteem. It is on this account that the calumniation and praise of the Vedas are found here and there in his book; for, had he not done so, some one would have asked the meaning of the Vedas, and had he not been able to tell it, he would have lost his respect. So he would sometimes speak from the first against the Vedas before his disciples. In some places he spoke in favour of the Vedas in his book, for if he had not said well of them, the people would have set him down for an atheist. Thus :—

वेद पढ़त ब्रह्मा मरे चारों वेद कहानि ।
सन्त [साध] की महिमा वेद न जाने ॥

—Sukhamani, Porhi 7, Chowk 8.

नानक ब्रह्मज्ञानी आप परमेश्वर ॥—Ib. 8, 6.

It means that Brahma died though versed in the Vedas, all the four Vedas are tales. O Nanak, the Veda does not know the greatness of a saint. The knower of the Brahman is himself the Great God.

Were the scholars of the Vedas no more and dead? Did Nanak and others consider themselves to be immortal? Are they not dead? The Veda is the treasury of all knowledge, but all his chatterings who calls the four Vedas tales, are myths themselves. Since ignorant men are called saints, they cannot know the worth of the Vedas. If St. Nanak had revered the Vedas only, his sect would not have come into existence, nor would he have become a teacher; for, he did not study Sanscrit, and how could he then teach it to others and make them his pupils? It is true that when St. Nanak lived in the Punjab, the country was destitute of the knowledge of Sanscrit and was oppressed by the Mahomedans. He saved some people from Mahomedanism at the time. There were not many followers of Nanak in his time; for, it is a rule with the ignorant that they make their teacher saint after his death, and then magnifying his greatness apotheosise him. No doubt, St. Nanak was not a rich or noble man. But his disciples describe him to be a great saint and a very opulent man in the Nanakchandrodaya, Janam-sakhi and other books. It is also written there that St. Nanak met Brahma and other gods, and had a long talk with them, who all honoured him. There was no counting of the number of his horses, chariots, elephants, and things studded with gold, silver, pearls, rubies, and other precious stones. Now, what are these things but pure fiction? In this matter it is the disciples to blame, and not St. Nanak.

Sects of Sikhism

Then the Udasi sect sprung from his son, the Nirmala sect following Ram Das and other teachers, and other sects established themselves as distinct churches. They composed verses and included them in the Granth (Bible of the Sikhs). No insertion of anybody's verses took place after Gurn Gobind Singh, their tenth teacher. But all the small books then extant were collected and bound in one volume. They wrote many verses after St. Nanak, and several of them made various kinds of mythical tales like those of Puranas. They set themselves up as in possession of the knowledge of God and so claiming to be God gave up doing good works and saying prayer, a Vedantic doctrine, to which their followers, the common Sikhs, were more and more attracted, and which brought on much deterioration. On the other hand, had they practised the teachings of St. Nanak who wrote much of devotion to and adoration of God, they would have fared well. Now, as they are, the Udasis[1] say that they are superior to all the rest, the Nirmalas[2] claim the same right, the Akalis[3] and Sutrasayis[4] assert their superiority over others.

Guru Gobind Singh

Of these successors of St. Nanak, Guru Gobind Singh was the bravest and most valorous. He wanted to avenge the pain and torture the Mahomedans had inflicted on his ancestors. But he had no means to achieve his end, and the Mahomedan power was at its height. He held a religious ceremony and gave out that he was given a boon and a sword by the Goddess who ordered him to wage war againt the Mahomedans in which he was to gain victory. Whereupon many men followed him. He appointed five essentials, each beginning with K, to be always observed after the manner of the Wam Marg sect, which keeps five things beginning with M, and of the Chakrankit sect which observes five Sanscars or ceremonies. But his five k's were useful in war. They are—1. the *kesh* or hair, which afford some protection against the blows of the sword or club in a battle; 2. the *kangan* or quoit, which the Sikhs keep on the head round the turbans, the *karha*, a bracelet worn on the wrist, protecting both the hand and the head; 3. the *kachh* or a pair of breeches, which protects and covers the buttocks and which is very convenient in running and jumping, as in the case of athletes in wrestling in the arena and the acrobats in their gymnastic exercises, guarding their vitals and offering no impediment; 4. the *kanga* or comb, which dresses the hair; 5. the *kachoo* or knife, which is used in a hand-to-hand fight with the enemy. Thus, this custom was instituted by Guru Gobind Singh out of his great wisdom in consideration of those times. Now, the keeping of them in these days is of no use. But the Sikhs regard these things which, were useful for the purpose of war, as part and parcel of their religion.

Bibliolatry in Sikhism

Though they perform no idol-worship, yet they worship their Granth (Holy Writ) more idolatrously. Is it not idolatry? Idolatry is

1. Recluses. 2. The Pure. 3. Immortals. 4. Thread-wearers.

bowing to or worshipping any material object. They have done exactly the same thing as the idolaters, who have made idolatry a very lucrative business. Just as the idolaters, like so many shop-keepers exposing their things on the stall, exhibit their idols to the people at large and receive presents to their gods; so do the followers of the religion of St. Nanak worship the Granth, allow it to be worshipped, and receive presents to it. These people, who follow the Granth, do not respect the Vedas as much as the idolaters. It is not improper to say that they have neither heard the Vedas, nor read them. What else can they do? When the wise men who are not begots and perverts, hear or read the Vedas, they adopt the Vedic religion, in whatever sect they may be. However, the Sikhs have cast off many absurdities in the matter of eating. In the same manner, as they have done here, if they give up sensuousness and wicked pride and promote the Vedic religion, they will do a world of good.

Daduism

Q.—Is the religion of the sect of Dadoo good?

A.—The good religion is the Vedic path. If you can embrace it, do it at once by all means, or else you will ever sink in error. According to the faith in question, St. Dadoo was born in Guzerat. Afterwards he lived at Ajmer near Jeypore. He followed the profession of an oilman. It is a wonder in the world that Dadoo succeeded in getting himself worshipped! Leaving all the teachings of the Vedas and other Scriptures, his followers believe salvation to be found in repeating "Dadoo Ram". When there is none to preach the truth, such anomalous things must needs come into existence.

Ram Saneheeism

Very lately, a faith called the Rama Sanehi was started at Shahpura. The followers have given up the religion taught by the Vedas and consider it better to repeat the words "Rama", which in their faith gives them knowledge, meditation and salvation. But when hunger oppresses them, they can't get bread and sauce out of ' Rama nama" (the name of Rama); for, food and drink can only be had from the houses of family men. These men condemn idol-worships, but they themselves have become idols, live much in the company of women; for, God Rama cannot be happy without Goddess Ramaki (the wife of Rama).

There was once a friar, Rama Charan by name, whose religion spread specially at Shahpura in the Mewar state. The followers regard the muttering of "Rama" as the supreme article and doctrine of their faith. Their holy book contains the teachings of St. Sant Das and other friars. It has this :—

भरम रोग तब ही मिटचा, रटचा निरञ्जन राइ ।
तब जम का कागज फटचा, कटचा कर्म तब जाइ ॥

—The disease of doubt is cured when the name of the Bodiless is repeated. Then also the warrant of Death is torn to pieces and the Karma (sin) removed. Now, wise men should think whether doubt which is ignorance, or the order of the heavenly judge (Death) given

according to the commission of sins, can be cast off or not. This faith simply tends to make men more sinful and waste their life. Now listen to the teachings of their chief teacher, called Rama Charan.

महसा नांव प्रताप की, सुनौ सरवण चित लाइ।
रामचरण रसना रटौ, क्रम सकल झड़ जाइ॥
जिन जिन सुमर्या नांव कूं, सो सब उतरचा पार।
रामचरण जो वीसर्या, सो ही जम के द्वार॥
राम बिना सब झूठ बतायो॥

राम भजन छूटचा सब क्रम्मा। चन्द अरु सूर देइ परकम्मा॥
राम कहे तिन कूं भै नाहीं। तीन लोक में कीरति गाहीं॥
राम रटत जग जोर न लागै।

राम नाम लिख पथर तराई। भगति हेति औतार ही धरही॥
ऊच नीच कुल भेद विचारे। सो तो जनम आपणो हारै॥
संतां कै कुल दीसै नाहीं। रांम रांम कह राग सम्हांहीं॥
ऐसी कुण जो कीरति गावै। हरि हरि जन को पार न पावै॥
रांम संतां का अन्त न आवै। आप आपकी बुद्धि सम गावै॥

First, the book of Rama Charan and others shows us that he was a simple and artless clown, who was altogether illiterate, or else he would not have written such stuff and nonsense. It is their delusion that the repetition of "Rama" will take off the evil consequences of their dark deeds. They thereby waste their and other people's life. Nothing is effected, although they may repeat Rama day and night. They cannot thereby get rid of the fear of a government peon, thief, raider, serpent, scorpion, gnat and so forth; much less the fear of death which is tremendously great. No good results from the mere reiteration of Rama, without speaking the truth and doing other righteous acts, just as one's mouth is not sweetened by repeating the word sugar. If Rama does not hear them when they repeat Rama twice, he will never hear them if they repeat his name all their life. If he hears at all, it is useless to repeat it second time. These people have got up this sham to get their livelihood and to waste the life of others. It is a very curious thing we hear and see that they call themselves as the lovers of Rama, but their actions prove them to be the lovers of widows or women. Wherever the eye is cast, it meets nothing but women surrounding these saints. Had there been no such humbug, how could India have fallen into its present miserable state? These people give their refuse of food to their disciples to eat. The women prostrate themselves at their feet to salute them. The women and saints also meet in secluded places.

Kurha Panth

Their another sect flourishes at a village, called Kherhapa, in the Marwar State. Its history is that there was a certain man, named Ram Das, a Dherh by caste, who was a very clever fellow. He had

two wives. At first he played a maniac and ate with dogs for some time. Then he became a follower of Kurhapanth, a sect of Wam Marg (left-handed path). Then he became a "Kamrhiya". He used to sing with his two wives. In his rambles he came to Seethal, a large village in the Jodhpur state. There he met Ram Das, the teacher of the Dherhas, who initiated him into the faith of Ram Deo (God Rama) and made him his disciple. Ram Das established his headquarters at Kherhapa where his religion began to spread in the neighbourhood, and the religion of Ram Charan spread in Shahpura.

Ram Charan

The history of Ram Charan is that he was originally a shopkeeper (baniya) of Jaipur. He took the order of sainthood from a saint at the village, called Dantrha, and made him his teacher. Then he repaired to Shahpura to fix his headquarters. Frauds succeed soon with simple folks. This faith took a deep root in the heart of the people of the neighbourhood.

These people convert persons according to the teachings of Ram Charan above mentioned. They make no distinction between high and low castes. They recruit their ranks from the Brahmins down to the slum population. They are still "Kunda-panthi", for they eat in an earthen pot. They eat the refuse of saints' food. They estrange people from the Vedic religion, from serving parents and other worldly affairs, in order to convert them to their sect. They regard "Ram Nam" (the name of Rama) as the supreme article of faith and as the secret Veda. The repetition of Rama obliterates the taint of the sins committed in innumerable pre-incarnations. There is no salvation of anybody without it. They call him as a true teacher who practises the utterance of the name of Rama along with his inbreath and outbreath. They look upon a true teacher as greater than God. They contemplate on his image, and drink the washings of saints' feet. When a disciple goes far off, he keeps by him the nails and hairs of his teacher's beard, the washings of which he drinks daily. They pay more respect to the books containing the teachings of Ram Das and Har-ram Das than to the Vedas. They go round those books and bow to them eight times. If the teacher is hard by, they kneel and bow to him. They initiate the same formula of creed of Ram Rama to men and women and believe in the efficacy of the muttering of the Name. Studying is sin with them. Their sacred book says :—

पंडताई पाने पड़ी, श्रो पूरबलो पाप ।
राम राम सुमरयां बिना, रइग्यो रीतो श्राप ।।
वेद पुराण पढ़े पढ़ गीता, रामभजन बिन रह गये रीता ।।

—Scholarship eats dirt, sin spreads from east to west, and man becomes worthless without remembering Rama.

Such is the nature of their books. They teach that a woman incurs sin in serving her husband but gets merit in serving the teacher or saint. They reject the social distinction of the Brahmanas, Kshatriyas, Vaishyas and Shudras. If a Brahmin does not embrace their religion, they look down upon him as a low easte and bastard

(chandal) ; but if he joins their ranks, they think him to be the best. They now do not believe in the in-carnation doctrine, but accept the teaching of Ram Charan related to it, which is given before, *viz.*, God incarnates for the sake of His devotees and saints :

भगति हेति औतार ही धरही ।

These doctrines and other delusive deeds of theirs are all prejudicial to the true interests of Aryavarta. A word is enough to the wise.

Gosainism

Q.—Is not the faith of the Gosains of Gokal very good ? See how they enjoy their enormous wealth ! Can it be done without the Divine hand in it ?

A —This wealth has gone to them from the pockets of householders. It is not earned by the Gosains.

Q.—Hollo ! Is it not got from the influence of the Gosains, for why is it not found with others ?

A.—If others practise the same frauds and tricks, they will come by it without the least shadow of doubt. Also, if anybody plays a greater devil, he can amass more wealth.

Q.—Good God ! What imposition is in their conduct ? It is all the work after heaven (Goloke).

A.—It is not the work of heaven, it is the tricking of the Gosains. If it is the work of heaven, it must be like it. This faith is originated in Telangana in the Madras Presidency. There was once a Brahmin of Telangana, named Luchhman Bhatta, who after his marriage left his parents and wife from some cause or other and went to Benares where he took the orders of the monks or Sannyasis. He told lies that he was not married. His parents happened to learn that he turned a hermit at Benares, immediately went there and asked the man who ordinated him why he initiated him into the order of hermits. Here is his young wife, who says that if he does not send her husband back with her, he should also receive her into the order of friars. Then he called the Brahmin and said that he was a big liar. He should leave off the hermit's order and return to the family life, for he got into the order by telling lies. He accordingly did it, that is, giving up the holy order, he accompanied his wife home. Now, the very foundation of this religion was laid upon lie and cheat. When he reached his native country, his caste did not receive him into its pale so he left it and betook himself to travelling. When going through the forest called Champaranya, in the neighbourhood of Charnar garh near Benaras, he came upon a child left in the forest by somebody who had burnt the wood to a great distance from the spot; for, he evidently thought that if he did not set fire to the surrounding woods some beast would there and then destroy the child. Luchhman Bhatta and his wife took the child and adopted him as their son and settled at Benares.

Ballabha Acharya

When he (Ballabha) grew up, his parents died. He used to study from his infancy upto youth at Benares. He then went away to the temple of a Vishnu Swami and became his disciple. A quarrel arising with the authorities, he returned to Benares where he became a friar (Sanyasi). Now there lived at Benares an outcaste Brahmin, similarly circumstanced. He had a young daughter. So he proposed to the Brahmin youth to give up his holy order and marry his daughter. He did it accordingly. Why should not a boy do the same thing as was done by his father? He went with his wife to the same temple of Vishnu Swami where he was at first ordained as a friar. But he was turned away on account of his being married.

Then he practised imposition with all his tricks at Braja, which is the home of ignorance, and where he began to spread false ideas. He gave out that Lord Krishna met and ordered him to send to Goloke (heaven) those divine souls which had come to the world (the place of death) from heaven, after purifying them with the grace of God. Thus telling pleasing things to the ignorant, he succeeded in securing 84 persons as his disciples. He made the following verses and wove some secret in them. Gopal's 1000 names:

श्रीकृष्णः शरणं मम । क्लीं कृष्णाय गोपीजनवल्लभाय स्वाहा ।।

—Lord Krishna is my asylum. Offering to Klim Krishna, the favourite of milk-maids!

Sankalpa (Offering)

These are two common verses. But the next verse belongs to the ceremony of God's grace and donation :

श्रीकृष्णः शरणं मम सहस्रपरिवत्सरमितकालजातकृष्णवियोगजनिततापक्लेशानन्ततिरोभावोऽहं भगवते कृष्णाय देहेन्द्रियप्राणान्तःकरणातद्धर्मांश्च दारागारपुत्राप्तवित्तेहपराण्यात्मना सह समर्प्पयामि दासोऽहं कृष्ण तवास्मि ।।

—Lord Krishna is my asylum. Being enveloped in immense darkness of pain and suffering got up from severance from Krishna for illimitable time of thousands of years, I sacrifice to Lord Krishna my body, senses, life, heart with its tendencies, wife, son, honour, wealth, and relations with the soul. Krishna, I am thy slave!

By means of these verses the priests of this faith make their male and female votaries offer things. In the verse *Klim Krishnaya* the word *Klim* belongs to the Tantra scriptures. It shows that this faith of Ballabha is a sect of the faith of Wam Marg, and so the Gosains indulge much in associating with women. *Gopi jana ballabh* means the favourite of the *gopis* or milk-maids. Was Krishna a favourite of the milk maids only and not of others? The favourite of women is that man who indulges in the enjoyment of women's society. Was Lord Krishna so? *Sahasra parivatsara* : The numbering of thousands of years is useless, for Ballabha and his disciples are not omniscient. Is man's separation from Krishna only a thousand years old? Why did not God come to purify and receive the heavenly souls till then, that is, when there was neither the religion nor the

birth of Ballabha? The words *tapa* and *klesha* are both synonymous. One of them should have been used, not both. The word anant is useless, for if the word thousands is used the word anant (*endless*) cannot be used and vice versa. If man is covered with sin for illimitable time, then the existence of Ballabha is useless, for the illimitable time does not end. Why do the priests make the disciples give the organs of the body, life and internal sense, and their wives, houses, sons, wealth to Krishna? For, being content or having all his desires satisfied, Krishna cannot wish to have the bodies and other property of others. Also, the body and its organs cannot be given away, for in offering the body which contains all the tissues and organs from head to foot, how can you offer the good and bad things such as filth and urine? Since all actions are either meritorious or sinful, the offering of them to Lord Krishna will make him reap their fruits. They merely name Krishna, but really they cause offerings to be made for themselves. It is the filth and urine in the body which are offered to the Gosains. Do they want to eat what is sweet and spit away what is bitter? It is written in their scriptures that offerings should be made to the Gosains, and not to the persons of other faiths. It is a scheme of selfishness, of robbery of the wealth and property of others, and of the destruction of the Vedic religion. Here is Ballabha's imposture :—

श्रावणस्यामले पक्ष एकादश्यां महानिशि ।
साक्षाद्भगवता प्रोक्तं तदक्षरश उच्यते ॥
ब्रह्मसम्बन्धकरणात्सर्वेषां देहजीवयोः ।
सर्वदोषनिवृत्तिर्हि दोषाः पञ्चविधाः स्मृताः ॥
सहजा देशकालोत्था लोकवेदनिरूपिताः ।
संयोगजाः स्पर्शजाश्च न मन्तव्याः कदाचन ॥
अन्यथा सर्वदोषाणां न निवृत्तिः कथञ्चन ।
असमर्पितवस्तूनां तस्माद्वर्ज्जनमाचरेत् ॥
निवेदिभिः समर्प्यैव सर्वं कुर्यादिति स्थितिः ।
न मतं देवदेवस्य स्वामिभुक्तिसमर्पणम् ॥
तस्मादादौ सर्वकार्ये सर्ववस्तुसमर्पणम् ।
दत्तापहारवचनं तथा च सकलं हरेः ॥
न ग्राह्यमिति वाक्यं हि भिन्नमार्गपरं मतम् ।
सेवकानां यथा लोके व्यवहारः प्रसिध्यति ॥
तथा कार्यं समर्प्यैव सर्वेषां ब्रह्मता ततः ।
गंगात्वगुणदोषाणां गुणदोषादिवर्णनम् ॥

These verses are given in the books of secret doctrines of the Gosains. They contain the gist of their faith. They may be asked, as it is now nearly 5,000 years since the death of Lord Krishna, how could he come at dead of night in the month of Shravana (July-August) to visit Ballabha? All the sins of the soul and evils of the body of that disciple are done away with, who makes an offering of all his property. This is Ballabha's imposition to mislead ignorant persons and entice them into his faith. If all the mental and bodily evils of

the Gosain's male and female disciples are removed, why do they suffer from diseases, poverty and other evils? Those defects or evils are of five kinds: 1, natural defects such as are produced from desire, anger, and other passions; 2. many sins committed in a certain time and place; 3. what the people call the eating of forbidden food and those shown by the Vedas as falsehood, and the like acts; 4. social evils, which are produced from a bad company, such as theft, adultery, committing incest upon the mother, sister, daughter, daughter-in-law, the teacher's wife; 5. those which are produced from contact, that is, touching those which are forbidden to be touched. These sins should be disregarded by the followers of the Gosains; that is to say, they are at liberty to act in these matters. There is no other way to get rid of the evils than the faith of the Gosains. So the disciples of the Gosains are not to enjoy any thing whatever without offering it to the Gosain, their religious teacher. It is on this account that their disciples offer to their teacher their wives, daughters, daughters-in-law, and also their wealth and other property. But the rule of offering is that a man should not see his wife till she is offered to the service of the Gosain, They can enjoy their things after their offering; for, a thing cannot be offered when once enjoyed. Therefore, in all undertakings all things should be offered at first to the Gosain. The wife and others should be accepted after offering them to Gosain. In the same way, all things should be used after offering them to God. The male and famale followers of the Gosains are forbidden from hearing the teachings of other faiths and from adopting them. This peculiarity is very well known of their disciples. After offering all things, one should think of them as belonging to God. Then, just as all waters falling into the Ganges become one with it, so is the case of all good qualities in their faith and of all defects in other's faith. So the disciples should talk of merits of the Gosain's faith. Now see that the faith of the Gosain is more selfish than others'. Let the Gosains be asked : Since you do not know even a single attribute of the Supreme Being, how can you obtain for your male and female followers their relation to God? If you say that you are Brahman, and the affinity with you is the affinity with God, then you have not a bit of attribute, character and nature of God. Have you become Brahman merely for the sake of pleasure and enjoyment? Well, you purify your male and female followers by getting them offered to you. Are not your wife, daughter, daughter-in-law, and other relations impure from their being unoffered? You believe an unoffered thing as impure. Why are you not impure being born of them? You, therefore, should offer your wife, daughter, daughter-in-law and other dear ones to the people of other faiths. If you refuse to do so, you should give up the custom of making your disciples offer their wives and things to you. Well, what is done is done. But henceforth you should give up your frauds, falsehood, and other evils; and embracing the beautiful Vedic path appointed by God, enjoy the human life by acquiring virtue, wealth, satisfaction, and salvation.

Also, the Gosains call their faith the "Path of Health" (pushti), that is to say, it is a way to eating, drinking, being merry or healthy, and indulging to the heart's content in sports and sexual intercourse

with women. It may be asked of them, since they sometimes die of very painful and lingering maladies such as cancer and other diseases, the evil of which they themselves know, why should their faith, to tell the truth, be not called the way of leprosy? For, as a leper dies bewaling, the tissues of his body mortifying and falling off, so is the state of these men to all intents and purposes. Therefore, it can be properly called a way to hell; for, pain is called hell and pleasure heaven. In like manner, they fraudulently ensnare simple and artless folks. Assuming the appearance of Lord Krishna, they set themselves up for the Lord of all. They say: "We have taken on flesh, as the Divine Ideal of humanity, for the salvation of those heavenly souls that have descended on the earth. Until they accept our teaching, they cannot obtain the heaven (Goloke), where Lord Krishna alone is man and all the rest are women." Splendid! Excellent is your faith! All the disciples of the Gosains will be turned to milkmaids! Now, ponder here. Since the man who has two wives, suffers a great deal, how immense will be the misery of the place where there is only one man and millions of women to hang upon him? Where can be the end of his troubles? If you urge that Lord Krishna has sufficient virility to satisfy all the women, then the wife of the Gosain, who is called "the Lady" (Swamini), must have equal heat, for she is his better half. As the lewdness or sexual power of man and woman is here either equal, or woman has more carnality, why should they not have it likewise in heaven? If it is so, she must often quarrel with other rival women, for rivalry is very great among women. Also, the Goloke (paradise) must be a hell in comparison with heaven. In other words, the condition of the paradise must be like that of a debauchee who is afflicted with such painful diseases as cancer and the like. Fie! Away with such a paradise, than which the earth or mortal region is much better! If the Gosain (teacher), who considers himself to be Lord Krishna and cohabits with many women, and so is afflicted with cancer, syphilis and other venereal diseases and suffers much pain; I say, if the Gosain or the vicegerent of Lord Krishna is not exempt from disease and pain, how can Lord Krishna, the Lord of Paradise (Goloke), be not afflicted with disease? If not, why his vicegerent, the Gosain, is attacked with disease?

Q.—Diseases affect him from incarnating on the earth for guiding the people in their affairs; but it is not so in the Goloke or paradise; for, there is no disease and no pain there.

A.—*Bhoge rogabhayam*—There is a danger of disease in sensuousness. Do the millions of Lord Krishna's wives give birth to children there? If they do, do they beget male or female children only or both? If they beget daughters only, to whom are they married? For, there is none but Lord Krishna. If there are other men besides Krishna, your assertion falls to the ground. If you say that sons only are born there, the same difficulty will then present itself, namely, where and to whom are they married? Do they manage it among themselves? Or, are there sons and daughters of other people in the Goloke? In that case your position that there is but one man, who is Lord Krishna, is contradicted. If you say that there is no child born

there, then the defect of impotency will be proved in Lord Krishna, and barrenness in the women. Well, is it the paradise or the camp of the wives and concubines of the Emperor of Delhi? Now, it is not right that the Gosains should make their male and female disciples offer their person, will, and wealth; for, the body is given away at the time of marriage to the husband or wife; then the will cannot be given to others; the body can be properly offered with the will. If the body is offered without the consent of will, it becomes adultery. As to wealth, it falls under the same category; for, nothing can be donated without willingness. The motive of the Gosains is that their disciples should earn, and they should enjoy. All the Gosains of the sect of Ballabha are not as yet re-admitted into their original Tailanga Brahmin caste. If anybody gives his daughter in marriage to them out of ignorance or by mistake, he is turned out of the caste and so becomes reprobate; for, they are excommunicated and they spend their whole life in ignorance and indolence.

Also, mark their conduct! Whenever any body invites a Gosain to his house, he goes there and sits down like a wooden doll, neither speaking nor moving. Foor fellow, how can he speak, since he is ignorant? *Murkhanam balam maunan*. For, the strength of the ignorant lies in silence. If he speaks, his stupidity will be discovered. But he gazes at women with fixed attention. She is considered lucky who is marked by the Gosain. Her husband, brother, relatives, mother, father become much pleased at it. There all the women touch the feet of the Gosain in making a bow to him. He presses with his foot the finger of the woman whom he falls in love with or fixes his eyes upon. The woman, her husband and other relations thank their stars for this favour of his. Her husband and the relatives press her to go to him to do the 'service of his feet (to lie with him).' If it happens that her husband and relatives are not willing to send her to him, he accomplishes his end by means of pimps and panders, who, properly speaking, are found in abundance in the Gosain's temples and with whom he is ever surrounded. Now listen, how they play the devil to beg. They beg thus: O votary, bring a present to the Gosain, the lady, the infante, the infanta, the major domo, the guard, the singer, and the idol God. These fellows fatten themselves upon the substance they take by cheating simpletons by means of these seven shops, as it were, to their heart's content. When a disciple of the Gosain is on the point of death, the latter puts his foot upon his breast, and pockets what he gets thereby. Does it not look like the duty of undertakers (Mahabrahmanas), coffin bearers, and sextons? Some disciples invite the Gosain to minister at the marriage of their sons and daughters.

Serving Gosains

Some disciples serve a Gosain at his bathing with a saffron preparation with which women rub his body. Then men and women. specially females, put a sitting board in a large vessel and wash him. When he puts on a yellow silk cloth on his lions and comes out of the bath room on his sandals, he casts off his nether garment or cloth

wrapper in the same vessel, then his disciples drink his washings. These followers then give him to chew a betel fold or pellet in which they put nice spices and nuts. A part of it he swallows and the residue he spits in a silver plate which an attendant holds to his mouth. This spitted and chewed betel is distributed as a holy food to be eaten by the disciples. It is called the special "favour" (*prasadi*). Now think what kind of people are they ! Stupidity and wickedness cannot go farther. Many of the Gosains receive offerings (*samarpan*). Others eat at the hands of the Vaishnavas or worshippers of Vishnu, but not of others ; while others do not take food touched by them. They wash even the fuel wood offered to them. But if flour, molasses, sugar, clarified butter and other foodstuffs be washed, they become unclean. Poor fellows, if they wash them, the food articles will be destroyed or lost to them. They say that they spend much money in their God's decoration, singing, enjoyment ; but, properly speaking, these things they enjoy themselves. To tell the truth, they commit many horrible and heinous sins. For instance, on the occasion of Carnival (holi) or Saturnalia, they squirt water by a syringe on the private parts of women. Though to sell milk and curd is forbidden to a Brahmin, yet they do it.

Q.—The Gosain never sits at a shop openly in a market to sell bread, soup, porridge, vegetables, peas, sweetmeat balls and other kinds of food, but he gives away leaf-dishes of food in lieu of pay to his servants who sell them.

Sale of Milk Forbidden

A.—If he gave them money in monthly pay, why would they take dishes of food ? The Gosain gives soup, boiled rice, and other food to his attendants in lieu of pay, and they take the food to the market to sell. If the Gosain had sold the things himself, the Brahmans, who are his servants, would have escaped the blame of selling milk, and he alone would have been affected with the sin of selling milk. First he fell into the sin and then he has been the occassion of others falling into it. But at some places, as the Nathdwara and other temples, the Gosains also sell these forbidden foods. It is the duty of the low caste to sell milk, but not of the high. Such persons have brought on the downfall of India.

Swami Narayanism

Q.—What do you think of Swami Narayana's religion ?

A.—यादृशी शीतलादेवी तादृशो वाहनो खरः ।

—As is the Small-pox Goddless, so is the ass, her vehicle (that is, both are bad). Swami Narayana's imposition is similar to the Gosain's pious frauds in swindling other people to take their money. Listen to his history.

Once upon a time there was a Brahmin, named Sahajanand, at a village near Ayodhya. Being a celebate, he took to wandering in

the countries of Guzerat, Cattiawar, Kuch-bhuj. He saw that that part of the country was full of ignorant, simple and artless people, who can be converted to any religion of his as he liked. There he secured two or three disciples, who unanimously gave out that Sahajanand was an incarnation and great sage. He showed his divine form having four hands to his disciples. Some time after his disciples asked a rich landlord of the Cattiawar, called Dadakhachar, the owner of Gurday, if he wanted to see God Narayana quadrumanus, they would pray to Sahajanand to favour him. He replied : What can be beter than that ? He was a simple man.

Sahajanand put a crown on the head and held up a conch and a discus in his hands, while another man behind him took a mace and a lotus in his hands which he put forth from under the armpits of Sahajanand, and thus gave him the appearance of the quadrumane Deity. The disciples of Sahajanand instructed him to cast his eyes only once at the Deity and then quickly shut them and come back by a previously arranged passage. If he looked at him for a longer time, the Deity would be angry. They dreaded in their mind lest the landlord should detect their sleight of hand. They then took him to a dark room, where Sahajanand stood dressed in a gold-laced and shining silk garment. The disciples illumined the room all of a sudden with a lantern. When Dadakhachar looked into the room, he saw a quadrumanus figure. The light was then withdrawn. They all prostrated themselves to bow to the Deity and then withdrew by another passage, where they took care to enter into conversation with him, congratulating him on his good luck, and asked him to become a disciple of the Lord. He consented to be so. When he came to a room outside, he found Sahajanand in a different dress, seated on a mattress. The disciples told him that the Lord was present there in another appearance. Thus Dadakhachar was entrapped in their snares. Thenceforward this new faith took a deep root in the soil, for he was a very rich landlord. Having got a permanent footing, Sahajanand took to itinerent preaching. He converted many persons to be monks of his order, and sometimes made a monk senseless by rubbing the nerves of his throat and then gave out that he brought about his trance. Such frauds of his caught the simple and artless folks of the Cattiawar in his trap. After his death, his disciples practised frauds and made a mountain of a mole-hill. His case reminds us of a story.

Nose-Cuts

Once upon a time a thief was caught in the act, and was punished by the judge with the cutting of his nose. When his nose was cut off, he began to dance, sing, and laugh. The people asked him why he laughed. He replied that the cause is beyond his power of expression. They again asked what kind of thing it was. He answered that it was the most marvellous thing indeed he had ever seen. They requested him to tell it out. He said that the quadrumanus Deity Narayan himself stood before him, whose sight enraptured him beyond measure, and so he danced, sang, and thanked his stars that he was witnessing the Deity with his own eyes. They asked him why they did not see the Diety. He replied that their noses shut Him out

from their view. If they got their noses out off, they would see Him, but not otherwise. Some one of the crowd thought that he should see the Deity even at the expense of the nose. So he asked the noseless fellow to cut off his nose and show him God Narayan. He cut off his nose and whispered into his ear that he should say the same as he had done, or else the world would laugh at both of them. He thought that it was impossible to get the nose back, so it was proper to follow the man. Accordingly he, too, began to dance, hop, sing, play upon an instrument, laugh and cry out that he also saw the Deity. In like manner, one thousand men joined the noseless order, which made much noise in the world. They called their order the Seers of God. Some ignorant king invited them. When the king went to them, they were overjoyed and began to dance, frisk, and laugh. His Majesty asked them what the matter was. They replied that they saw God Narayan himself ? The king asked, why don't I see Him ? The Narayan or God seers said, as long as you have the nose, you will not see Him. When you get the nose cut off, God Narayan will be seen by you in His full power.

The king thought it to be right. So he ordered an astrologer to find out an auspicious time to cut the nose off. The astrologer said : Very well, O Giver of food, I shall do it. The best time to cut off the nose and to see God Narayan is at 8 A. M. on the 10th diem.

Splendid ! O you Pope ! You have inserted the auspacious time to cut off the nose in your book ! When the king showed his kindness to them by sanctioning a daily ration to the thousand monks, they were transported with joy, and began to dance, hop and sing. But this matter was not very pleasant to the ministers who were somewhat wise. There was a nonagenarian minister, who had seen four generations. His great-grand-son, who was then the prime minister, told this matter to him.

The grand old man said that they were cheats, and asked the premier to take him to His Majesty. He did it accordingly. The king related the doings of the nose-cuts with great pleasure when the old minister sat down. The old man said : O king, do not make too much haste. To do a thing without trying brings on repentance.

The king : Do these thousand men tell lies ?

The old minister : Without testing them nothing can be said whether they tell the truth or otherwise.

K.—How can they be tested ?

M.—By means of the dictates of knowledge, the order of nature or laws of nature and the canons of logic, etc.

K.—How can a man hold a test if he is not endowed with knowledge ?

M.—By promoting his knowledge in the company of the learned.

K.—What to do, if no learned man be found ?

M.—Nothing is inaccessible to an enterprising man.

K.—You may yourself tell me what is to be done.

M.—I am old and spend my time at home. I shall live but a few short days. So let me first test them. Then you may do what you think proper.

K.—Very well. O astrologer, find out an auspicious time for the old minister.

A.—I shall, as ordered. It is at 10 a.m. on 5th instant this bright fortnight.

On the 5th instant, the old minister came to His Majesty at 8 a.m. and told him to go to the nose-cuts with a thousand or two thousand troops.

K.—What is the use of troops there ?

M.—Your Majesty has no experience of government. You should do as I advise you.

K.—Well, prepare the troops.

At 9. 30 a.m. the king went to them with retinue of all followers. The nose-cuts at his sight began to dance and sing. The king sat down there, and sent for their head priest (abbot) who formed this sect and whose nose was first cut. His Majesty told him : Show God Narayan today to my minister. He replied : All right. When it was 10 o'clock, a man held a plate under the minister's nose. The priest pulled a sharp knife and cut off the nose with it and put it on the plate whereupon the minister's wound bled profusely, and he was much distressed with face cast down. Then the cunning priest whispered his creed into the minister's ear, saying : "You should smile and tell the people that you see God Narayan. Now your nose is cut off, it will never be restored. If you don't say so, the people will laugh at you a great deal." Having said so, he left him. The minister put a plug of the napkin on his nose. When the king asked him if he saw God Narayan, the minister said in his ear : "I see nothing. In vain has this man disfigured many persons." The king asked the minister what should be done then. The old man advised that they should be apprehended and severely punished. They should be thrown into a jail for the whole life, and the man who has spoiled all these fellows should be seated on an ass and beaten very disgracefully. When the king and the minister were consulting each other, they were alarmed and attempted to bolt; but the troops had surrounded them so they could not run away. The king ordered that they should be arrested and loaded with fetters. The face of their Head should be blackened, he should be seated on an ass, a garland of old worn-out shoes should be thrown round his neck, he should be paraded in all streets, ashes should be thrown by boys upon him, he should be beaten in every square with shoes, and given to the dogs to be torn in pieces. If this be not done, others will not be deterred from committing such sins over again. When these measures were taken, the sect of the nose-cuts was brought to an end.

Frauds of Swami Narayanists

In the same manner, all the opponents of the Vedas are very clever in stripping others of their wealth. Such is the imposition of sects. The followers of the Swami Narayan religion illegally make

money, practise frauds and tricks. To mislead persons, they say that at the time of death Sahajanand (their teacher) comes on a white pelfry to carry the dead to salvation. He comes once a day to this temple. When a fair is held, the priests stay inside the temple. A shop is held below. They manage to keep a hole for communication. If a man offers a coconut, it is passed on to the shop. So the same coconut is sold about a thousand times in a day. In like manner, they sell other articles. They set their disciple to that kind of work which belongs to his caste. Thus, for instance, if a man is a barber, he has to shave there, a potter works as a potter, an artisan works as an artisan, a merchant acts as a merchant, and a low caste does his caste work. They have imposed a tax on their disciples. They have fraudulently amassed millions of money and are engaged in collecting more money. He who is installed as their leader, marries and becomes a householder. He wears ornaments and other trinklets. Wherever there are any religious ceremonies of departure, they receive donations like the Gosains of Gokal in the name of the Prior, the Lady and others. They call themselves a good, and the persons of other religions a bad, company. They never respect and serve a man, however, good, religious, and learned, that belongs to a different sect. They regard it to be a sin to do good to the people of different persuasions. Apparently these men affect not to see women's faces, but nobody knows what transpires in the dark. The sect has everywhere fallen into disrepute. At some places the adultery and other sins of these saints are brought to light. When their great men die, they throw them into a secret well, and give out that such saint has ascended to heaven with his physical body, saying: "Saint Sahajanand came down to take him away. We prayed hard that he should not be carried up, for his residence on earth was beneficial to all. Sahajanand answered in the negative and said that he was much required in heaven and so he took him away. We saw with our own eyes the aero-stat or ethereal car. He went heavenward, raining flowers on the earth." When a saint falls sick, and there is no hope of his life, he says that he will go to heaven to-morrow at night. It is heard that if by chance he does not die that night, but is only swooned away, they throw him into the well, for if they did not do so, they would be counted as liars. Therefore, they commit such homicides. Very much like them, act the Gokali Gosains. When a saint of this sect dies, the disciples say that the master is gone to sport. The article of faith of the Gosains and the Swami Narayanists is the same, that is, *Shri Krishnah Sharanam mama*. 'They translate it as, Lord Krishna is my asylum, or I am in Him.' But it can also mean that Lord Krishna is my refuge or I am His asylum. All these faiths write absurd and are opposed to the teachings of the authentic scriptures. Being ignorant, they do not know the rules of knowledge.

Madhavism

Q.—Is the faith of Madhava good?

A.—This sect is like others. Its followers are Chakrankit (Marked with Vishnu's discus and other symbols). They differ from the Chakrankits in that the followers of Ramanuja are marked once, but these every year. The Chakrankits put a yellow mark in their forehead and

these black. Once upon a time a learned man discussed with a Pandit of this sect.

L.—Why have you put this black perpendicular line and the other mark on the forehead?

P.—I shall go to heaven by using it. Also the colour of Lord Krishna's body was black, so we use a black mark on the forehead.

L.—If by putting an erect line and a black mark on the forehead you go to heaven, where will you go if you paint your whole face black? Will you go beyond heaven? Also, you should blacken your whole body after Lord Krishna, then there can be any resemblance between you and Lord Krishna. Hence the sect is like those described above.

Lingankitism

Q.—What kind of religion is the faith of the Lingankits?

A.—It is like that of the Chakrankits. As the Chakrankit men are marked with a discus (circular line) and do not worship any other deity than Narayan, so also are they marked with a Lingum (erect line) and do not adore any other god but Mahadeva. The difference between them is that the Lingankits get a lingum (a piece of stone) studded in gold or silver and wear it about their neck. When they drink water, they first show it to the idol about their neck. Their formula of faith is like that of the Shivites.

Q.—Are the Brahmo Samaj and Prarthana Samaj good?

A.—They have something good but a great deal bad.

Q.—The B.S. and P.S. are the best of all, for their principles are very good.

A.—1. The principles are not entirely good, for how can the supposition of persons destitute of the knowledge of the Vedas be entirely true? Their good traits are that they have saved a few persons from being converted to Christianity, repudiated idolatry, and kept some people from being misled by false scriptures, and so forth. But the members have very little devotion to the interest of their country, have adopted the Christian manners and customs to a great extent, and have changed the rules of eating and drinking and marriage and ceremonies.

2. Thus, to their heart's content, they cry down the glory of their country and the greatness of its ancients, much less to mention their good; extol the English Christians etc. in their lectures; never mention even the names of Brahma and other sages; on the contrary, they assert that there have been no learned people in the world unto this day except the English, that the people of India have always been ignorant and they never made any progress before.

3. They do not keep themselves aloof from talking evil of the Vedas and other scriptures. The books written to mention the aims and objects of the B.S. enumerate among saints Jesus, Mahomed, Nanak, Chaitanya; but they do not do so much as to mention the name of any ancient Indian sage or philosopher. These things prove

that these gentlemen follow the religion of those whose names they mention. How can the work be permanent and progressive of the people who are born in India, who are maintained by India and still receive their support therefrom, but who have given up their fore-father's religion and are very much inclined to the religion of foreigners, who call themselves learned people although destitute of the know-ledge of Sanscrit of this country, and having studied English boastfully call themselves Pandits and rush to start a new religion?

4. They do not avoid taking food with the English, Mahome-dans and low castes. They have perhaps thought that they and their country will be reformed by abolishing caste distinction and the custom of eating and drinking. Such things do not lead to improvement, but, on the contrary, to degradation.

Caste

Q.—Is the caste distinction made by God or by man (natural or artificial)?

A.—It is partly natural and partly artificial.

Q.—Which is natural and which is artificial?

A.—5. Man, animals, birds, worms, trees, water, etc. are species or kinds of beings made by God. God made the cow, horse, elephant and other species among animals; the pipal, fig, mango, and other kinds among trees; the swans, crows, herons and others among birds; the fish, crocodiles and the like among aquatics. In like manner, the Brahmains and others are thought among men, not as entirely ordinary kinds, but as differentiated or modified kinds of persons. It is indis-pensably necessary to regard the caste distinction as founded on merit, deeds, and character, as has been said before in describing the stages of life. It is the duty of the king and the learned to establish by means of examination the distinctions of Brahman, Kshatriya, Vaishya, and Shudra castes, according to merit, avocation and character, des-cribed before as created by man. The difference of food is also both God-made and man-made; as the lion is carnivorous, and the wild buffalo eats grass and vegetables, which is established by God. This food distinction is man-made from the circumstances of clime and surroundings.

Q.—See, the Europeans wear boots, coats, pantaloons, and eat in hotels with all persons; so they are progressive.

Blunders of Brahmoes

A.—It is your mistake. For, all the Mahomedans and slum population eat food at one another's hands. Why don't they improve? The Europeans are advanced and enlightened from their merit and good deeds. For instance, they don't marry early. They educate and train their boys and girls well, and marry after choosing a con-sort. They do not allow bad people to preach. They being learned do not fall into anybody's trap. Whatever they do, they do after

general consultation and resolutions of their assemblies. They devote their life, attention, and wealth to the welfare of their nation. They give up idleness and exert themselves to rise. See, they allow persons to go into their offices and shops with shoes on if made in their country, but not if made in this country (after Indian fashion). Now it is enough to show you how much they respect even the shoes made in their country, but not the men of other countries. See, it is now about a hundred years since they came to this country; but they put on rough and thick cloth as they used to do in their country. They have not given up the manners and customs of their country. But many of you (Brahmoes) have imitated them. It is on that very account they are considered to be wise and you foolish. Senseless imitation does not become a man of understanding. Whoever among them has got the charge of a work, he does it with propriety. They are always obedient. They help their countrymen in trade. Such are the noble qualities and deeds which have brought about their advancement. They are not advanced by using coats, pantaloons, eating in hotels, and other ordinary evil habits. They, too, have a kind of caste distinction. See, when a European, however high in rank or office, marries the daughter of a person of a foreign country or religion, or when a European girl marries a foreigner, they don't invite him or her to a dinner, nor do they eat with him at the same table and do not intermarry with him. If it is not a caste distinction, what is it? They mislead you, simple and foolish as you are, by saying that they don't observe any caste distinction. You believe it from your ignorance and folly. So whatever you do, you should do after a thorough consideration, so that you may not have to repent. See, a patient needs a physician and medicine, but not a hale man. A learned person is a healthy person, and the ignorant are suffering from disease of ignorance. To cure them of it, they want true knowledge and true preaching (advice). It is from ignorance that they are sick and imagine that religion depends on eating and drinking. When they see anybody eat and drink improperly, they say and believe that he is fallen from religion. They would not lisen to him, nor sit by him, nor allow him to sit by them. Now tell me if your knowlege is for selfishness or otherwise. It would tend to promote the cause of benevolence, when it benefits the ignorant. If you aver that since they don't want to derive any benefit, you can do nothing, it is then your own fault and not theirs; for, had you kept your conduct good, they would have been benefited by loving you. But you have destroyed the good of thousands to do your own good. It is a great sin you have fallen into. For, religion is to do good to others, and irreligion to do them injury. Therefore the learned should do what is proper and be like a boat to help the ignorant to cross the sea of pain. They should not act exactly like the ignorant, rather they should do what tends to promote their and others' welfare day and night.

Q.—We do not believe any book to be written by God or to be entirely true, for the human reason is not infallible, so the books written by men are all fallible. Hence we welcome truth from all and reject falsehood. We accept truth whether it is found in the Veda, Bible, Qoran, or any other book. We never adopt falsehood of any.

A.—What you wish to prove you to be the lovers of truth, will also prove you to be false; for, as all men cannot be infallible or free from error, you being men are fallible, or what you say is erroneous. Also, since the statement of an erroneous man cannot be an authority in its entirety, yours too is not reliable. So what you say, should not be believed in. Such being the case, your statement should be rejected like food mixed with or suspected of poison, and the authority of the books you have written to expound your views should not be accepted by anybody. Your case is like what is said in an Indian proverb :

चले तो चौबे जी छब्बे जी बनने को, गांठ के दो खो कर दुबे जी बन गये ।

—A Brahmin having 4 talents aspired to have 6, but lost 2, and so got 2 only left with him. Like other people you too are not omniscient. Probably you give up truth by accepting falsehood from error. So we men of little knowlege must need have help from the Word of the All-knowing God. You should of necessity believe what is said in the description of the Vedas, otherwise *yato bhrashtah tato bhrashtah* : you will stumble at every step. When all truth can be had from the Vedas, which do not contain untruth at all, you do harm to yourselves and to others by hesitating to accept them. Hence it is that the people of Aryavarta do not look upon you as their kith and kin, and you have not been able to contribute to the advancement of India; for, you are regarded as beggars from door to door or eclectics. You think you can do good to yourselves and to others by this mode of conduct. You will fail like those parents of children who set upon maintaining the children of the whole world, which was impossible, neglected theirs own and so spoiled them. Your case will be like theirs. Can you test the truth, or know the falsity of your views, or promote the welfare of Aryavarta without accepting the Vedas and other true scriptures? You have not got the medicine to cure the country which has fallen sick. The Europeans have no need of you and the people of Aryavarta regard you in the same light as the followers of other religions than their own. It is yet time for you to accept the Vedas and the like scriptures to do good to the country. It will be all right if you do so. Why don't you believe the infallible Holy Vedas revaled by God to the mind of sages; since you say that all truth comes from God? Verily, the cause is that you have not studied the Vedas, nor do you want to study them. How then can you know the Vedas ?

6. Then you believe, like the Christians and Mahomedans, in the creation of the world without the existence of its material cause, and also believe the soul to be created. The refutation of this belief may be consulted in the chapter on the production of the world and the description of God and the soul. No effect can ever be produced without a cause, and a thing produced in like manner is impossible to be destroyed.

7. Then there is another defect in your faith that you believe in removal of sins by means of repentance and prayer. It is this belief that has increased the commission of sins in the world; for, the

followers of the Puranas believe in the riddance of sins without suffering their penalties simply by means of pilgrimages and other penances, the Jainees by muttering the verse of *novakar* and pilgrimages and other rites, the Christians by faith in Christ, and the Mahomedans by repentance. Therefore, the tendency of the people to commit sin is increased from the absence of its fear. In this respect the Brahmo and Prarthana Samajes are like the followers of the Puranas. Had you heard the exposition of the Vedas, you would have feared from the commission of sins on account of virtue and vice being not done away with without enjoying their fruits, and so would have been ever engaged in practising virtue. If you believe in the remission of sins without suffering their consequences, you will make God unjust.

8. Your belief in the infinite progress of the soul is also untenable, for the consequences of the qualities, actions, and natures of finite souls must be finite.

Infinite Progress

Q.—God is merciful. He will award infinite merit for finite actions.

A. If God acts in that way, His justice will be done up. Nobody will care to make progress in good works, for God will give infinite reward for a few good works, and sins can be got rid of, however numerous, by the efficacy of repentance and prayer. Such doctrines lead to the increase of iniquities and the destruction of virtue.

Q.—We believe instinctive knowledge to be greater than the Vedas, but we don't recognise the superiority of acquired knowledge. For, if there had been no instinctive knowledge given us by God, how could we learn or teach, understand or explain the Vedas? So our faith is very good.

A.—What you say is absurd; for, knowledge imparted by others (tho' God) cannot be instinctive. Instinctive, knowledge is spontaneous. It cannot be either increased or decreased. Nobody can make any progress thereby; for, savages also have instinctive knowledge, yet they cannot improve. So the imparted knowledge is a cause of progress. See, you and we never knew accurately about duties and prohibitions, virtue and vice in our infancy. But when we studied with the learned, we came to know of our duties and prohibitions, virtue and vice. So it is not proper to regard instinctive knowledge as above all or the only thing needed.

9. You must have adopted from the Christians and Mahomedans your disbelief in re-incarnation. You may consult my refutation of it in the exposition of rebirth. But you should bear in mind that the soul is eternal, and so also are her actions by virtue for their persistence. The relation between the actor and his actions is constant. Was the soul sitting idle somewhere before birth? Will she be ever so? Your belief proves God to be without work. Disbelief in rebirth attributes to God the evils of the destruction of our works, reward for no work, cruelty, and inconsistency; for without rebirth the consequences of the practice of virtue or vice cannot be borne, without re-incarnation we cannot square the account of pleasure and

pain, profit and loss in our dealings with others. Also, how can you account for the pleasure or pain of our present life without assuming our doing good or evil in a previous or prenatal life? If the present distribution of happiness is not based upon the consequence of the good or evil done in an antecedent existence of souls, God will be proved to be unjust and the consequences of actions will be, as it were, destroyed without being suffered. So this belief of yours, that there is no rebirth, is not good at all.

10. It is not proper to believe no creatures of glorious qualities and learned people can be gods except God; for, the Almighty Lord is called the Great God, which cannot be if there be no small gods.

11. It is also not good not to admit the sacrifices of fire and the like rites to be beneficent works.

12. It is not good to follow Jesus and others after ignoring the good done by the Indian sages and divines.

13. It is altogether impossible to assume the rise of the derived systems of knowledge without admitting the primary source of knowledge in the Vedas.

14. It is vain to cast off the sacred thread which is a sign of the mastery of a branch of knowledge, and to shave the crown lock like the Christians and Mahomedans. Is the weight of the sacred thread greater than that of the pantaloon and other cumbrous dress, and is it worse than the medals you heartily long for?

15. Can it be called anything else than partiality and flattery to be bent on praising the Europeans and not to revere the memory of the numerous learned men of Aryavarta who flourished after Brahma?

16. It is a self-contradiction in you to believe the production of the soul from the combination of mind and matter like a sprout from a seed, the non-existence of the soul before her birth, and the destruction of things produced. If there were no mind and matter before creation or genesis, whence has the soul come? What things were united to bring her about? If you believe them both to be eternal, it is right. Your belief, that there was nothing whatever but God before creation, is absurd.

Advice

So if you want to make any progress, you should join the "Arya Samaj" and accept and act upon its aims and objects, or else your labour wil! be fruitless. For, it is very proper for you and us to unite to contribute to the advancement of the country, whose wealth supports us at all times, with all love and by all means in our power. Hence no society can be so proper a cause of the progress of India as the Arya Samaj. It is very good of you if you help it properly, for it is the duty of a body of persons, and not for an individual, to promote the welfare of the Samaj.

Q.—You refute all, but they are all right in their own respective religions. You should not refute any one. If you do so, what have you to show more than they? If you show anything, was or is there none greater than or equal to you? You should not be so proud.

For there are many in God's creation greater than, equal to and less than one another; so none should be proud.

Bird's Eye-View of all Religions

A.—Do all have one and the same religion or different religions? If different, are they allied or opposed to one another? If opposed, none but one can be the proper religion. If allied, their variety is useless. So religion or atheism is one and the same, but not many. We only observe that if a king convene all religious sects to hear their preaching, they cannot be fewer than 1,000, but on a little consideration they devide themselves into four classes, *viz.*, the Puranists (followers of Indian mythology), Christians, Jainees, and Mahomedans, who represent all denominations, so to speak. Let the king first ask a *Wam Margi* (follower of the left-hand path as it means in Sanscrit) in the capacity of a tyro thus :—O holy man, I have had no initiator nor adopted any religion. Whose religion is the best that I may embrace?

Wam.—Ours.

Tyro.—What kinds of religions are the remaining 999 ?

W.—They are all false. Their followers will go to hell. For, according to the adage, *kowlat paratarani nasti* : no religion is higher than ours.

T.—What is your religion ?

W.—It is faith in Goddess—the use of flesh, wine and the rest of five means of our faith, acceptance of the 64 Tantras containing Rudramal and the like. If thou desirest salvation, be our disciple.

T.—Very well, but I wish to consult other pious men on the point, and then to accept that religion which commands my approbation and faith.

W.—O man, why dost thou hesitate ? These fellows will entice thee into their snares. So don't go to any other chap. Rest in our fold, otherwise thou shalt repent. See, our religion holds out to man both enjoyment of pleasures and a promise of salvation.

T.—All right. But let me see them also.

So, going to a follower of Shivism, and putting the same question to him, received the same kind of answer with this difference only that there can be no salvation without Shiva, a berry rosary, ash paste and generative organ worship. Taking leave of him, he went to a neo-vedantist and thus addressed him :

T.—O holy wan, let me know your faith.

W.—We don't believe either in religion or in irreligion. We are really the Brahman. Where is religion or irreligion in us ? All the world is illusion. If thou wishes to be the knower and absolute intellect, thou shouldst regard thyself as the Brahman and give up the idea of thy being a soul, and thou shalt be eternally saved.

T.—If you are the Brahman, eternally absolute, why do you not have the attributes, nature and actions of the Brahman, and why are you confined in a body ?

V.—Thou seest bodies and so thou art in error. We see nothing but the Brahman.

T.—Who are you that see, and whom do you see ?

V.—The seer is the Brahman and the Brahman sees himself.

T.—Are there two Brahmans ?

V.—No. He sees himself.

T.—Can anybody mount upon his own shoulders ? What you say is nothing. It savours of madness.

The tyro then went to ask the same question of the Jainees who returned him a similar answer only adding that all other religions are defective except the religion of Jina—*Jina Dharma*. There is no God without beginning, the maker of the world, which exists in the same way from all beginning and will continue to be so. Thou shouldst be our disciple, for we are better than others in all respects. We accept the best things. All religions but the Jain religion are false.

He went on and asked a Christian the same question. He answered in the same way as the Wam Margi, only adding that all men are sinful. They cannot get rid of sin by their own effort except by their belief in the Christ. Purity cannot procure salvation. The Christ has shown mercy by sacrificing his life for the sins of mankind. So thou shouldst be our disciple.

He then went on to a Moulvi (Mahomedan priest) and talked with him on the same subject. The Moulvi said particularly that no one can be saved without belief in one God without a second, His Prophet, and the Holy Qoran. He who does not profess this religion, will go to hell, and he deserves to be killed.

Thereupon the gentleman went to a follower of Vishnu, with whom he had the same kind of religious talks, when the latter specially said that King Death was terrified at the sight of the sandal mark on his co-religionists' head and sandal imprints on their arms. The enquirer said to himself that it was impossible that King Death should be afraid of them, seeing that mosquitoes, flies, police constables, thieves, robbers, and their enemies do not fear them at all. So he proceeded further, and found that the believers of all faiths averred that theirs was the only true faith. Some said that Kabir, their religious teacher, was the true apostle, some said the same of Nanak, some of Dadu, some of Ballabha, some of Sahajanand, some of Madhava, and others of the like persons, whom they regarded as greater than all the rest and the incarnation of the Deity. The inquirer asked of thousands of people. He observed their disputes and mutual jealousy, which convinced him that none of them was fit to be made his initiator of religion ; for the falsehood of each of the sects was borne witness to by the remaining 999. They are no better than shop-keepers, prostitutes, panders, who praise their commodities as something far better than those of others, which they cry down vehemently. Considering them all in this light, he thought of the Mundak Upanishat, which advises that

तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ।।
तस्मै स विद्वानुपसन्नाय सम्यक्प्रशान्तचित्ताय शमान्विताय ।
येनाक्षरं पुरुषं वेद सत्यं प्रोवाच तान्तत्त्वतो ब्रह्मविद्याम् ।।

—A man should repair to a teacher, who knows God, has a staunch faith in the Supreme Being, and knows the Vedas, in order to ascertain the truth, and taking in his hand some sacrificial present approach him with the palms of hands joined. He should not fall into the snare of these hypocrites. And when such an enquirer, of tranquil mind and controlled senses, goes to a learned man, the latter should initiate him into spiritual knowledge which treats of the attributes, ways, and nature of the Supreme Spirit, and he should also tell him the proper means to attain virtue, wealth, love, and salvation. When our enquirer went to such a preacher, he said: Holy Father, I am purplexed with the controversies of the sects. For if I become a follower of any of them, I must perforce be set against 999. A man can get no ease who has 999 enemies and one friend. So you should show me a better faith that I may accept it.

Holy Sage :—All these faiths are the products of ignorance and enemies of knowledge. They achieve their end by misleading and entrapping fools, ignorants and savages, who thus forfeiting the object of their life waste it for nothing. See, what these thousand faiths agree in is the Vedic faith worth your accepting. What is self-contradictory is imaginary, false, irreligion, and unworthy of being accepted.

Enquirer :—How could it be tested ?

Sage :—Go and ask of them about the following points, which will command their general consent.

Assemblage of Religions

He then stood up in the assembly of the thousand faiths and thus addressed them : Does religion consist in truth or falsehood ?

Religion and Irreligion

All unanimously cried out : It consists in truth and irreligion in untruth. In like manner, all of them with one voice said that religion requires the acquirement of knowledge, the vow of chastity, the performance of marriage at perfect puberty and the maturity of age, good company, promptitude, honest dealing, and so forth; whereas irreligion is shown in lying, ignorance, leading no chaste life, committing adultery, keeping evil company, fradulent dealing, cheating, treachery, killing, doing injury to others and the like sinful actions. Upon this the tyro asked them why they all did not join with heart and soul in promoting the cause of the true religion and in refuting false faiths. They all replied : If we do so, who will respect us ? Our disciples will not obey us. Our livelihood will be gone. Then all the comforts and luxuries we at present enjoy, will be lost. So, though we know the truth, yet we preach our own particular faith and insist upon it. For the proverb has it :

रोटी खाइये शक्कर से । दुनिया ठगिये मक्कर से ।।

—We should eat bread with sugar and cheat the world with frauds. See, the world gives nothing to an honest and true man, nor do the people honour him. He who is hypocritical and cunning, fares well and makes much money.

Tyro—As you cheat other persons by means of your jugglery, why are you not punished by the king or government ?

Sectarians.—We have converted the king to be our disciple, and made sure of our footing, which is not likely to give way.

T.—Since you cheat the followers of other faiths and injure their interest, how will you answer before the tribunal of God ? You will go to a horrible hell. Why do you not give up committing so heinous sins for the short span of your life ?

S.—It will be seen when such things come to pass. Let the hell and God's punishment come when they may, we now lie on the bed of roses. The people give us wealth out of their own free will and pleasure. We never take it by force. Why should then the king punish us ?

T.—Why don't you get punishment like the person who robs a child of its valuables or ornaments by coaxing it, and so is punished by a government ? For, says Manu, chapter 2, verse 53 :

अज्ञो भवति वै बालः पिता भवति मन्त्रदः ।।

—One who is void of knowledge is a child, and one who imparts knowledge is a father and elder. He who is wise and learned, does not fall into your snares; but for cheating ignorant people, who are like so many children, you should certainly receive punishment from the government.

S.—Who can punish us, as both the king and the people are the followers of our faith ? When such a rule is in force as to award us punishment, we would set these customs aside and institute others in their place.

T.—Why don't you acquire knowledge and teach the boys and girls of householders, which will do you and lay persons much good, instead of uselessly consuming wealth in idleness ?

S.—What is the use to leave off all the comforts we enjoy from infancy to death and to be engaged in study from early to old age, and then to try to teach and preach the whole life ? We get millions of money without effort, and live in ease. Why should we throw all this away ?

T.—The consequence of your mode of living is bad. See, you are afflicted with dire disease; you die fast; you are disgraced in the eyes of the wise. Still you don't know it !

Might of Money

S.— O our dear friend :

टका धर्मष्टका कर्म टका हि परमं पदम् ।
यस्य गृहे टका नास्ति हा ! टक टकटकायते ।।

—Money is religion, works, and salvation. He who has no money, cries : O Money ! O money ! and is sore troubled.

Thou art a child, and hast no experience of the world. Bear in mind that no religion can exist without money, no good work can be

done without money, no salvation can be attained without money. He who has no money in his house, sighs for it and gazes at good things with sore longing, saying to himself : If I had money, I would enjoy the pleasure of such and such things. For, all persons hear of invisible God being described as possessed of sixteen attributes, but they do not find Him, but the real God is the Rupee (Indian dollar) which is possessed of qualities and parts in the shape of sixteen annas (Indian pennies) and pices (Indian farthings) and shells (used as coins in India). Therefore, all the people are absorbed in earning money, which serves all their purposes.

T.—All right. Your fraud has been brought to light. All the deceptive shams you have set up, are so many schemes for your ease and interest; but they tend to the ruin of the rest of the world; for preaching truth to the world as much benefits it as it is injured by the advocacy of falsehood. Why don't you collect money by means of service and commercial pursuits, if wealth alone is your object ?

S.—It requires much labour and often results in a loss; but our scheme never fails; rather it always brings profit surely and certainly. Look here, we give a man a leaf of the sacred basil and a little washing of our god's feet, and put a necklace of wooden beads about his neck. Being thus converted to our faith, he serves us like a cattle all his life. He goes as we please to guide him. He follows us like the shadow.

T.—Why do these people give you much wealth ?

S.—For the sake of religion, heaven and salvation.

T.—When you are not saved, nor do you know the nature or means of salvation, how will the persons get it by serving you ?

S.—Is the reward of it given in this world ? No Sir, it is after death got in heaven. They get back in heaven all that they give us or the merit of serving us here.

T.—Whether they will get back what they give you here or not, is not the question; but what will you get who do but receive money ? Will you get hell or something like it ?

S.—We sing the name of our god. We shall get its merit.

T.—Your devotion is for the sake of money, which will all be left here on death. The body made of flesh and blood, which you nourish so fondly, will also be reduced to ashes here. Had you been serving God, your heart would have been pure.

S.—Are we impure ?

T.—You are very dirty inside.

S.—How do you know it ?

T.—From your conduct and deeds.

S.—The conduct of great men (mahatmas) is like the tusks of an elephant. हाथी के दांत खाने के भिन्न और दिखाने के भिन्न—Just as the teeth of an elephant used in eating are different from those which are

shown to the world, so are we pure at heart, but play the worldly or practice frauds outwardly.

T.—Had you been pure at heart, your outward actions would have been pure also. So you are impure at heart also.

S.—We may be anything, but are not our disciples good?

T.—Your disciples must be like you, who are their spiritual guide.

S.—There can never be one faith for all the people, for their qualities, tendencies to actions, and natures are different from one another.

Unity of Religion

T.—If right education be given in early life, veracity and other virtues be taught to be practiced, and lying and other evils be abandoned, there will certainly be one religion. There are always two sects, *viz*, the virtuous and the vicious. It does not matter much. But the increase of the virtuous and the decrease of the vicious contribute to promote the happiness of the world, and when the vicious are numerous, there is much misery among the people. If all the learned people preach alike, there can be no possible delay in the unity of religion among the people.

S.—It is now the age of strife or Kali Yuga. Don't wish for the things of the age of truth or Sat Yuga.

T.—Kali Yuga is the name of time, which being inanimate or actionless, is neither a help nor a hindrance to the practice of virtue or vice. But you yourselves are the images of Kali Yuga. If the people were neither Sat Yuga nor Kali Yuga (neither good nor bad), no man whatever could be virtuous. They are the effects of good or evil company, and not natural.

So saying, he repaired to the holy sage, and thus addressed to him:

Oh holy father, you have saved me, or else I would have been perverted and ruined by falling into the snares of some one of these faiths. I shall henceforth refute these hypocrites and advocate the true religion of the Vedas.

Sage.—It is the duty of all men, and specially of the learned and the spiritual men, to teach and preach the cause of truth to all other people, and to show them the necessity of abandoning falsehood and thus to do good to all by their advocacy of truth.

Q.—Are the Brahmacharis (Vedic students) and Sanyasis (monks) good?

A.—These orders are right in principle, but they are much corrupted now-a-days. Many persons assume the name of Brahmacharis and keeping long matted hair set up themselves hypocritically as holy men. They are ever engaged in muttering their god's name, and doing other rituals. They never do so much as to think of acquiring knowledge, which originally gave them the name of Brahmachari.

They never take the least pains to study the Vedas or Brahma. These Brahmacharis are useless like the goiter. Those Sanyasis are also useless who are destitute of knowledge, and wander begging with a staff and bowl in the hand, who do not promote the cause of Vedic religion, but who become vagrant from early life by taking the vow of renunciation, and give up the acquiring of knowledge. Such Brhamacharis and Sanyasis are roving about here and there to visit the so-called sacred rivers and places and to take the sight of idols of stone and the like substances. They don't speak in public tho' versed in knowledge, and lie asleep after a hearty meal in a retired place. They pass their days in slander and evil deeds from jealousy and hatred. They think they have done their duty when they put on a coloured garment and got a staff in the hand. Thinking themselves to be superior to all others, they do no good work. Such monks are a burden to the earth. But those who do good to all the world, are all right and praiseworthy.

Q.—Are the Giri, Puri, Bharati, Gosain and other orders good? For, they go about in groups and make hundreds of monks pass their life in ease and confort. They preach the doctrine of non-dualism everywhere. They study and teach to some extent. So they must be good.

A.—All these ten names[1] were afterwards assumed. They are not ancient. Their groups are for the sake of food and drink. Many monks join these bodies for subsistence only. They are also vain and showy. For, making one of them an abbot, who is their head, they seat him on a mattress or divan at evening, and all the Brahmins and friars stand up before him with flowers in their hands and pronounce[2]

नारायणं पद्मभवं वसिष्ठं शक्ति च तत्पुत्रपराशरं च ।
व्यासं शुकं गौड़पदं महान्तम्० ।।

and similar couplets. Exclaiming Hara! Hara! they shower flowers on him, and then prostrate before him in salutation. He who does not conform to this custom, finds it hard to pull on with them. This trickery is for a mere show to the world, that they may be honoured among the people and get money from them. Many of them own convents and lead a family life, still calling themselves to be Sanyasis or hermits (who renounce the world) in name, but not in deeds. The duties of Sanyasis are given in the fifth chapter. Without doing them, they waste their time for nothing. They also set their face against him who preaches the truth. They generally put on ashes and a rosary, and some of them are proud of their being in the sect that worships Shiva. When they hold their religious controversy, they assert their belief as taught by Shankaracharya and refute the faith of the Chakrankits and others. They never work for the advancement of the Vedic path and for the refutation of all the superstitious faiths that are in vogue. These monks believe that they have nothing

1. 10 orders of friars are—Giri, Puri, Bharati, Gosain, Vana, Parvat, Saraswati, Dandi, Sanyasi, Paramansa.
2. We salute Narayan, Brahma, Vashishta, Shakti, Parasar, Vyasa, Shuka, and Gourhpad.

to do with advocation or refutation of faiths, they being Mahatmas or adepts. Such fellows are a burden to the earth, so to speak. As these monks are so perverted, the opponents of the Vedic religion, the followers of the Wam Marg and other faiths, such as the Christians, Mahomedans, Jainees, and others, have become numerous and are still multiplying. These monks are being decimated, but they don't awake from their torpor of ages. But how can they rise? They have at heart no thought of benevolence and love for virtuous deeds. They consider no honour done to them greater than being feasted. They are much afraid of the popular cry.

Now, a monk should sacrific his desire for fame among the laymen,[1] his desire for wealth and enjoyment of the worldly pleasures,[2] and his desire for children or doting over disciples.[3] How can one be a monk when he has not renounced these his three desires? In other words, it is the primary duty of monks to be engaged day and night in doing good to the world by preaching the religion of the Vedas without partiality. When they do not perform their bounden duties, it is useless to call them monks, *i.e.*, those who have renounced the world. To be true to their name, they should work harder in benevolence than the lay people do in the worldly affairs and selfish interests. In that case alone, all orders can thrive healthily.

See, the false faiths are on the increase before your eyes. The people are turning Christians and Mussulmans. Can't you protect your own house a little and convert others to your faith? It can be done when you have a will to do. There can be no progress among the people of this land, Aryavarta, and other climes, until the champions of progress are born in the present and future times. The country makes progress when its causes exist, namely, the study and instruction of the Vedas and other true and genuine scriptures, the proper observance of the duties relating to the Brahmacharya (student's life) and other stages of life, and the preaching of truth. Bear in mind, you yourselves see many things to be really superstitious. Thus, for instance, a trading monk gives out his power of blessing the lay people with sons and the like blessings. Then many women go to him and ask of him with joined hands the gift of a son. The monk then gives his benediction for the birth of a son to all. The woman who begets a son, fancies his birth is due to the monk's benediction. If she be asked by which monk's blessings the cow, the bitch, the jenny ass, the hen, and other females give birth to the litters of their young ones, she will be unable to give an answer. If a monk says that he can preserve a child from death, why does he himself die?

Monkish Tricks

Some of these monks are so roguish and spread their snares so dexterously that even very wise men are caught in them. They are like the highway robbers of Dhansary. These men go to distant provinces in groups of 5 or 7 fellows. They appoint one of them their chief saint who is fat and good-looking. They lodge him in a forest near the

1. *Lokaishna.* 2. *Vittaishna.* 3. *Putraishna.*

town or village in which there are some rich men. They then go about the town enquiring of inhabitants if they have seen such a saint, as if they have been wholly unacquainted with him, though really his abetters and accomplices in swindling. The people then ask of them about the saint as to who and what kind of a holy man he is. A swindler says he is a very great saint, who can read thoughts, and whose words of mouth turn out to be true. He is a very great clairvoyant. We have left our house and home, say they, to find him out. I have heard from some body, says one of them, that the holy saint was seen coming toward this town. A lay man then requests them to show him that he may go to see him and ask of him the things of the mind. Thus they wander in the streets and tell every one about the so-called saint. They assemble at night to take repast and go to bed. The next morning they repeat the same thing and continue to do so for two or three days together. Then all the four cheats go to a rich man and tell him that the saint has been found out. If he wants to see him, he should accompany them. When ready, the swindlers ask him what he wants to inquire of the saint. He should tell it to them. Then some express their desire for a son, some for wealth, some for getting cured of a disease, others for overcoming their enemy. The swindlers take them to the counterfeit sage. They then use their devices for thought-reading to cheat them; namely, on the right are seated those who want wealth, in the front those who want a son, on the left those who want to be cured. Those who want to vanquish their enemy are seated in the midst of the front men, after being conducted from behind. Whenthey salute him, the sage at once loudly expresses his miraculous power of reading their mind. "Are there sons," says he to one of the audience, "with us, that thou hast come here with that desire? In like manner, he addresses to one with a desire for wealth, "Are there purses here that thou hast come to us with a desire for wealth? How can fortune be found with friars?" To the diseased he says, "Are we a doctor that thou hast come here to get cured? We are not a doctor to cure thee. Go to some doctor." The sign to express that the father of a man is sick, is the pointing of the thumb. If the mother be sick, its sign is the index finger. If the brother is sick, it is indicated by the midle finger. If the wife is sick, its sign is the ring finger. If the daughter is sick, its sign is the little finger. Seeing these fingers raised by his brother cheats, he tells out to persons : Thy father is sick, thy mother is sick, thy brother, thy wife or thy daughter is sick. Then the four enquirers are charmed with his answers. The wire-pullers then triumphantly remind the folks of what they told them of the sage: "Is he not what we told you of him?" The lay men say, "O yes, he is what you told us of him. You have done us a great good indeed. It was also our good luck that we saw such a sage, whose sight satisfied our desires." One of the swindlers says: O brother, listen to me, this high-souled sage goes away when he likes. He is not likely to stay long here. Whatever benediction you want to take from him, you should make haste to take by serving him with the body, soul, and wealth, according to your power. *For, service bears fruit. If he is pleased with any one, it is not

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*सेवा से मेवा मिलता है ।

known how great a gift of boon he may give him. *Santon ki gat apar hai.*[1] The ways of saints are inscrutable. The lay men return home, pleased with flattery, praising the saint all along. The wire-pullers also follow them, so that none should expose their trickery. If a friend of those rich lay men comes across them, they praise the sage before him. They tell him the account of all that accompanied them to the saint. When a great noise is made in the town, that a very great saint has come to a certain place, the people repair to him in multitudes. When crowds go to him and ask him what in their mind is, he assumes silence from the plan of secret signs being upset. He says, 'Don't tease me.' Then his instrumental monks also say : If you trouble him much, he will leave the place. A very rich man of them taking the ministrant swindler aside says, 'if you get my desire told by the saint, I shall believe him to be true.' The swindler asks him what it is. The rich man tells it to him. The cheat takes and seats him according to the appointed signs. Then the affected sage tells out his desire at once on knowing the sign. It is heard by the whole crowd, who exclaim: O, he is a very great saint! Thereupon some bring him a present of sweetmeat, some of pices, some of rupees, some of gold coins, some of clothes, some of foodstuffs and other things. As long as the people respect them greatly, the swindlers rob them of wealth. Sometimes he gives benediction or a pinch of ashes for the blessing of a son to some of the visitors who are foolish but rich[2] and taking a thousand rupees from him says : "If thy devotion is sincere, thou shalt get a son."

Thus there are many "thugs" or cheats who can only be known by the learned, but not others. Therefore, it is the knowledge of the Vedas and other systems of knowledge and the keeping of a good company that make a man proof against the frauds of rogues and able to save others from similar evils; for, knowledge alone is the eye of man. There can be no awakening of the merit without instruction and knowledge. They alone who receive good education from early age become true men and learned people. Those who keep a bad company turn out wicked, sinful and densely ignorant and suffer much pain. Therefore, knowledge is praised over all, for he who knows. believes in virtue. Says Chanakya, XI, 12 :—

न वेत्ति यो यस्य गुणप्रकर्षं स तस्य निन्दां सततं करोति ।
यथा किराती करिकुम्भजाता मुक्ताः परित्यज्य बिभर्ति गुञ्जाः ॥

—He who does not know the qualities of another, always censures the latter; as a savage leaving off pearls, wears a garland of berries.

In like manner, the man who is learned, wise, virtuous, fond of a good company, clairvoyant, courageous, of subdued senses, and polite, obtains success in religion, his desire, wealth, and salvation, and lives in ease in this life and the life to come.

So much in brief of the faiths of the people of the Aryavarta. What follows is a brief history of Arya kings which has come to our hand, and given here for the information of good people.

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१. सन्तों की गत अपार । २. आंख के अन्धे गांठ के पूरे ।

Geneology of the Kings of Aryavarta

We now give a history of the royal dynasties of Aryavarta which begins from Emperor Yudhishthir and ends with Emperor Yashapala. The history of kings from Swayambhava Manu to Emperor Yudhishthir is given in the Mahabhar at and other books. This account will add to the information of good people. Although it is given in the *Harishchandra Chandrika and Mohan Chandrika*, guides of students, being fortnightly papers from the Nathadwara, Chittorgarh, Udaipur, Meywar State, Rajputana, and so known to all, yet we translate it therefrom to show that if our good Arya people carefully search and publish histor ical and scientific books, they will greatly benefit the country. The editor of the paper got this account from an ancient book which he received from his friend and which was written in 1732 of the Vikram era and published it in his two issues of the bright fortnight of Margashirsh of 1939 (1882 A.D.), Nos. 19 and 20. It is as follows :

Lunar Line

Indraprastha was the seat of Government of the Aryas till the reign of Emperor Yashapala. From Emperor Yudhishthir to Emperor Yashapala there were about 124 kings, who reigned 4,157 years, 9 months, and 14 days, whose detail is as follows :—

The house of Yudhishithir contained 30 kings reigning for 1770 years, 11 months, and 10 days, distributed as follows :

No.	*Arya Kings*	*Y*	*M*	*D*
1.	Yudhishthir	36	8	25
2.	Parikshit	60	0	0
3.	Janamejaya	84	7	23
4.	Ashwamedha	82	8	22
5.	Rama II	88	2	8
6.	Khatra Mal	81	11	27
7.	Chitta Ratha	75	3	18
8.	Dashta Shailya	75	10	24
9.	Ugra Sen	78	7	21
10.	Shur Sen	78	7	21
11.	Bhuvanpati	69	5	5
12.	Rana Jita	65	10	4
13.	Rikshaka	64	7	4
14.	Sukhadeva	62	0	24
15.	Naraharideva	51	10	2
16.	Suchiratha	42	11	2
17.	Shur Sen II	58	10	8
18.	Parvata Sen	55	8	10
19.	Medhavi	52	10	10
20.	Sonachira	50	8	21
21.	Bhima Deva	47	9	20
22.	Nribari Deva	45	11	23
23.	Purna Mal	44	8	7
24.	Karadavi	44	10	8
25.	Alamika	50	11	8
26.	Udayapala	38	9	0
27.	Durvana Mal	40	10	26
28.	Damata	32	0	0
29.	Bhimapala	58	5	8
30.	Kshemaka	48	11	21

Kshemaka was killed by his minister Vihrava whose house contained 14 kings reigning for 500 years, 3 months, 17 days as follows :—

No.	*Arya Kings*	*Y*	*M*	*D*
1.	Vishrava	17	3	29
2.	Pura Seni	42	8	21
3.	Vira Sen	52	10	17
4.	Ananga Shayi	47	8	23
5.	Hari Jit	35	9	17
6.	Parama Seni	44	2	23
7.	Sukhpatala	30	2	21
8.	Kadruta	42	9	24
9.	Sajja	32	2	14
10.	Amara Churha	27	3	16
11.	Amipala	22	11	25
12.	Dasharatha	25	4	12
13.	Vira sala	31	8	11
14.	Vira Sala Sen	47	0	14

Note—Y.M.D. are abbreviatlons of year, month, day respectively.

Vira Sala Sen was murdered and succeeded by Vira Maha President whose house had 16 kings, who reigned for 445 years, 5 months, and 4 days, as follows :

No.	*Arya Kings*	*Y*	*M*	*D*
1.	Vira Maha	35	10	8
2.	Ajita Sinha	27	7	29
3.	Sarva Datta	28	3	10
4.	Bhuvanapati	15	4	10
5.	Vira Sen	21	2	13
6.	Mahipala	40	8	7
7.	Shatru Shala	26	4	3
8.	Sangha Raja	17	2	10
9.	Tejapala	28	11	10
10.	Manika Chand	37	7	21
11.	Kama Seni	42	5	10
12.	Shatru Mardan	8	11	13
13.	Jivan Loka	28	9	17
14.	Hari Rao	26	10	29
15.	Vira Sen II	35	2	20
16.	Adittya Ketu	23	11	13

King Adittya Ketu of Magadha Desha was killed and succeeded by Dhandhar, King of Prayaga, whose dynasty contained 9 kings reigning for 374 years, 11 months and 26 days as follows .—

No.	*Arya Kings*	*Y*	*M*	*D*
1.	Dhandhar	42	7	24
2.	Maharshi	41	2	29
3.	Sanarachi	50	10	19
4.	Mahagadha	30	3	8
5.	Duranatha	28	5	25
6.	Jivana Raj	45	2	5
7.	Rudra Sen	47	4	28
8.	Arilaka	52	10	8
9.	Rajapala	36	0	0

Raja Rajapala was killed and succeeded by Samant Mahampal who reigned for 14 years. He was attacked, killed and succeeded by Viramadittya of Ujjain or Avanti who reigned 93 years. He was killed and succeeded by Samudrapala Yogi of Partham, a noble of Shalivan. His dynasty contained 61 kings, reigning for 372 years, 4 months, and 27 days as follows :-

No.	*Arya Kings*	*Y*	*M*	*D*
1.	Samudrapala	54	2	20
2.	Chandrapala	36	5	4
3.	Sahoyapala	11	4	11
4.	Devapala	27	1	28
5.	Narsinghapala	18	0	20
6.	Samapala	27	1	17
7.	Raghupala	22	3	25
8.	Gobindpala	27	1	17
9.	Amritapala	36	10	13
10.	Balipala	12	5	27
11.	Mahipala	13	8	4
12.	Haripala	14	8	4
13.	Sisapala	11	10	13
14.	Mahanpala	17	10	19
15.	Karampala	6	2	2
16.	Vikrampala	24	11	13

Vikrampala attacked Malukh Chandra Bohra King of west, but was slain in the battle, and succeeded by his vanquisher whose dynasty contained 10 kings ruling for 191 years, 1 month, 16 days, as follows :—

No.	*Arya Kings*	*Y*	*M*	*D*
1.	Malukh Chandra	54	2	10
2.	Vikram Chandra	12	7	12
3.	Ami Chandra	10	0	5
4.	Rama Chand	13	11	8
5.	Hari Chand	14	9	24
6.	Kalyan Chand	10	0	5
7.	Bhim Chand	16	2	6
8.	Lobe Chand	26	3	22
9.	Gobind	31	7	10
10.	Queen Padmavati	2	0	0

She died heirless. Her nobles put Hari Prem Friar on the throne and ruled themselves. His dynasty had 4 kings reigning for 50 years, and 21 days, as follows :—

No.	*Arya Kings*	*Y*	*M*	*D*
1.	Hari Prem	7	5	8
2.	Gobind Prem	20	2	1
3.	Gopal Prem	15	7	28
4.	Mahavahu	6	8	29

He turned a recluse, whereupon Adhi Sen, King of Bengal, came to Indraprastha. His dynasty

had 12 kings, reigning for 115 years, 11 months, and 2 days as follows :—

No.	*Arya Kings*	*Y*	*M*	*D*
1.	Adhi Sen	18	5	21
2.	Vilavala Sen	12	4	2
3.	Keshava Sen	15	7	12
4.	Madh Sen	12	4	2
5.	Mayur Sen	20	11	27
6.	Bhima Sen	5	10	9
7.	Kalyan Sen	4	8	21
8.	Hari Sen	12	0	25
9.	Kshema Sen	8	11	15
10.	Narayan Sen	2	9	29
11.	Lakshmi Sen	26	10	0
12.	Damodar Sen	11	5	19

King Damoder Sen was very oppressive to his nobles, of whom Deep Singh won over the army and fought with the King who was killed and succeeded by Deep Singh whose dynasty had 6 kings, reigning for 107 years, 5 months, and 22 days, as follows :—

No.	*Arya Kings*	*Y*	*M*	*D*
1.	Deep Singh	17	1	16
2.	Raj Singh	14	5	0
3.	Rana Singh	9	8	1
4.	Nara Singh	45	0	15
5.	Hari Singh	13	2	2
6.	Jivan Singh	8	0	1

King Jivan Singh sent all his army to the north for some reason. When it was heard by Prithwi Raj Chowhan, King of Virat, he attacked King Jivan Singh who fell in the battle and was succeeded by Prithwi Raj whose dynasty had 5 kings reigning for 86 years and 20 days as follows :—

No.	*Arya Kings*	*Y*	*M*	*D*
1.	Prithwi Raj	12	2	19
2.	Abhaya Pal	14	5	17
3.	Durjan Pal	11	4	14
4.	Udaya Pal	11	7	7
5.	Yasha Pal	36	4	27

King Yasha Pal was attacked by Sultan Shahabuddeen Gorigarh, Gajni, and being captured was confined in the fort of Prayaga in 1249 Vikram era. The Sultan ruled at Indraprastha. His dynasty had 53 kings reigning for 754 years, 1 month, 17 days, whose detail is found in many books and so omitted here.

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Lunar Line

1 Vishnu, Brahma, Marichi, Kashyapa.

5 Vaivaswat, Manu, Ella (daughter) married Buddha, 5th in descent from Atri, brother of Marichi, Purava, Ayu.

10 Nohas, Yayati, Ora, Vahana, Sovahana.

15 Tresani, Kathanduna, Miritha, Yasmatha, Viroota.

20 Drooja, Seth, Ur, Kandhar, Dharmasena.

25 Dridsen, Pritchita, Kana, Goban, Trisan.

30 Kurunduma, Meru, Marooti, Dushyanta, Bharat.

25 Vitatha, Manyu, Vrahateshetra, Sahotra Hasti.

40 Ajmida, Riksha, Samvarna, Cooru, Parikshit.

45 Jahun, Soratha, Viduratha, Sarvbhooma, Jaysena.

50 Radhica, Avutaya, Crodhana, Devatithi, Riksha.

55 Bhimena, Dulepa, Pretipa, Santanu, Vichitravirya.

60 Pandu, Yudhisthira.

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Soloar Line

Brahma, Marichi, Kashyapa, Vaivaswat, Manu.

1 Ikshwaku, Vicukshi, Purunjah, Anprithu.

5 Visgandhi, Ardrah, Yava, Sravas, Vrihadaswa.

10 Dhundmar, Dridaswa, Hariaswa, Nikumpa, Varunaswa.

15 Senajit, Yavanaswa, Mandhata, Purkutchu, Aruna.

20 Trividhunva, Atraruna, Sutvritha, Trisonkha, Harischandra.

25 Rohita, Harita, Champa, Vijeya, Baruka.

30 Vricksha, Bahuka, Sagar, Kesi, Asmanjas

35 Ausuman, Dilipa, Bhagiratha, Srutsen, Nabagh.

40 Ambarisha, Sindhudwipa, Ayutayu, Rituparna, Nala.

45 Niruah, Sevadasa, Asmorka, Maluka, Satwarith.

50 Aidvira, Viswasah, Kharbhang, Dirgbahu, Dilipa.

55 Raghu, Aja, Dasrath, Ramchandra, Lava.

60 Atitha, Nissida, Nabha, Pundrika, Meghunna.

65 Bala, Sula, Bajranaba, Sujansa, Visitaswa.

70 Vidrita, Hirnaba, Puspaka, Sudarsan, Ugganvurna.

75 Seegra, Murroo, Prisisoota, Setsemda-Amarsunda.

80 Avaswana, Viswasawa, Prisenjita, Takhyac, Virhidbala.

85 Virhitvira, Orookria, Bachvrida, Prithiveoma, Bhannu.

90 Sydeva, Vrehidiswa, Vahuman, Pratikuswa, Supritika.

95 Murudeva, Sonikhetra, Pushkara, Rekha, Sutha.

100 Umitrajit, Vrihitraya, Barriketu, Krejinjaya, Rininjaya.

105 Sunjeha, Sakya, Sudipa, Sangala, Asmanjita.

100 Romika, Surita, Sumitra, contemporary with Vikramadittya, 57 B.C.—Col. Tod.

Summary

There was but Vedic Religion in the whole world 5,000 years ago, when the great war, called the Mahabharat, was fought between the Kauravas and the Pandavas in which almost all the great men perished and which led the Indian Empire to its downfall. Prior to that war the Indian civilisation was a wonder to the world and attracted the people of the world to come to India to learn science and art (as now they do by going to Europe, the seat of modern civilisation). Manu, II, 20. That India was the queen of the world, as borne out by a passage in the Maitri Upanishat, which enumerates 17 Emperors that ruled over all the then known world. Of them, the last was Bharat, after whom India is still called Bharat-khand or Bharatvarsha or the land of Bharat.

The ancient Indians developed the military art to a wonderful stage, rivalling its modern state, as there were fire-arms called *shataghni* (cannon), *bhushundi* (musket), &c. The progress in philosophy, medicine, mathematics, poetry, and other branches of knowledge is attested by some of the books now extant and well known to scholars.

It was from ancient India that knowledge travelled westward. It went first to Egypt, thence to Greece, thence to Rome and, spreading over all Europe, passed on to America. Sometimes European orientalists misinterpret Sanskrit books and so come to no right conclusion. For instance, the late Prof. Max Muller translates *bradhnam* by horse, whereas it means the Great Self. Dr. Goldstucker rightly observes in his *Bible in India* that Aryavarta (India) is the fountain-head of all knowledge, morals, science and art; and religions have spread out from this very land. He prays to God, O Lord, may my country (France) be as great as Aryavarta! [This prayer is answered, as the whole Europe is called the land of the Franks (French)—*Faringstan* and is now the seat of civilisation as India in old time. —Ed.] Dara Shikoh, the most learned son and heir-apparent of Emperor Shahjehan of Delhi, says in his translation of Upanishats that tho' he studied Arabic and other languages, yet he got no solace but in Sanscrit. But all this great progress was dashed to pieces by the great civil war, which ushered the age of ignorance.

Since then the Brahmins have given up their old austere training and ceased to teach the other classes of society. The people becoming ignorant, priest-craft was instituted in its most horrible form. The ignorant Brahmins taught that what they said was as true as the commandments of God, and all the best things of the world were intended for them. When the people who were barbarised most shamefully, believed all that they preached; the Brahmins virtually became the popes of India,

and they acted, strange to say, on similar lines. The European popes used to write drafts on heaven in the name of Lord Jesus Christ The Indian popes played the like tricks in a thousand forms. They are still misleading the people. The reason is on the surface : when the preachers are ignorant, the congregation goes to the Devil. So the Indian popes started a new religion, called (1) the *Wam Marg* (Bacchanalianism), whose doctrines are (*a*) to take flesh, (*b*) wine, (*c*) fish, (*d*) stimulant pie, and (*e*) to indulge in indiscriminate sexual intercourse. They worshipped private parts of men and women in their orgies. The man was called Bhairava (Bacchus) and the woman Bhairavi (his wife) That person who died drinking was believed as gone to heavens. Their religious books are called the *Tantras*. In sacrifices these priests burnt cows and horses on the altar, called the *gomedh* and *ashwamedh* respectively. But their ancient sense implies the subdual of senses and just government respectively. For, the Vedas do not at all sanction the slaughter of cows and horses in any form.

When this horrid religion was in its height, Lord Buddha raised his voice against it, asking, if the animal sacrificed went to heaven as the Indian Bacchanalians asserted to justify their sacrifices, why did not the sacrificer burn his own parents on the altar to send them to heaven? The argument was unanswerable, and the supremacy of (2) Buddhism was the consequence. There also rose kindred sects, called (3) Jainism and (4) Charvakism (materialism). The believers of Jainism condemned the Vedas, imagining them to sanction sacrifices. With the repudiation of the Vedas their religion was about to expire, when Lord Shankar arrested its fall and defeating the Buddhists, Jainis, and Charvaks in controversies, restored the Vedic faith to its previous supremacy. In this noble cause he was helped by King Sudhanwa. Jainism, Buddhism and Charvakism maintained that there was no eternal God, the maker of the world, and that the visible world was all in all. Lord Shankar denied the reality of the world and proved the real existence of the Supreme Being. He gained a signal victory over his opponents, who embraced the Vedic religion. His early death was a serious blow to the Vedic cause. His followers taught the new form of (5) Vedant, that the soul and God were indentical and that the world was illusion. As a rope in the dark looks like a snake, which disappears in the presence of light, so is the visible world, which will vanish on the dawn of the Brahman in the mind. But this position is wrong; for, if there is but God alone and no other beings, the soul and matter being both God, it is God who has got an erroneous idea of the world, that is to say, the soul's ignorance of the world will be laid at the door of God; but it is an outrage of reason to believe ignorance in God. Hence the neo-Vedant is false.

It is wrong to suppose that the identity of the soul and God is taught by Vyasa and Jaimini. The Vedant philosophy of Vyasa distinctly says, (I. i. 17) the soul is not the Brahman (God).

When Vicramadittya was the emperor of India 300 years after Lord Shankar, (6) Shivism was very much prevalent. This sect teaches that the bedaubing of the forehead with ashes, the wearing of beads, the worship of God Shiva's emblem (generative organ), and fasting on the 13th of a month give salvation to man. This worship is mentioned in the Shiva Purana, written in the reign of King Bhoja who came 500 years after Vicramadittya.

Some 140 years after Bhoja, (7) Vaishnavism came to be believed by the people. It was first taught by Shatkopa, a low caste and then by Yavanacharya, a Greek or Mahomedan. The only learned teacher was Ramanuja, who gave it a great impetus. The doctrines of this sect are the cauterisation of the votary's arms with the dies of a conch, quoit, mace, and lotus (supposed to be held by God in his four hands); the painting of the forehead with sandal wood or white mud daub; assuming such names as Narayan Das; the wearing of lotus seeds; and muttering "Salutation fo God Narayan.!' They are the means of salvation. Their falsity is evident.

All these sects introduced idolatry in imitation of the Jainis, who are its original inventors. The difference in the form of idols is kept to show opposition to Jainism. The idols of Jainism are naked, while those of the Indian popery are clothed, and so forth. The idolaters plead that God being formless cannot be conceived, so an image is necessary for His worship. It is replied that the contemplation of God's works as displayed in nature is sufficient to give an idea of God to a worshipper. An image worshipper is liable to sin, as he imagines God to be in an image only; while one who believes in the omnipresence of God does not commit sin even in the dark.

The idolater's muttering the name of God is also useless, for one's mouth is not sweetened by repeating the word sugar.

The belief that God incarnated in Rama, Krishna, etc., is also false. The Vedas declare that God never takes on flesh, for being present everywhere He has no necessity to incarnate.

Some people wrongly imagine that God comes down in an image on invocation by means of the Vedic verses. The falsity of this belief will be apparent when it is known that the invocating texts are not the Vedic verses. They are forged by popes to cheat the vulgar of money. The Yajurveda plainly says (XXXII, 3) that there is no image of God. The Kena Upanishat says: Know and adore Him as the Supreme Being who is not expressed by speech, which He stimulates by His presence.

Idolatry has begotten many evils in India. It makes the mind restless, as it soon graps an image and then it runs wild. It costs millions of money, which produce quarrel, etc. Idolaters neglect their duties and become engaged in frivolities. The father, mother, teacher, guest are the living images to whom service is due.

The idolaters have erected images in many towns which are called holy places. There the priests practice frauds to rob pilgrims. To take a few examples. At Benares they say God Mahadeva hid himself in a well to avoid being seen by a Moslem. The truth is that some pope threw the idol into the well when the Mahomedans attacked Benares in the time of Aurungzebe, who broke Hindu idols. At Jagan Nath Puri the priests play many tricks. They pile several kettles of rice on a hearth and show to pilgrims that the rice of the top kettle is first boiled. The fact is that they place the kettle of boiled rice on the top of others and then bring in pilgrims to show it.

In the Deccan an idol is so made that tubes are inserted in it, so that a man smoking behind it and blowing through them gives the idol an appearance of a smoker. The image of Somnath, which Mahmud broke and plundered, was held in the air by means of magnets.

All these so-called sacred places are of recent date. When the Jainis made their Girnar, Abu, Palitana, etc. in the 12th century, the Brahmin popes made theirs in imitation of them. If the records of these popes be examined, they do not go more than 1,000 years back.

All these sects insist on the worship of their first teacher whom they regard as equal to God. But it is absurd, for no man however great can ever be equal to God who makes the heaven and earth.

As idolatry is plainly given in the 18 Puranas or books of mythology, their believers ascribe their authorship to Vyasa, the author of the Vedant aphorisms. But the perusal of the works of Vyasa does not warrant us to suppose that he could write such falsehoods and self-contradictions as are found in the Puranas. For instance, the Shiva Purana makes Shiva the Gread God and other gods his servants. The Vishnu Purana describes Vishnu as the Creator and the other gods as his menials. These and other subjects of the Puranas cannot be the work of one man, and specially of the type of Vyasa's learning. The creation stories of the Puranas are very ridiculous. For instance, according to the Bhagwat, the lotus sprouted from Vishnu's navel produced Brahma, whose right toe begot King Swayambhava and left toe his Queen Satyarupa. His forehead produced Rudra and other 9 patriarchs, trees, mountains, men, devils, serpents etc. Now all this is the work of maniacs. Thus St. Vyasa was not the author of the 18 Puranas.

It is falsely said that St. Kashyapa and his wives produced all the objects of the world; for, human beings cannot beget mountains, trees and rivers. The word kashyapa is the transposed form of the word pashyaka, which means a seer and is a name of God, who has produced all the objects of the world.

The claims of the Indian popes that they can propitiate the evil stars which afflict the fortune of man, are also false. If the stars are in their power, why do they beg their bread of men? The vicissitudes of man's fortune are the results of his actions.

The Garurh Purana teaches that a cow should be given by a dying person to a priest to enable the dead to cross the river of death. But the cow and other things are used by the receiving priest, and nothing is sent with the dead to help him in his journey heavenward. When the people think themselves, these frauds will come home to them. Once a peasant was made to give a cow to his priest for his dying father. But finding it some days after at the priest's house, asked him

why he did not send the cow to his father to enable him to cross the Styx. Thus saying, he brought back his cow. Even this common sense if exercised will put an end to the imposture of popes.

What the popes say of the merit of fasts, is also false. It is said once a prostitute fell from heaven. On her praying for re-admission, she was told sh would regain heaven if somebody gave her the merit of fasting on the 11th of a month. A woman of the town, where she fell, did not eat anything on the 11th by chance from some quarrel with her husband. The king made her transfer the merit of that chance starvation to the fallen Prostitute, who again ascended to the heaven. Now such tales of the Puranas fools only can believe.

Idolaters say there were branches of the Vedas which are now lost, but which contained the sanction for idolatry. Well, if they had been extant in the time of Vyas, he must have mentioned it. But as he does not mention it, it is a lie pure and simple.

Idolaters disgrace Rama, Krishna and other personages; for, they make puppets of them and make them dance, begging in their name. Had they done so in their time they would have been severely punished for it.

There are many sects whose members are densely ignorant of true religion. The Khakis, Yogis, Sanyasis, etc. are leading vagrant life. They are all opponents of the Vedic religion.

The formula (8) of creed of the sect of St. Kabir is: O Kabir, God's name alone is true. The sect (9) of St. Nanak is called the Sikhs, whose bible is the Granth, which at some places praises the Vedas and at other condemns them. They have 5 signs of their religion, viz , long hair, a comb, an iron bracelet, a pair of breaches, a knife. These were instituted by the last teacher, called Guru Gobind Singh, contemporary with Queen Anne. They worship their bible like an idol. The sect (10) of Ram Sanehi mutters the name of Rama. It was founded by one Ram Charan, who fixed his headquarters at Shahpura in Rajputana. They revile the Vedas and Gita, and look down on all persons who do not belong to their sect.

The sect (11) of the Gosains was founded by a foundling adopted by an out-caste Brahmin, named Luchhman Bhatta. The child (Ballabhacharya) when grown up and versed in Sanscrit started the sect. He wrote Sanscrit book which require its votaries to surrender their will, person and property to the sect in the name of Lord Krishna. The disciples gladly place their wives at the disposal of the Gosains, if they choose them. Their chief temple of the Krishna at Mathura received donations of millions of money which these gallant Gosains spend in sensuousness.

The sect (12) of Swami Narayan was founded by a Brahman, named Sahjanand, who fraudulently impersonated God Narayan. It is found in the Cathiawar. The sect (13) of Madhavacharya worships Krishna, painting the forehead with two erect lines of white earth with a black dot between them. It gives them salvation.

The later sects are the Brahmo Samaj (14) and Prarthana Samaj (15). They do not believe in the infallibility of religious books, observe caste distinctions, and accept the doctrine of rebirth. They imitate the Christians and extol European manners and customs. But they lack the virtues of the Europeans, such as patriotism, unselfishness, etc. Their chief doctrines are the creation of mind and matter, infinite progress of the soul, remission of sins by grace, and efficacy of prayer. The creation of the soul and matter is inconceivable and is refuted by the reason. The finite human soul cannot make infinite progress. The remission of sins makes God unjust.

All these sects consider themselves to be on the right and the rest in the wrong. According to the Vaishnavas, all will go to hell but themselves. The Christian heaven is closed to the Hindus. The Mahomedans' paradise will admit those only who believe in Allah, Mahomed, Koran, and the last day. But all these dogmas are the popish schemes to get money.

The true religion is found in the Vedas anb Upanishats, which enjoin that learned persons should teach and preach truth to the people and show them the necessity of abandoning falsehood and of doing good to all. The knowledge of the Vedas, good company, belief in virtue. self-control, and pure character result in the obtainment of heaven.

CHAPTER XII

SUB-PREFACE 2

WHEN the knowledge of the Vedas, which properly distinguishes between truth and untruth, fell into disuse among the people of Aryavarta, rank ignorance spread all over, favouring the rise of many religious sects and denominations. It was also the cause of the prevalence of the faith of the Jainis and others which is opposed to the genius of knowledge. Its later origin is proved by the fact, that the Valmiki Ramayan, Mahabharat and other books do not contain even the names of the Jainis, but the books of the Jainis give at length the stories of Rama, Krishna, and others. Thus is it plain that the faith of the Jainis came into being after those books had been written. For if their faith had been as ancient as they represent it to be, their stories must have found a way into the Valmiki Ramayan and other books. But as they don't contain them, it is proved that this faith came into vogue after the composition of those books. If it be said that the Valmiki Ramayan and other books are made of the stories taken from the books of the Jainis, it is asked how is it that there is no mention of the name of their books nor even any passage therefrom in them. Why do their books make mention of the stories of the Valmiki Ramayan and others ? Can a man see the birth of his father ? No, never. Thus it is evident that the faiths of the Jainis and Buddhas are in origin later than those of Shivism, Shaktism, and the like sects.

Now, what is written in this XII chapter with regard to the religion of the Jainis, is supported by reference to their own books. The Jaini gentlemen should not take it amiss. For, whatever is here given regarding their faith, is done with the best intention for ascertaining the truth as distinguished from untruth, but never for the purpose of creating hatred against them or doing them any harm. When the Jainis, Buddhist or other religionists see what is written here, they will get an occasion to think and write on the momentous subject of the distinguishment of truth and falsehood, which will add to the stock of their right knowledge. The ascertainment of truth cannot be satisfactorily arrived at until a friendly debate or discussion in writing is held on the subject by persons ranged on the affirming and denying sides. When there is no certainty of truth as contradistinguished from untruth among the learned, the ignorant people fall into great darkness and suffer terrible misery. Hence, it is the chief duty of all the human beings to hold friendly discussions either orally or in writing for the triumph of truth and the distruction of falsehood. If this course is not adopted, there will be no progress of people worth the name. This review of the religions of the Jainis and Buddhists will greatly benefit the believers of other faiths, and give them right information; for, these people do not give their books

to the professors of other religions to read, examine or write about. With great difficulty and specially through the influences of Seth Sawak Lal Krishna Das, Secretary, Arya Samaj, Bombay, I have obtained some book for my review. The Jain Prabhaker Press, Benares, as well as the publication of the Prakaran Ratnakar in Bombay has afforded great facility to the learned for the study of the religion of the Jainis. Well, what kind of learned people are they whose custom is to keep their religious books to themselves only, and not to show them to other people to read? It, therefore, shows that their authors had doubt at the outset that those books contained things that come within the range of impossibility. They well knew that if they came under the notice of the people of other faiths, they would refute them, and that if their own religionists read the books of other faiths, they would lose faith in their own religion. Be it what it may. There are, however, many men who do not see their own faults, but who are very eager to see those of others. This is not just. They should first find out their own faults and errors, and remove them, and then set out to eradicate them. Now I lay the subject of the religion of the Buddhists and the Jainis before all the learned and good people and leave it to their impartial consideration. Word is enough to the wise.

किमधिकलेखेन बुद्धिमद्वर्येषु ।

Historical Note

According to Elphinstone, Buddha died in the reign of Ajat Shatru, 550, and according to Max Muller, 447, B.C. His religion contains several sects, the most ancient of which denies the existence of God, and believes in the eternity of matter. The highest rank in the scale of existence is held by the Buddhas, of whom the last was Sakya Muni Goutam. His religion, of which he is the chief God, is professed by the greatest portion of mankind—China, Tibet, Burma, Siam, and Ceylon. Their object of life is the attainment of perfect apathy, whereas true religion consists in sympathy—love.

Elphinstone says the Jainis appear to have originated in the 6th or 7th century of our era, got to the highest prosperity in the 11th and declined after the 12th. Their principal seats are in the west of India—Gujerat and Rajputana. With the Buddhas they deny the existence of God and believe in the eternity of matter. They worship deified saints and abhor killing. The doctrines of St. Kapila's Sankya philosophy seem reflected in the atheism of the Buddha, which appears in disguise in Jainism.—Ed.

AN EXAMINATION OF ATHEISM INCLUDING MATERIALISM, BUDDHISM & JAINISM

Charvakism or Materialism

Once upon a time there was a man, Brihaspati by name, who did not believe in the Veda, God, and the necessity of works. Here is his belief :—

यावज्जीवं सुखं जीवेन्नास्ति मृत्योरगोचरः ।
भस्मीभूतस्य देहस्य पुनरागमनं कुतः ॥

—No man or any sentient being is out of the power of death, that is, all have to die; so let a person be happy and gay as long as there is soul in body. If it is said that the doing of religious duties is painful, and relinquishing them is to be followed with great suffering in the life to come; the Charvak* or Indian materialist replies, saying, as it were, to the interrogator: O my good fellow, the body which has consumed food and drink is reduced to ashes after death. It will never come to the world again. Hence, try any how to enjoy life in the society as the law directs, increase your wealth, and obtain the pleasures of life by its means. Believe this world to be real, and the so-called next world to be nothing. See this body is made of the metamorphosis of four elements, namely, earth, water, fire, and air. Their union produces consciousness in it, as intoxication is produced by taking intoxicating substances. In the same way, the soul is born with the body and dies with its death. Who will then bear the consequences of good and evil deeds ?

तच्चैतन्यविशिष्ट देह एव आत्मा देहातिरिक्त आत्मनि प्रमाणाभावात् ॥

—The union of four elements produces the soul which perishes with their disunion; for, there is no evidence of the senses for the existence of the soul after its death. We accept the authority of the evidence of the senses only; for, there is no basis of inference and other kinds of evidence without the evidence of the senses. Therefore, the evidence of the senses, being of primary importance and inference and other proofs of secondary, the authority of the latter cannot be acceptable. The fruit of exertion to achieve the end of human life is the pleasure derived from the amorous embraces of a beautiful woman.

A.—The elements of earth and other material agents are inanimate. They cannot produce consciousness. As at present the production of body comes from the union of father and mother, so in the beginning of creation the form of human and other bodies cannot be produced without the agency of the Supreme Being. The production and destruction of the conscious soul are not like those of intoxication.

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*Charvak is one who believes in the existence of 4 elements only, namely, earth, water, fire, and air. What is not perceptible by the senses is not believed by him.

The destruction of the objects of nature is their disappearance. Not one of them comes to nothing. In like manner, the disappearance of the ego should not be taken as its non-existence. The display of the ego happens only on its embodiment. When the ego leaves the body, the latter perishes and it can not be endued with consciousness as before the departure of the soul. This is also said in the Brahdarannyaka Upanishat :—

नाहं मोहं ब्रवीमि अनुच्छित्तिधर्मायमात्मेति ॥

—St. Yajna valkya says : O Maiteryi; I do not speak from self love, but from full conviction that the self is immortal. The motion of the body is due to its union with the self. On its separation the body ceases to reveal the least vestige of consciousness. The ego is distinct from the body, which receives its vitality and animation from its presence and passes into inertness and unconsciousness from its absence.

Like the eye which cannot see itself, tho' able to see others, the ego which is the perceiver of objects, can have no sense-perception of itself. It perceives pots, clothes, and other external objects through the eye. In the same way it perceives the eye thro' cognition. The perceiver always remains so, and never becomes the perceived or perceivable. It is an indubitable axiom that a thing supported can not live without its support, there can be no action without an actor. In the same way, how can there be perception without the perceiver, or an act without the doer ?

Gross Blunders

If the amorous embraces of beautiful women be regarded as the aim of life or the fruit of human exertion, its transient pleasure with its consequent pain may also be considered as the fruit of the same exertion. This being the case, in the non-existence of heaven where alone the soul has pure joy, sorrow alone will be its lot. If it be said that efforts should be made to remove suffering and to promote ease, it is replied that such a course implies the non-existence of the happiness of salvation. Therefore, it is not the fruit of exertion or the destiny of human life.

Charvak.—They are fools who renounce pleasure mixed with pain. The wise in the world should choose pleasure and reject pain, as the man who wants grain, takes grain and rejects chaff. For, it is the ignorant who give up the present pleasures of this world, long for the joy of heaven yet to come, and to obtain heaven perform the sacrament of oblation to fire (agni hotra) and other religious duties, ordained by the Veda written by the roguish priests, saying prayers, and striving for obtaining spiritual knowledge. As there is no heaven or the next world, it is the height of folly to hope to get there. For, Brihaspati, the advocate of the religion of Charvak or materialism, says :—

अग्निहोत्रं त्रयो वेदास्त्रिदण्डं भस्मगुण्ठनम् ।
बुद्धिपौरुषहीनानां जीविकेति बृहस्पतिः ॥

—The ceremony of oblation to fire, three Vedas, three Dands and bedaubing the body with ashes are instituted by people devoid of sense

and energy for their lazy livelihood. But the pain resulting from pricking the body with thorns and other modes of ascetic mortifications is called hell, the king of the country famous in the world is God, and the fall of the body is salvation. That is all and nothing more.

Answer.—It is folly to believe only the sensuous pleasures to be the aim of life *purusharthas*, only avoidance of physical pain to be the success of human existence and beatitude. The sacrament of oblations to fire and other works effect the purity of air, rain, and water, which conduces to public health, and thereby helps the people in achieving success in religion, wealth, pleasure and salvation. It is an act of mischief to talk ill of the Veda, God, Vedic religion, without knowing those blessings. The refutation of Tridand (3 cubit-sticks) and putting on ashes is right. It the pain produced from the pricking of thorn is called hell, why are not the more painful diseases and other ills also called hell? If a king be regarded as the best of all men in virtue of his being the lord of fortune and able to protect the people, it is right; but if you consider an unjust, wicked king to be like God, nothing can be more foolish. If the destruction of body alone is salvation, what is the difference between man and beasts? They will differ but in form.

अग्निरुष्णो जलं शीतं समस्पर्शस्तथाऽनिलः ।
केनेदं चित्रितं तस्मात्स्वभावात्तद्व्यवस्थितिः ॥

C.—1. Charvaks, Abhanaks, Buddhists and Jainis believe the genesis of the world to be from Nature. All the things are made of the substances having their natural properties. There is no maker of the world.

न स्वर्गो नाऽपवर्गो वा नैवात्मा पारलौकिकः ।
नैव वर्णाश्रमादीनां क्रियाश्च फलदायिकाः ॥

2. This is the belief of the Charvak. But the Buddhists and Jainis believe in future life and the existence of soul, which the Charvak denies. Except in certain points, the beliefs of all the three are similar. There is neither heaven nor hell, and no soul to enter into future life. The performance of the duties of the four orders is futile bringing no fruit to the performer.

पशुश्चेन्निहतः स्वर्गं ज्योतिष्टोमे गमिष्यति ।
स्वपिता यजमानेन तत्र कस्मान्न हिंस्यते ॥

3. If the animal killed and burnt in sacrifice on the altar, goes to heaven, why does not the sacrificer kill his own father and other dear ones in sacrifice and burn them on the altar to send them to heaven?

मृतानामपि जन्तूनां श्राद्धं चेत्तृप्तिकारणम् ।
गच्छतामिह जन्तूनां व्यर्थं पाथेयकल्पनम् ॥

4. If the offering of food (shraddha) and drink (tarpana) to the desparted spirits is for their gratification, what is the use of carrying food, clothes and money to be serviceable on journey? The relatives of travellers should offer the things of requirement at home in their name to send them to their relatives on journey in a distant country as the food offered in the name of the departed reaches them in

heaven. If things offered don't reach persons on journey on earth, how can they reach the dead in heaven ?

स्वर्गस्थिता यदा तृप्तिं गच्छेयुस्तत्र दानतः ।
प्रासादस्योपरिस्थानामत्र कस्मान्न दीयते ॥

5. If food and drink gifts given to priests on earth appease the appetite of the inhabitants of heaven, how is it that food offered inside a house does not satisfy a person on its roof ?

यावज्जीवेत्सुखं जीवेदृणं कृत्वा घृतं पिबेत् ।
भस्मीभूतस्य देहस्य पुनरागमनं कुतः ॥

6. Therefore, let persons live happily as long as they live. If they have no money with them at home, they should take a loan and live with ease. They will not have to pay the debt, for neither the body nor the soul which has taken food and drink while in that body, will return to the earth. Who will then be the creditor and the debtor ? Who will pay it ?

यदि गच्छेत्परं लोकं देहादेव विनिर्गतः ।
कस्माद् भूयो न चायाति बन्धुस्नेहसमाकुलः ॥

7. It is false what the people say that a man's soul leaves the body at death and goes to heaven; for, had it been true, why would it not return home, being drawn by the force of affection for the relatives in the family bewailing and weeping for his death ?

ततश्च जीवनोपायो ब्राह्मणैर्विहितस्त्विह ।
मृतानां प्रेतकार्याणि न त्वन्यद्विद्यते क्वचित् ॥

8. Hence all this fabric of superstition is a device of the Brahmin priests for their own lazy livelihood.

As for the ceremony of Das Gatra or 10 unclean days after a death, it is also a fraud of priestcraft to create its living.

त्रयो वेदस्य कर्त्तारो भण्डधूर्तनिशाचराः ।
जर्फरीतुर्फरीत्यादि पण्डितानां वचः स्मृतम् ॥

9. The writers of the Veda are three, *viz.*, buffoons, rogues, and demons. It embodies the roguish sayings of Jarfary, Turfary and other pandits.

अश्वस्यात्र हि शिश्नन्तु पत्नीग्राह्यं प्रकीर्त्तितम् ।
भण्डैस्तद्वत्परं चैव ग्राह्यजातं प्रकीर्त्तितम् ॥

10. The roguery of their composition is shown in such mentions that a woman should hold the penis of a horse in sacrifice, that the wife of a sacrificer should cohabit with it, and that jokes should be cracked with a bridge, and so sorth. Who can write such obscenity but rogues?

मांसानां खादनं तद्वन्निशाचरसमीरितम् ॥

11. As to the mention of flesh-eating, that portion of the Veda is written by a demon.

Its Refutation

A.—1. Without the instrumentality of the intelligent Supreme Being in the creation of the world, the material objects cannot spontaneously come into being in virtue of their nature. If they spring into existence by themselves or by their own nature, why are a second sun, moon, earth, and universe of stars not made by their own nature?

2. Heaven is the name of joy and pleasure and hell, of sorrow and pain. If there is no soul, who can have pleasure and pain? As in the present life, the soul is the being that feels pleasure and pain in the next life. Will veracity, beneficence, and other virtuous deeds of the persons of the four orders of society be futile and without consequences? No, they can never be so.

3. To sacrifice by killing animals on the altar is not written in the Veda and other books of truth. To offer food and drink to the manes or departed spirits is purely the fabrication of the priestly imagination. This ceremony is opposed to the teachings of the Veda and other books of truth. It is a doctrine of the Bhagwat and other Puranas or mythologies. Therefore, its refutation is irrefutable.

4. What is in existence, cannot be reduced to nothing. The existing ego cannot be turned into non-entity. The body is reduced to ashes, but not the soul. It passes to another body. Hence whoever purchases his pleasures in this world at the expense of others by contracting debt or by other means, and does not pay it, is assuredly a sinner and falls into the hell of suffering in the next life. There is not the least doubt at all.

5. On quitting the body, the soul passes to another in a different place. It has no knowledge of pre-existence or its family and other relations. Hence it cannot return to its previous family.

6. Verily, the Brahmin priests have made the ceremony of obsequies for their own livelihood. But being not sanctioned by the Veda, it deserves refutation.

7. Now it is plain that if the Charvaks or the Indian materialists and other atheists had read, heard or studied the Veda and other books of truth or genuine scripture, they would not have condemned them, and said that the Vedas were written by buffoons, rogues and devilish persons. They would not have used such abusive language. Yes, Mahidher and other commentators of the Vedas were like jestors, rascals, and fiends. It is their roguery, and not of the Vedas. But it is a pity that the Charvaks, Abhanaks, Buddhists, and Jainis have not seen or heard the exposition of the Vedas or studied them with learned people. Therefore, losing the balance of mind and guide of sound understanding, they have unreasonably laid the blame on the Vedas. Reading the commentaries of the wicked Wammargies or Indian Bacchanalians, devoid of the support of evidence, absolutely imaginary and sinfully atrocious, they have become the enemies of the Vedas and fallen into the unfathomable sea of ignorance.

8. It should be remembered that it is the work of no other people than the professors of the Wam Marg sect that a woman should

grasp the equine organ and lie with it, and that the daughter of a sacrificer should be jested with obscene jokes. Who can be the persons other than the most wicked believers in Wam Marg (lit, woman path) that would write wrong and obscene commentaries on the Vedas opposed to their right sense? It is to be very much regretted that the Charvaks and other materialists rushed to detract the Vedas without thinking. They should have used their understanding a little. Poor fellows, how could they have done otherwise! They had not so much knowledge as to be able to discern the distinction between truth and falsehood and to advocate truth and to condemn falsehood.

9. As for flesh-eating, it is also the fraud of those Wam Margi commentators. Hence it is proper to call them devils (rakshasa). But flesh eating is nowhere written in the Vedas. Therefore, the sin of the above falsehood is undoubtedly on the head of those very commentators who have indulged in the banter of the Vedas to their heart's content without knowing them. The truth is that those persons who were, are and will be the enemies of the Vedas, will certainly fall into the darkness of ignorance and instead of obtaining happiness suffer excruciating pain, which however great will be insignificant before the monstrocity of their conduct. Therefore all mankind should follow the Vedas in their life.

10.—The followers of Wam Marg defamed the Vedas in order to serve their purpose under the umbrage of the Vedas of encouraging the wicked actions of drinking, kreophagy, adultery and other sins. The persual of these false allegations led the Charvaks, Buddhists, and Jainis to condemn the Vedas and establish a distinct sect opposed to the Vedas and belief in God, *i.e.*, a church of atheism. If the Charvaks and other materialists had taken pains to consider the meaning of the text of the Vedas how could they have washed their hands clean of the truth of the Vedic religion on reading the false commentaries on the Vedas? Poor fellows, what can they do? When a man's time of ruin comes, his reason in upset—

विनाशकाले विपरीतबुद्धिः ।

We now mention the kinds of the Charvaks. They agree in many points. But the proper Charvaks believe that the soul is produced with the body and it is destroyed with its death. They do not believe in the rebirth and future state. Also they do not believe the evidence of inference and other kinds of proof, except the evidence of the senses. The word charvak means one who is audacious, arrogant and specially disputatious from the mere love of controversy.

The Buddhists and Jainis accept the authority of the four kinds of evidence, (perceptual, logical or inferential, personal and historical), and believe in the eternity of the soul, the doctrine of reincarnation, the truth, of the future state, and the state of salvation. This is the difference between the Charvaks and the Jainis. But they are at one with each other in the belief of atheism, the detraction of God and the Vedas, the hatred of others' religion, (6 kinds of suffering and 6 kinds of works to be describe further), the denial of the existence of the maker of the world, and similar other beliefs. So much in brief of the theory of Charvak or materialism.

Buddhism

Now we write briefly of the religion of Buddhism.

कार्य्यकारणभावाद्वा स्वभावाद्वा नियामकात् ।
अविनाभावनियमोऽदर्शनान्नतु दर्शनात् ॥

—*Karya karana bhava*: Causation, *i.e.*, the knowledge of effect leads to that of cause and *vice versa*. This evidence of the senses produces inference in the mind at the end. The actions of all the sentient creatures can never attain completion without it. The admission of the superiority of inference separated the sect of the Buddhists who are of four kinds.

4 Kinds of Buddhists

What the reason establishes, *i.e.*, what is comprehended by one's intellect should be accepted for belief, but what is not recognised by the understanding, should not be admitted. These four kinds, are—

1. (*a*) *The Madhyamik* sect believes in the total abnegation of existence, *i.e.*, all the objects that exist, are nothing. It is reasoned that they do not exist at the beginning, they cease to exist at the end. In the middle of beginning and end they only seem to exist. But that appearance of existence takes place in time. After their time they become cypher or nothing. For instance, a pitcher did not exist before its beginning. It does not exist after its breakage. Its knowledge as a pitcher appears in a certain time only. The idea of the pitcher does not exist on the rise of the idea of another object or the mind being directed to it. Hence non-existence is the only element or substance—Nihilism.

(*b*) The sect further believes all things to be transient or fleeting, that is, the change of the intellect at every moment does not give the same idea of a thing in the next moment as in the preceding moment. Therefore, all things are fleeting. Such is its belief of the world.

2. (*a*) *The Yogachar* sect believes in the unreality of phenomena or the non-existence of the external world, *i.e.*, the objects appear internally in the mind, but they are not outside. Thus the idea of a pitcher is in the mind. So a man says it is a pitcher. If he has no idea in the mind, he cannot say so. Such is the theory of Yogacherism—Idealism.

(*b*) The sect also believes that all action is a form of pain; for, none is content with what is got. The acquisition of one object contains a desire for another. Such is its nature of belief.

3. (*a*) *Soutrantik* school believes in the existence of external objects through inference. For, there can be no complete perception of external objects in all their parts. But on the perception of one aspect of them, the knowledge of the rest is obtained through inference. Such is the theory of this sect—Nominalism.

(*b*) It also holds that all objects are distinguished by their own properties. As a cow is known by the qualities of the cow, a horse by those of the horse, in fine, properties are inherent in objects. Such is its theory.

4. (*a*) The *Vaibhashik* sect believes in the perception of external reality, but it does not exist in the mind. As, *ayam nilo ghatah* : this is a blue pitcher. This belief points to the external existence of the form of a blue pitcher. Such is their doctrine of perception—Realism.

(*b*) This sect believes non-entity to be the one and only substance.

The *Madhyamik* sect believes all to be non-existent, which is also the belief of the *Vaibhashik*. These and others are the different sects of Buddhism arisen from the view they hold of the existence of the world. Thus they have the four kinds of beliefs regarding existence.

Tho' they have Buddha for their common teacher, yet their difference in thought divided them into 4 sects; as, after sunset libertines indulge in adultery, and the learned do what is right, such as the speaking of truth and the practice of other virtues. Though they have the same time, yet they do different kinds of work according to the guidance of their several intellects.

Their Refutation

A.—1. As regards the *Madhyamik* sect, if all is non-existent, the perceiver of non-existence cannot be non-existent. If all is non-existence, non-existence cannot perceive non-existence. Hence two objects are proved, namely, non-existence and the perceiver of it.

2. As to the *Yogachara's* belief of the non-existence of the external reality, a mountain should be supposed to be within him. If it is admitted that a mountain is within, the capacity of his heart should be like a mountain, which is absurd. Hence a mountain exists outside. The idea of a mountain is in the mind.

3. The *Soutrantika* man does not believe in the perception of any object. Therefore, he and his statement are the objects of inference but not of perception. If it is not an object of perception, the application of the sentence, *ayam, ghatah*, is impossible; but it should be *ayam ghataika deshah* : this is a part of a pitcher. Also a portion of a pitcher, is not called a pitcher, but the whole is called a pitcher. This is a pitcher, is an act of perception, and not of inference. The pitcher is perceived and not inferred. For the whole is one in all parts. Its perception implies the perception of all its parts, *i.e.*, the pitcher with all its parts is the object of perception ?

4. The *Vaibhanoka* sect believes in the perception of the external objects only, which is not right. For, perception or knowledge is possible only where there is a perceiver or knower and perception. Tho' the object of perception is external, yet its perception takes place in the mind.

In the same manner, if external reality be fleeting and its perception be also fleeting, *pratya bhigya* : there should be no remembrance of an act, as I have done it. But there is remembrance of what was seen or heard before. Hence the theory of momentary changeability is not tenable.

If all is pain, and if there be no pleasure whatever, the existence of pain cannot be proved without the existence of pleasure, as night

exists in relation to day, and vice versa. Therefore, it is not right to believe that all is pain.

If the properties of objects alone be admitted, then the eye is the organ of light, and light is the thing perceivable; as, the form of a pitcher is distinct from the organ of that form, *i.e.*, the eye; and smell is different from earth. In the same way, the properties and their objects should be regarded as logically distinct.

A reply to the doctrine of non-existence has been given above, that is, the perceiver of non existence is distinct from it.

सर्वस्य संसारस्य दुःखात्मकत्वं सर्वंतीर्थंकरसंमतम् ॥

—All the prophets (Thirthankers) are of the opinion that all the world is the vale of tears or pain itself. The teachers or Tirthankers of the Buddhists are also regarded in the same light by the Jainis. So they both are one and the same sect. They believe in 4 *bhavanas* or sentiments as the means with which to effect the riddance of all desires, whereupon is produced the mental vacuity, or *Nirvana*, which is salvation. They advise their pupils to practise yoga or concentration of the mind. The teaching of their preceptor is authority with them. Having desires and passions from eternity, the intellect appears to be of various forms or classes, *i.e*, full of various ideas. These various classes of the knowledge of the intellect are—

5 Skandhas

रूपविज्ञानवेदनासंज्ञासंस्कारसंज्ञकः ।

1. *Rupa skandha* or objective knowledge is the knowledge obtained by means of the senses of the external objects, as colour, and other objects.

2. *Vijnana skandha* or subjective knowledge is the act of knowledge relating to the activity of the organs of the senses or sensations.

3. *Vedana skandha* or feelings—the consciousness of pleasure and pain, produced from the above objective and subjective knowledge.

4. *Sanjna skandha*—the consciousness of relation between an object and its name, as the animal cow and the word cow.

5. *Sanscara skandha* or impressions the consciousness of feelings produces as desire, aversion and other sufferings; hunger, thirst and other minor sufferings; lust, neglect, pride, virtue, vice, and other acts.

The Charvaks go farther to believe in emancipation by faith from the world which is full of pain, the home of suffering and the source of misery. They also believe in the authority of Inference. The Buddhas do not believe in the existence of the soul.

देशना लोकनाथानां सत्त्वाशयवशानुगा ।
भिद्यन्ते बहुधा लोके उपायैर्बहुभिः किल ॥

1. Persons should believe the teachings of the lords of the world, the wise, resigned, elect, awakened Tirathankars (saviours), who had insight into the nature of objects, who described them separately, with all their distinctions and means of obtainment.

गम्भीरोत्तानभेदेन क्वचिच्चोभयलक्षणा ।
भिन्ना हि देशनाऽभिन्ना शून्यता द्वयलक्षणा ।।

2. To believe those masters' teachings, which are very deep in sense, well-known and sometimes secret, and distinct from one another in a marked manner, which have been described above as referring to the doctrine of total non-existence.

Worship of Senses

अर्थानुपार्ज्य बहुशो द्वादशायतनानि वै ।
द्वादशायतनपूजा श्रेयस्करीति बौद्धा मन्यन्ते ।
परितः पूजनीयानि किमन्यैरिह पूजितैः ।।

3. The worship, called the *dwadashayatana*, secures salvation. To acomplish it a number of things and much wealth should be acquired. It consists in making 12 kinds of places or dispositions of things and woshipping them by all means. What is the use of worshipping any other object ?

ज्ञानेन्द्रियाणि पंचैव तथा कर्मेन्द्रियाणि च ।
मनो बुद्धिरिति प्रोक्तं द्वादशायतनं बुधैः ।।

4. The *Dwadashayatana* worship is thus given : 5 Cognitive senses,—the ears, skin, eyes, tongue, and nose; 5 Active senses,—the voice, hands, feet, anus and penis (rectum and uthera)=10 senses, and the conative faculty, and the reason. These alone should be served, *i.e.*, they should be employed in pleasures. Such and similar others are the beliefs of the Buddhists.

Answer—If the world is all pain, no sentient being would desire to live in it. But their love for it is evident to all observers. Hence, the world cannot be full of pain only. It contains both pleasure and pain. But if they adhere to this doctrine alone, why do they believe that ease and comfort follow indulgence in eating and drinking, regulation of regimen and use of medicines in cases of sickness in the preservation of the body ? If it be said that tho' they like to adopt such means, yet they regard them as painful, it is replied that the assertion is self contradictory, for the soul chooses a work on the knowledge of pleasure accruing therefrom; but it shows no inclination to it if it knows it to be painful.

In the world, religious works, the attainment of knowledge, the company of good men, and other good actions are all conducive to happiness. No sensible man, except the Buddhists, can regard them as the source of misery.

As for the 5 skandhas or branches of knowledge, they are not exhaustive and complete. For, if such branches be taken into account, each of them can be divided into many classes.

If they believe their primitive pontiffs, called the Triathankers, as the teachers of their religion and the lords of the worlds, and do not believe in God, the eternal, the lord of lords : whom did those teachers receive their gospel from ? If they say that they received it from their own mind, their assertion is not possible; for, there can be

no effect without a cause. Also, taking it for granted for arguments sake, how is it that none of them now becomes learned and wise without being taught, without hearing the exposition of knowledge, and without frequenting the society of learned and good people ? If such events are impossible of occurance, their belief and assertion of their teachers' self acquired gospels are entirely groundless and devoid of reason, nay are like the ravings of the patient of delirium tremens. If the doctrine of the Buddhists is non existence and monism, the present existence can not be reduced to non-existence. It is no doubt changed to its invisible causal or atomic state. Therefore, this doctrine is also an instance of hallucination.

If they regard the *dwadashayatna* worship consisting in the acquisition of wealth alone as the means of salvation, why do they not adore the 10 vital airs or processes and the ego, which is the 11th sense. If the state of salvation is thought as consisting of the worship of the senses and the internal sense, what is the difference between the Buddhists and sensualists ? If they can not differ from them, how can they talk of salvation ?

Where such doctrines are held, how can the hope of salvation be entertained there (What has salvation to do with such deeds)? How greatly have spread their ignorance, so that there is no parallel to it in the world but themselves. It is certain that they have reaped the harvest of their disbelief in God and the Veda. First they fostered the belief that the world is incarnate pain, then they set up the work of *dwadashayatna* worship. Is their worship of the senses or the *dwadashayatna* beyond the objects of the world, that it can be the dispenser of salvation ? Can a man find out a gem with his eyes closed ? To such a pass they have come out of their unbelief in the Veda and Supreme Being. However, if they even now wish to obtain happiness, they should seek refuge in the Veda and Supreme Being to make their life a success.

A book, called the Vivek vilas, thus describes the dogmas of the religion of the Buddhists :—

Doctrines of Buddhism

बौद्धानां सुगतो देवो विश्वं च क्षणभंगुरम् ।
आर्यसत्वाख्यया तत्त्वचतुष्टयमिदं क्रमात् ॥

1. The 4 elements of the Buddhistic belief are the godhead of the adorable Lord God Buddha, also called the Sugat Deva by the Buddhists (God the well-gone); the instability or constant changeability of the world; the nobleness of men and women; and the knowledge of elements.

दुःखमायतनं चैव ततः समुदयो मतः ।
मार्गश्चेत्यस्य च व्याख्या क्रमेण श्रूयतामतः ॥

2. Progress is made on considering the world to be the home of suffering. Listen to the explanation of this doctrine.

दुःखंसंसारिण स्कन्धास्ते च पञ्च प्रकीर्त्तिताः ।
विज्ञानं वेदनासंज्ञा संस्कारो रूपमेव च ॥

3. There is but suffering in the world. The acquisition of the aforesaid 5 skandhas or branches of knowledge is essential.

पञ्चेन्द्रियाणि शब्दाद्या विषया: पञ्च मानसम् ।
धर्मायतनमेतानि द्वादशायतनानि तु ॥

4. The 12 objects of regard are the 5 senses of knowledge, their 5 objects—sound and other material properties, the will, the internal sense, the understanding, and righteousness.

रागादीनां गणो यस्मात्समुदेति नृणां हृदि ।
आत्मात्मीयस्वभावाख्य: स स्यात्समुदय: पुन: ॥

5. The group of desire, aversion and other passions produced in the heart of man, is called the *Samudaya* or group, and the mind and mental nature, the *akhya* or subject, which again gives rise to the *Samudaya*.

क्षणिका: सर्वसंस्कारा इति या वासना स्थिरा ।
स मार्ग इति विज्ञेय: स च मोक्षोऽभिधीयते ॥

6. All *sanscars* or desire and other passions are momentary. The stay of this belief (transcience of passions) is the path of the Buddhists. Their annihilation in the mind is salvation. (It is the element of non-existence. The mind purged of them is salvation).

प्रत्यक्षमनुमानं च प्रमाणं द्वितयं तथा ।
चतु:प्रस्थानिका बौद्धा: ख्याता वैभाषिकादय: ॥

7. The Buddhists admit only two kinds of evidence, namely, perceptual evidence and logical inference.

8. They are divided into 4 sects, *viz.*, *Vaibhashika*, *Soutrantik*; *Yogachar* and *Madkyamik*.

4 Sects of Buddhists

अर्थो ज्ञानान्वितो वैभाषिकेण बहु मन्यते ।
सौत्रान्तिकेन प्रत्यक्षग्राह्योऽर्थो न बहिर्मत: ॥

—Of them, the *Vaibhashik* sect believes in the existence of what is in the mind or the objects of which the idea is in the mind : for, scientists cannot admit the existence of the object, of which there is no idea in the mind, or no knowledge.

The *Soutrantik* sect believes in the direct perception of the ideas within the mind, but not of external things.

आकारसहिता बुद्धिर्योगाचारस्य समता ।
केवलां संविदां स्वस्थां मन्यन्ते मध्यमा: पुन: ॥

9. The *Yogachar* sect believes in the intellect together with ideas and the knowledge of the external reality. The *Madhyamik* sect believes in the consciousness or the ideas of things, but not in the existence of the objective world.

रागादिज्ञानसन्तानवासनाच्छेदसम्भवा ।
चतुर्णामपि बौद्धानां मुक्तिरेषा प्रकीर्त्तिता ॥

10. All the four sects of the Buddhists believe in the salvation

born from the annihilation of impressions left in the mind by the association of ideas pertaining to love, hatred and other passions.

कृत्तिः कमण्डलुर्मौण्ड्यं चीरं पूर्वाह्णभोजनम् ।
संघो रक्तांबरत्वं च शिश्रिये बौद्धभिक्षुभिः ॥

11. The custom and costume of the Buddhistic monks are the seats of (cloth) dear skins, a bowl for begging, the shaving of the head, the habiliment of bark, the taking of dinner in the forenoon or before 9 a.m., not to live alone, to wear ruddy clothes.

A.—1. If the Sogata Buddha was the teacher of the religion of the Buddhists, who was his teacher? If the universe changes every moment, there should be no remembrance of objects, long before perceived, that it is the same object as perceived before. If it was truly subject to momentary mutability, it would cease to exist. Then there could be no remembrance of it.

2. If the doctrine of momental mutability is the path of the Buddhists, their salvation will also be transient and changing every moment.

If the ideas of objects are endued with knowledge, the material objects should also exhibit marks of intelligence, and upon what do they move and act?

Well, how can that be illusive which is perceived in the external world? If the intellect is of some form, it should be observable. If only ideas or knowledge be in the mind and the external objects be only ideas or knowledge, there can be no knowledge without the existence of the objects to be known. If the destruction of impressions or vasna alone is salvation, the state of dreamless sleep should be regarded as salvation. This doctrine being opposed to the evidence of knowledge is reprehensible. Such is the cursory view of the doctrines of Buddhism. Now it is left to the judgment of learned and thinking people to determine, after examining them, the extent of their knowledge and the truth of their religion. It is also believed by the Jainis.

Buddhism and Jainism

The book, called the Prakarma Ratna Kara, 1st Part, Naya chakrasara, gives the following subjects of Jainism :—The Buddhists have at all times out of novelty recognised 4 categories of existence, *viz.*, (1) sky (ether) *akasha* (2) time *kala*, (3) ego *jiva*, (4) matter *pudagala*. The Jainis believe in 6 such categories, *viz.*, 1. *dharma* : virtue, 2. *adharma* : vice, 3. *akasha* : space, 4. *pudagala* : matter, 5. *jiva* : ego—*astikaya* : existence, 6. *kala* : time. Of these, time is not admitted, as *astikaya* : a being or substance. They, however, say that time has come to mean substance by the use of language, in reality it is not a being.

1. Virtue is to regulate the actions produced from the motion of the body and the activity of the soul qualified with modifications in consequence of the changeability of motion. It pervades innumerable places, bodies and worlds. (Virtue is a check upon the actions of the body and soul.)

2. Vice is the source of the persistence of the body and soul constantly modified. (Vice is the origin of the union of the body and soul or re-incarnation).

3. Space is the support or container of all beings or modes of existence or substances in which immersion, egress, ingress, and other actions of the sentient beings, as well as the motions of the bodies are possible. It is all pervading.

4. Matter is an invisible cause, eternal, uniform, having the properties of color, smell, touch, changeability, divisibility by its nature.

5. Mind is an agent, enjoyer, endued with consciousness, fit to know and perceive, liable to modifications from changes.

6. Time is marked by remoteness, proximity, modernity, antiquity of the aforesaid five substances or things of being, present and attended with changes.

Refutation

Reviewer—It is false to say that 4 new substances are maintained by the Buddhists; for space, time, mind and atoms cannot be said to be old or new. They are unbeginning and in virtue of their nature undecayable. How can then newness and ancientness be predicated to them? The belief of the Jainis is also not right; for, virtue and vice are not substances but qualities. They are both included in the definition of the ego. Therefore, they would have been right, had they maintained space, atoms, mind, and time. Also, the 9 categories maintained by the philosophy of Vaisheshik are right; for, earth and other elements, 5 in number, time, space, mind, and will are the 9 distinct beings in general acceptance. It is the partiality and untruthfulness of the Jainis and Buddhists to believe in the existence of one conscious being, the ego, and not believe in God.

Seven Propositions

Now to give a brief account of *sapta bhanga* : seven propositions and *syad bada* : doctrine of uncertainty, which the Jainis and Buddhists maintain. The proposition, *san ghatah* : "there is a pitcher" is called the 1st assertion. *Bhang* means break or opposition. For, the existence of a pitcher is a break or contradiction of the assertion of non-existence. The 2nd proposition is *asan ghatah* : "there is no pitcher". It first asserts the existence of a pitcher and then denies it, or it is another form of contradiction. The 3rd proposition is *sann asanna ghatah* : meaning it is a pitcher but not a piece of a cloth. It is different from both the above propositions. The 4th proposition is *ghato' ghatah.* If a non-pitcher be a piece of cloth, and if there be no piece of cloth, a pitcher may be called a non-pitcher. Thus it has two names simulaneously: *viz.* a pitcher and a non-pitcher. The 5th proposition is, it is improper to call a pitcher a piece of cloth, *i.e.*, its quality of being a pitcher is predicable of it, and the quality of cloth is unpredicable. The 6th proposition is, what is not a pitcher, should not be expressed; and what is, does exist and expressible. The 7th proposition is, it is desirable to express it, but it is not present; and also it is not fit to call it

a pitcher. Such are the 7 bhangas or logical propositions of hair-splitting puerility.

स्यादस्ति जीवोऽयं प्रथमो भंगः ॥१॥ स्यान्नास्ति जीवो द्वितीयो भंगः ॥२॥ स्यादवक्तव्यो जीवस्तृतीयो भंगः ॥३॥ स्यादस्ति नास्ति नास्तिरूपो जीवश्चतुर्थो भंगः ॥४॥ स्यादस्ति अवक्तव्यो जीवः पंचमो भंगः ॥५॥ स्यान्नास्ति अवक्तव्यो जीवः षष्ठो भंगः ॥६॥ स्यादस्ति नास्ति अवक्तव्यो जीव इति सप्तमो भंगः ॥७॥

Meaning.—The soul is. This proposition asserts the non-existence of inanimate objects in the soul to which they are opposed. It is called the 1st *bhanga*. The 2nd *bhanga* is, there is no soul in an inanimate object. This is also a form of proposition, hence it is called the 2nd bhanga or proposition or assertion. The 3rd assertion is, there is a soul, but it is inexpressible. The proposition, When the soul takes on flesh, it becomes evident; and when it is out of the body, it is unknown, is called the 4th assertion. The 5th assertion is, there is a soul, but not expressible. The 6th proposition is, there is no perceptual evidence of the soul, so it is not seen with the eye, such is its nature. The 7th proposition* is, the soul is proved to exist at one time by inference and not to be demonstrated in its invisibility, not to be constant, but to be changing every moment. It is neither existence nor non-existence and also it is not non-existence, existence and action. Such is the form of the 7th kind of proposition.

In like manner, constancy and inconstancy are expressed in these seven logical propositions, also agreements, differentiations, characteristics, and every circumstance of change are capable of expression in these seven ways of statement or sapta bhangas. Moreover, substances, properties, natures, and their countless modifications give innumerable septual expressions. Such are the *syad bad* doctrine of ambiguity and logic of septual propositions.

Reviewer.—This framing of propositions may be of advantage in the consideration of the agreement, difference and reciprocity of objects. But to leave the easy way and to fabricate a difficult maze of words in the determination of essential and accidental characteristics of objects, is only to delude and entangle the ignorant in confusion. See, for instance, it is plain that the non-existence of ego is found in non-ego, and of non-ego in ego. There is agreement between the ego and non-ego in virtue of their being in existence. There is difference between them in virtue of the one possessing consciousness and the other inanimateness. In other words, the ego possesses consciousness : *asti*, but not *nasti* : inanimateness. In like manner, matter possesses materiality, but not consciousness. This method of treating the subject of the agreement and difference of the qualities, actions, and natures

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*It is past common understanding why Jainism includes puerile propositions of logical text books which are intended to train the intellectual power of undeveloped youths in the books of religion. What purpose do they serve in reforming the character of man to accommodate himself to the moral government of the world ? It is amazing that the followers of Jainism should establish a different church from the pantheon of Hinduism on the ground of the above possible forms of logical statements. It is a sheer waste of time to take them into account. They carry their own refutation. They are intellectual tricks of school boys and not the serious subjects of heavenly religion.—T.

of objects facilitates the understanding of the intricacy of the septual propositions and the doctrine of ambiguity held by the Jainis and Buddhists. What is then the use of all this fuss? As said above, these doctrines are held by both the Jainis and Buddhists. There is very little difference between them but in trivial respects. We proceed now to consider Jainism only.

Jainism

चिदचिद् द्वे परे तत्त्वे विवेकस्तद्विवेचनम् ।
उपादेयमुपादेयं हेयं हेयं च कुर्वतः ॥

The Jainis believe in two great substances only, *chit* : mind and *achit* : matter. The consideration of them both constitutes discrimination or knowledge. The discriminator or sage is one who accepts what is worth accepting and rejects what deserves rejection.

हेयं हि कर्त्तृरागादि तत् कार्य्यमविवेकिनः ।
उपादेयं परं ज्योतिरुपयोगैकलक्षणम् ॥

—2. It is best and most commendable to reject the doctrine of the creator of the world, desire and other mental qualities, and that God has made the world, which is maintained by the undiscriminator or vulgar; and to accept the doctrine of the mind being endued with the power of concentration or introspection or yoga, and being of supreme light in its nature. In other words, they do not believe in God as another conscious being, except the soul. That there is no God existing without beginning, is the belief of the Jainis and Buddhists. With reference to this theory, Raja Shiva Prasad writes in his book, called the *Iti-has-timar-nashak*, that they are divided into two sects, namely, 1. Jainis, 2. Buddhists. These are synonymous words. But there are the believers in Wam Marg or Bacchanalians, drinkers and kreophagists among the Buddhists. The Jainis are opposed to them. But Mahabir and Goutam who were original teachers—*Ganadhara*, are called Buddhas by the Buddhists and Ganadhar and Jinwar by the Jainis. Of these, the following of Jina is the sect of the Jainis. Raja Shiva Prasad says in the 3rd part of his book, called the *Iti-has-timar-nashak*, that Jina lived nearly 1000 years before Swami Shankeracharya. Buddhism or Jainism then prevailed over all India.

The Raja's note on this is given at the end of this chapter.—T.

The Sanscrit Thesaurus, called the Amarakosha, gives the same view :—

सर्वज्ञः सुगतो बुद्धो धर्मराजस्तथागतः ।
समन्तभद्रो भगवान्मारजिल्लोकजिज्जिनः ॥
षडभिज्ञो दशबलोऽद्वयवादी विनायकः ।
मुनीन्द्रः श्रीघनः शास्ता मुनिः शाक्यमुनिस्तु यः ॥
स शाक्यसिंहः सर्वार्थः सिद्धश्शौद्धोदनिश्च सः ।
गौतमश्चार्कबन्धुश्च मायादेवीसुतश्च सः ॥

Now see if the words Buddha and Jina, Bouddha and Jaina are not the names of the same persons. Has Amar Singh, the author of

the Kosh, made a mistake in confounding Buddha and Jina? The Jainis who are ignorant, know neither their own nor other's religion, but talk nonsense from bigotry. But those Jainis who are learned, know full well that Bouddha and Jaina, and *Buddha* and *Jina* are synonyms, and there is no doubt in it.

The Jainis assert that the mind becomes God. They regard their teachers, called the Tirathankers, as having attained absolute salvation and as having become Gods, there being no God existing from eternity. The omniscient, passionless, adorable, absolute, saviour, victor are the 6 names of the gods of atheists. Chanda Suri thus describes the character of Adi Deva, the first God, in the book, called the *Apta Nishchaya Alankara*—a jewel of the faith of the elects :—

सर्वज्ञो वीतरागादिदोषस्त्रैलोक्यपूजितः ।
यथास्थितार्थवादी च देवोऽर्हन् परमेश्वरः ॥

1. God is one who is free from desire and other passions, adorable in the three worlds, a truthful discourser on all objects, omniscient, and worshipful divine. The same is written by the *Toutatitas.*

सर्वज्ञो दृश्यते तावन्नेदानीमस्मदादिभिः ।
दृष्टो न चैकदेशोऽस्ति लिङ्गं वा योऽनुमापयेत् ॥

2. As we don't see God in the present, there is no deity unbeginning and all-knowing, perceivable. There being no perceptual evidence in the case of God's existence, the argument of inference cannot be applicable; for, inference cannot be valid without the perception of a part of the object to be proved.

न चागमविधिः कश्चिन्नित्यसर्वज्ञबोधकः ।
न च तत्रार्थवादानां तात्पर्यमपि कल्प्यते ॥

3. When there is neither evidence of perception nor of inference, there can be no evidence of authority or scriptures to indicate the existence of the eternal, unbeginning, omniscient supreme spirit.

In the absence of three kinds of evidence, the argument of the converse *artha bada* or the account of the praise, dispraise, actions of the person whose existence is to be proved, cannot hold water, or historical evidence of the past cannot be admitted.

न चान्यार्थप्रधानैस्तदस्तित्वं विधीयते ।
न चानुवादितुं शक्यः पूर्वमन्यैरबोधितः ॥

4. The manner of proof by implication (*anyartha pradhana*) or *vahuvrihi* like an attributive compound word, which suggests its substantive, cannot hold good in the case of the invisible Supreme Being. Also, there can be no hearsay without hearing the preachers of God.

Refutation—If there was no God unbeginning, who would make the matrix of the bodies of the parents of their adorable god *Arhan Deva*? (1) Without the author of union the body cannot be made perfect in adaptations, with full complement of all organs and tissues, capable of performing all appropriate actions, necessary for its ease. (2) Also the elements of the body, being inert and unintelligent, cannot by themselves form a body of exquisite design; for, they have no

knowledge of proper and harmonious construction. (3) He can never afterwards be a God, who was once subject to the influence of desire and other passions, and then he becomes free from them; for, the cause which liberates him from subjection to passions, ceases to be on his liberation, and therefore, his liberation or salvation which was an effect, becomes temporary. (4) He whose power and knowledge are limited, can never be omnipresent and omniscient; for, the constitution of the soul is definite, and its faculties, actions and nature are limited. He cannot be the true and infallible expounder of all sciences in all respects. Hence the teachers of Jainism can never be the Supreme Being.

Proof of God

Do you admit the objects of perception only, and don't you admit the objects not perceived by the senses? As light is not perceived by the ear nor sound by the eye, so do the physical senses not perceive the Eternal Supreme Being. The perception of God takes place in the pure heart or internal sense. It is knowledge and practice of yoga or introspection that have the perception of God, the all-holy. God is not seen or apprehended without the merit of concentration or clairvoyance and perfection of knowledge, as no end is served without the acquirement of knowledge. God is perceived by the observation of the special marks of design of God displayed in creation, as the perception of earth takes place by observing the properties of form and other characteristics, and on account of the inherent relation between earth and its properties. The fear, hesitation, shame, felt in the mind at the time of committing a sin, come from the indwelling presence of God. This conviction is as good as an immediate perception of God. What doubt can there be in the inference of God's existence?

The scriptual evidence proves the existence of the eternal, omniscient God in loud terms. Thus there is the applicability of the evidence of authority in the matter of God's existence.

When the mind has the knowledge of God deducible from the triple evidence of perception, inference, and scriptures; the singing of God's glory which constitutes the evidential argument of *arthabada* or sacred history, is justifiable; for, the eternal substances have eternal qualities, actions, nature. There is no objection to the extolling of those virtues. As no work among men is done without an agent, so is the accomplishment of the stupendous work of creation without its author a sheer impossibility. This being the case, even a dullard can have no manner of doubt in the existence of God. When the people hear the preaching of God from Vedic evangelists, they will easily interpret the right sense of the divine subject in their mind. Thus the action taken by the Jainis to refute the existence of God on the inapplicability of the argument of sensuous perception and other kinds of evidence, is improper.

अनादेरागमस्यार्थो न च सर्वज्ञ आदिमान् ।
कृत्रिमेण त्वसत्येन स कथं प्रतिपाद्यते ।।

अथ तद्वचनेनैव सर्वज्ञोऽज्ञः प्रतीयते ।
प्रकल्प्येत कथं सिद्धिरन्योऽन्याश्रययोस्तयोः ॥
सर्वज्ञोक्ततया वाक्यं सत्यं तेन तदस्तिता ।
कथं तदुभयं सिध्येत् सिद्धमूलान्तरादृते ॥

Q. 1. An unbeginning book has no meaning; nor an omniscient being can have a beginning; for, he can not be proved by a false fabricated statement. 2. If God is proved by his own words: an unbeginning God is proved by an unbeginning scripture, and an unbeginning scripture by an unbeginning God; it is a fallacy of *petitio principii* or an argument in circle. 3. For, the Veda is true, being the utterance of the omniscient, and the omniscient is proved from the very Veda! How can this argument be valid ? To prove the truth of the scripture and the existence of God, a third authority is required. If a third be admitted, then a fourth, and so *ad infinitum*; that is, there will be the defect of uncertainty—*anvyavastha dosha*.

Eternal God

A.—We believe God and God's attributes, actions, and nature to be unbeginning. The defect of the argument in circle cannot be said of unbeginning and eternal substances. As the knowledge of effect leads to that of cause and as the essential characteristics of a cause are constant in its effects, and *vice versa*, so God and his endless knowledge and other attributes being constant and eternal, the Veda made by Him—*Ishwara pranita*—can have no defect of uncertainty or indicision.

That you believe that Tirthankers were gods, can never be true, for their bodies cannot come into being without the agency of their parents. How can they get the knowledge of *tapashcharya* : asceticism and salvation ? In like manner, union must have a beginning; for, no union can take place without previous disunion. Therefore, you should believe God to be the unbeginning author of creation. See a man, however great an adept in science he may be, cannot perfectly know the construction of the body and other things. When the soul of an adept passes into the state of unconscious sleep—*sushupti*, it perceives nothing or has no knowledge of anything at all. When a soul is afflicted with pain, its knowlege is diminished. Such a person of limited power and dwelling in one place cannot be believed to be God by anybody but the Jainis of bewildered sense. If you aver that Tirthankers were born of their own parents, it is asked of whom their parents were born, and who were the progenitors of their grand parents. Then who were the parents of the progenitors of their grand parents, and so on *ad infinitum* ? Thus their reasoning establishes the defect of uncertainty.

Dialogue between a Theist and an Atheist

Now we proceed to give the dialogue between a theist and an atheist found in the 2nd part of the *Prakarana Ratnakara* in the form of questions and answers admitted by the leading Jainis with unanimous consent, and published at Bombay.

Atheist—Nothing takes place by the will of God. Whatever happens is due to deeds.

Theist—If all happens in consequence of deeds, whence do deeds take place or whose consequences are they ? If you say that they are done by souls and others, by whom are the ears and other organs of the senses made, whereby the soul acts ? If you say that they are made in unbeginning time and by nature, freedom from what is eternal and natural will be impossible of occurance, and salvation in your religion will be a creature of imagination. If you say that they are unbeginning but like *pragbhana* endable, then the consequences of deeds of all souls will be done up and finished without any effort on their part. If God is not the giver of rewards and punishment for good and evil deeds, no soul will take up suffering at its will in consequence of committing sins, as thieves and other felons do not willingly accept punishment for their crimes, but it is inflicted on them by the law of the land or government. In like manner, souls are made by God to take up the consequences of their good and evil deeds, otherwise the confusion of deeds will allot their fruits to wrong persons,—one man will suffer for another's doing.

A.—God does nothing. If he did any work, he would suffer consequence, so you should like us believe our saints, who have obtained the salvation of absolute existence, to be free from all actions.

T.—God is not inactive, but active. When he is conscious, how can he be not active or the maker ? If active, he cannot be aloof from action. No learned man can believe in such a God as your artificial and manufactured deities, the Tirthankaras, who rise from souls to Godhead. For, he who is made God by some cause, will be impermanent and dependent, as he had been a soul before he became God. He became God from some cause. He will turn soul again; he cannot get rid of his nature of soul; for being a soul from eternity, he will be so to eternity. Therefore, you should believe in eternal, self-existent God.

See God never becomes like man or soul, who does good and evil deeds in the present time, gets joy and sorrow in consequence thereof. If God were not active, how could he make this world ? If you regard actions unbeginning but endable like a thing having no beginning but an end—*praghhava*, they will lose their most important condition of necessary connection between the doer of actions and their consequences. What has no *sumbayasambandha* : necessary connection, becomes impermanent in virtue of the nature of union—*sanyoga*. If you don't believe actions in salvation, tell us if the saved possess knowledge. If you say they do, they have action in the internal sense, *i.e.*, they act internally by the mind. If in salvation persons become motionless like a stone, lie at one place only, and make no movement whatever, what is the liberty of salvation but the darkness of ignorance and bondage ?

A.—God is not all-pervading, if he be so, why all the things are not sentient ? Why is the distinction of the best, middling, and lowest made of the Brahmanas, Kshatriyas, Vaishyas, and Shudras ? For, if God pervades all uniformly, there should be no distinction of superiority and inferiority.

T.—The pervader and the pervaded are not one and the same-thing. The pervaded is limited in space, but the pervader is omnipresent; as, the sky pervades all, but the earth and other objects such as pots, clothes, and the like, are all pervaded and confined to one place. As the sky and the earth are not one and the same thing, so are God and the world not identical. As space pervades all objects such as pots, clothes and others, but they are not the same as space; so is the conscious God present in all things, but they do not possess animation and consciousness.

The learned and the ignorant, the virtuous and the vicious are equal. The natural admissibility of degree in the attainments of knowledge, goodness, veracity, suavity and other merits has given rise to the distinction of the Brahmanas, Kshatriyas, Vaishyas, Shudras, and slumbs, and their respective high and low social states. The principles of social classification have been given at length in the 4th chapter, which may be consulted with reference to the classes of people.

A.—If the creation is God's performance, what is the use of parents?

T.—God is the maker of the natural objects in the world, but not of the human works. God never does the duties or works of man. But it is man who does them. For instance, God has created trees, fruits, herbs, cereals and other edibles. If a man does not get them, and after pounding, grinding and cooking, make bread and other articles of diet, with which to gratify his appetite; will God ever do these works for him ? If God never does his work of creation, man cannot live in the world. Hence, in the beginning of creation the structure of the bodies,—the moulds and matrixes of sentient beings, was made by God; but afterwards the work of the propagation of human species was assigned to souls as their obligatory duty.

A.—As God is eternal, unbeginning, intelligent, happy, and wise; why has he created the perplexity of the world and fallen into trouble ? Even a man of common sense does no such work as to lose his ease and run into trouble. How is it that God has done it ?

T.—God never falls into any perplexity and trouble, nor does he lose his happiness; for, it can only be the lot of a finite being, and not of an infinite being to fall into illusion and suffering. If God, the first cause, spirit, happiness, and intelligence, does not make the world, who can do it ? The human soul has no power to make the world. As the matter possesses no power of self creation or formation, it is evident that God alone makes the world and ever lives in happiness. God has established the law of the genesis of the human species through the parental instrumentality, as it is his law to make the world out of atoms.

A.—Why has God fallen into the trouble of the creation, preservation and destruction of the world at the expense of the happiness of heaven ?

T.—Being ever in the state of absolute happiness, the supreme and eternal spirit is not like your teachers of religion or Tirathankers, who have attained salvation by adopting certain means, who live in

one place, and who have been emancipated from previous bondage. God is infinite in his attributes, action, and existence, does not lose his freedom by making, preserving and destroying this insignificant world; for, bondage and emancipation are relative terms, as bondage is the absence of emancipation, and *vice versa*. He who was never tied down to a state, cannot be said to be liberated therefrom. It is the finite souls only that ever fall into the bondage of suffering and are liberated from it. The infinite, omnipresent, all-seeing God never gets into the revolution of the wheal of suffering and accidental salvation like your saviours, the Tirathankaras. Therefore, the Supreme Being is called eternally free.

A.—Souls suffer the consequences of their actions as a drinker gets intoxication by nature. There is no hand of God in it.

T.—Robbers, cheats, thieves and other wicked men do not voluntarily hang themselves or go or wish to go to jail in punishment for their crimes without the enforcement of law by the king who forcibly apprehends them and punishes them according to their violence. In like manner, God enforces his equitable law and rewards and punishes souls as the case may be, according to their respective deeds. For, no soul wishes to suffer the consequences of their evil deeds. So, the Supreme Being is necessarily the common judge of all.

A.—There is not one God in the world; but all the souls that have attained to the state of salvation, are so many Gods.

T.—This assertion is entirely futile; for, he who was at first in flesh, and then was saved from the taint of flesh, must needs come again into flesh; for, he is not by nature eternally saved; as your 24 saviours or Tirathankers were at first subject to the suffering of humanity—*baddha*, but were afterwards liberated from it. They must again relapse to the same state. When there are many Gods, they will quarrel among themselves like souls from their numerousness.

A.—O you fool, there is no maker of the world; but it is self-existent.

T.—What a great mistake is it of the Jainis to believe in no agent ? Well, is there any instance in the world of an action happening without its actor, and of a result or work without an action ? It is like saying that self-made flour is of its accord turned into bread in the field of wheat to enter the stomach of the Jainis. Cotton yarn, cloth, coats, scarfs, under lower garments (*dhoti*), turbans, and other clothes are never made of themselves. If such things never happen, how can this world of great diversity of formations displaying special design come into being without its maker, the Lord God Almighty? If you maintain the self existence of the phenomena of the material world, you should show examples of self-made suits and other articles above mentioned brought into existence without the instrumentality of a manufacturer. If you can not do it, what sensible man will believe your theory without proof ?

A.—Has or has not God desires and passions ? If he has none, why has he got into the trouble of creating the world ? If he is absolute or has no attachment to the world, he will not be able to make the world.

T.—Renunciation or dotage cannot be spoken of God. For, whom can he who is all-pervading, leave off, and whom can he accept ? There is nothing better than or inaccessible to God. So, he has no hankering after a thing. Renunciation and fondness are predicates of the soul, but not of God.

A.—If you believe God to be the maker of the world, and dispenser of the consequences of souls' actions, he will become wordly and so endure suffering.

T.—Well, when an impartial and conscientious learned judge who does a great many works, and dispenses the fruits of people's deeds, does neither contract the taint of the influence of actions, nor become worldly; how can God of unbounded power be worldly and subject to suffering ? Verily, you regard the Great God like yourselves and your saviours the Tirathankers out of your ignorance. It is the outcome of your own ignorance. If you want to be free from the faults of ignorance and other vices, you should seek refuge in the truth of the Vedas and other true scriptures. Why do you tumble down in the darkness of ignorance and waste your precious life ?

Now we proceed to show what kind of opinions the Jains hold of the world from the aphorisms of their scriptures. The meaning of the text will be given briefly. Then its review will be given to show what is true and what is otherwise.

सास्मि अणाई अणन्ते चनूगाइ संसारसोरकान्तरे ।
मोहाइ कन्मगरु ठिइ विवाग वसनुभमइजीवरो ।।

—Prakaran Ratnakar, Part II, Shatak 60, Sutra 2.

Note—This is a dialogue between Goutama and Mahabira given in the book, called the *Ratnsarabhag*, on the subject of the *Ramyaha Prakasha* : illumination.

Its concise appropriate meaning is that the world is unbeginning and endless. It was never created and it will never be destroyed. In other words, nobody has made the world. This has been given fully in the dialogue between the theist and atheist. O you fool, there is no creator of the world, which was never made, and which will never be destroyed.

Reviewer.—What is come into being from union, can never be unbeginning and endless. Its production and destruction cannot take place without an action. All the objects that are seen in the world, are attended with production and destruction. Then how is it that the world is not liable to production and destruction? Hence your saviours had no right knowledge. If they possessed it, how could they write such impossible things?

Science of Jainism

As your teachers are, so are you their pupils. They who listen to your talk, can never gain the knowledge of truth or reality (object). Well, why do you not believe the production and destruction of the objects perceived as united? Plainly, the Jainis and their teachers had no knowledge of geography and astronomy, also these branches of knowledge are not now found among them, otherwise how could they believe and assert the following impossible things?—

See, in the creation *Prithwi Kaya* : the earth is the body of the soul. They also believe *Jala Kaya* that water and other elements are the body of the soul. This can not be believed by anybody.

See further on their false teachings. Here are a few specimens of the false doctrines of the Jain saviours or Tirathankers whom the Jains regard as the possessors of right knowledge and great gods.

Chronology

The Jainis believe the book, called Ratnasar Bhag. It was printed at the Jain Prabhakar Press, Benares, and published by Nanak Chand Jaini on April 28th, 1879 A. D. On its page 145, time is thus described :—

Reckoning of time

A particular time is called *suksham kala* unit of time. Innumerable such units are called an *avali;* 1,67,70,216 *avalis* make 1 *muhurta*; 30 *muhurtas* make 1 *divasa* : day; 15 days make a *paksha* : fortnight; 2 fortnights make a month; 12 months make a year; 70 lac crores, 56 thousand crores of such years make 1 *purva* or cycle; innumerable such *cycles* make 1 *palyopama* time. *Asankhyata* : innumerable means that a well 4 cos (leagues) long, 4 cos broad and 4 cos deep be filled with the pieces of the following hair of twin's body. The hair of twins is 4096 times finer than that of a man of the present time. If 4096 hairs of twins are united, they will make one hair of a man of the present time. A part of the hair of twins one finger's breadth long should be cut seven times into 8 parts each time, which makes 2,097,152 pieces. The above mentioned well should be filled with such pieces of hair. Then one piece should be taken out at the interval of 100 years. When all the pieces are taken out and the well is emptied, it will still be a time countable. Then those pieces of hair should be divided each into innumerable pieces, with which the well should be so filled and compressed as not to yield when the army of a king of the whole world passes on it. Then they should be taken out one by one at the interval of 100 years. When it is emptied, it will make innumerable *purvas* (cycles) which will form one *palyopama* time. This *palyopama* time is reckoned as in the example of the well. When ten crores by a crore *palyopama* times elapse, it makes one *sagaropama* time. When 10 crores by a crore such *sagaropama* time elapse, it makes one *utsarpani* time, and when one *utsarpani* and one *avasarpani* times elapse, they make one *kala-chakra* or chronical wheel. When such endless wheels of time pass away, they make one *padagola para vrita*. Now what is the endless time? It is beyond what is mentioned in the 9 examples of the authorized books. To come to the point, the soul has been wandering about in eternity of such endless eons of *padagala puravrita* time. The book goes on in this strain of argument.

Refutation

Hear, O my brothers, versed in mathematics, will you or will you not be able to calculate the time of the Jainis? Will you or will you

not take it as true? See, such has been the acquisition of mathematical knowledge, of these Tirathankaras! Such are the teachers and pupils in their religion that there is no imagining of the boundlessness of their ignorance. Listen furthermore to their talk of ignorance.

Zoology

On the Ratnakar Bhag page 133, we have the substance of what has been taught by the 26 saviours, beginning from Rishabh Deva (the lord of the bull) up to Mahabir (Goutama) in the sacred authorized scriptures of the Jainis. The Ratnakar Bhag, page 148, says that souls and different rocks (clay, stone, &c.) are the various forms of the body of the earth—*prithwikayos.* The size of the body of the animals living in them may be thought to be an infinitesimal part of a finger's breadth; in other words, they are very minute. The length of their life is 22,000 years at the utmost.

On page 149 of the same book we read : in one tree (lit one body of vegetable kingdom) there are innumerable animalcules. They are called common plants (*sadharana vanaspati*) Tube's roots, and other kinds and plants of innumerable forms (*anantakaya*) may be called the life (*jiva*) of common plants. The duration of their life time is *antar muhurta.* But their above mentioned *muhurta* may be taken here. If a plant has one sense, namely the sense of touch, and it has but one animal dwelling in it it is called the *pratyeka* or an individual plant. Its size is 1000 yojana. The yojana of the believers or writers of the Puranas is 4 cos or leagues, but that of the Jainis is 10,000 cos. Its body is 4,000 such cos. The duration of its life is at utmost 10,000 years.

Now, of the animals of two senses, that is the body and the mouth (senses of touch and taste), as the mollusk, louse, and others. Their body measures at utmost 48 cos round or in volume. They live at utmost 12 years. The author has erred here, for he should have given a longer duration to such a big body. Also a louse of 48 miles (cos) may be found on the person of the Jainis, and they must have seen it. Other people are not so fortunate enough as to see such a big louse ! ! !

Also, see page 150, Ratnakar bhag, for their imaginary animals. The scorpion, lizard, grecko, fly have bodies one yojana in size. The longest duration of their life is 6 months. O hear me ! nobody else has seen a scorpion 4 cos long. It is the religion of the Jainis in which a scorpion and fly 8 miles long in size are to be met with. Such big scorpions and flies may be in their houses only; and they alone must have seen them. No other person may have seen them in the world. What must he the condition of the Jaini who is stung by such a scorpion !

The body of fish and other acquatic animals is given at 1,000 yojana, *i.e.* its body is 10,000,000 cos, counting a yojana to be of 10,000 cos. Their life lasts one crore of *purva* years. None but the Jainis must have seen such aquatic animals.

This size of the body of the elephant and other quadrupeds is given 2 cos to 9 cos; and the term of their life at 84,000 years. The

Jainis must have seen such big animals. They alone believe their existence. But no sensible and learned man can believe such things.

The Ratnakar bhag, page 151, has the size of the body of aquatics, zoophytes and *garbhaja* entozoas given at 1,000 yojana or one crore cos. Their life lasts one crore *purva* years. It is the teachers of the Jainis who must have seen so big and so long lived animals. Is it not a great lie, which has no possibility at all ?

Geography

Now, listen to the account of the earth. Ratnasar bhag, page 152.—This oblique world has innumerable islands and countless seas. To know their number, it is said that they are commensurate in number with the time of two *sagaropamas* and a half. Now, first of all among these islands and continents in the world is one, called *Jambu dwipa* (India) situated in their centre. Its area is 100,000 yojanas or 4 lacs of cos. It is surrounded on all sides with a salt sea, whose area is 200,000 yojanas or 8 lac cos. Around Jambu dwipa (India) is an island, called *Dhatki khana.* Its extent is 4 lac yojanas or 16 lac cos. Behind it is the sea, called *Kalodadhi.* Its size is 8 lac yojanas or 32 lac cos. Then *Pushkar avarta* continent is behind it. Its area is 16 cos. The border of its interior is rugged. The half of it is peopled with men. Beyond it there are innumerable islands and seas, where live insects and worms.

Ib. 135.—There are 6 plains in India (*Jambu dwipa*) *viz.* Himavant, Airanyavant, Hari varsha, Ranyaka, Deva Kuru, Uttara Kuru.

Reviewer—Hear me, brothers, who know geography. Have the Jainis or you made a mistake in the mathematical description of the world ?

If the Jains have made a mistake, you should explain it to them. But if you have erred, you should receive instructions from them. If you think a little, it will appear that the teachers and scholars of the Jainis have studied nothing of geopraphy, astronomy, and mathematics. Had they read them, how could they have talked such nonsense and impossible things ? What wonder is there if such ignorant men believe the world to be without its maker and God to be non-existent ? So the Jainis do not give their books to the learned men of other religion to read; for, the books which they regard as genuine, authorised, and written by their saviours, the Tirathankers, are replete with such absurdities, and so unfit to be placed in the hands of learned men. If they allow them to read their scriptures, their hollowness will be exposed to their shame. Excepting the Jainis, no man with a particle of sense about him can ever believe them to be true, so full of disgusting gossip they are. All this humbug has been got up by the Jainis to support their dogma of the eternity of the world. But it is falsehood pure and simple. Verily, the cause of the world is eternal, for it consists of atoms, the material substratum, without its maker. But its atoms have no power at all of formation or destruction by themselves. For, the atoms of the matter are distinct and disparate by their nature and are inert and inanimate, they can not properly form themselves into any plan. Therefore, there is certainly the intelligent maker of their phenomenal forms, and he is all-wise. See it is the work of unbeginning

and endless, conscious and intelligent Supreme Being to keep the sun and all other stars and world is comformity to his laws of nature, which display his design and power of union in special. The phenomenal world can never be without a beginning. If the phenomenon of the world (an effect) be believed to be eternal, there will be no cause of it. But it will be both cause and effect in itself. If this view be asserted, it will be hampered with the fallacy of mutual dependence for proof or the argument in circle and of dependence on self, as, for instance, a man's climbing on his own shoulder. As no man can be his own father and son, the maker of the world must necessarily be admitted.

Q.—If God is the maker of the world, who is the maker of God?

A.—There can be no doer of a doer or cause of a cause, for, the existence of a doer and a cause must precede that of an effect. What is at first the cause of union and disunion can in no way have its doer or cause. The particular treatment of this subject being included in the description of creation has been given in the 8th chapter, to which the reader is referred. These Jainis have no right knowledge of concrete subjects, how can they comprehend the highly abstract subject as the knowledge of creation is?

Beliefs of Jainis

The beliefs of the Jainis are that the creation is unbeginning and endless; that the transformations of matter are also the same; that there are changes in every quality and every locality, and endless changes in every object. This is given in the first part of the *Prakarana Ratnakara.* These beliefs are also untenable; for, whatever is terminable and finite, has all its relations also limited and definite. It is also improper to call immense innumerable. It is proper in relation to the soul, but not in the case of God. It is a matter of ignorance only to believe that every substance has its own particular power of causation and boundless power of ceaseless transformations. When an atom has a limit, how can it have endless formations in shape of divisions? It is childishness to say that every substance has endless qualities, and every quality has the continuity of endless changes. For, if a measure has a limit, how can its contents have no limit? Such lengthy false discourses are found in their scriptures.

Now the following is the belief of the Jainis with regard to the ego and non-ego :—

Mind and Matter

चेतनालक्षणो जीवः स्यादजीवस्तदन्यकः ।
सत्कर्मपुद्‌गलाः पुण्यं पापं तस्य विपर्ययः ।।

—It is a saying of Jindatt Suri. It is also given in the first part of the *Prakarana Ratnakara* and *Naya Chakrasara* that the characteristic of the ego is consciousness, and the non-ego is devoid of consciousness, that is, inert and inanimate. The class of good works constitutes virtue, that of evil, vice.

Reviewer.—The definitions of matter and soul are right; but inanimate bodies can never possess virtue and vice; for, it is the nature of a conscious being to do good or evil. See all the inanimate objects are free from the effect of good and evil or sin and merit. It is also right to hold the view of the eternity of the soul; but it is wrong to regard the finite soul of limited knowledge in the state of salvation as omniscient; for, he who is finite and whose knowledge is limited, will always have his power finite and limited. It is also an error in the teachings of the Saviours of the Jainis, the Tirathankaras, to regard the phenomenal world, earthly life of the soul and its deeds to be unbeginning; for, the phenomena of the world with their causation (*karya karana*) and succession of the actions of the soul, its appearances cannot be eternal; otherwise why do you believe emancipation from them? For, what is essential and eternal, cannot be got rid of. If you believe the end and destruction of what is unbegining and permanent, it will hold truly good for the extinction of all your unbeginning and eternal substances. When you believe what is unbeginning to be permanent, the actions and psychophysical unions will be *prima facia* permanent and eternal. The destruction of the continuity of actions and the doctrine of the eternity of what is unbeginning, will prove the permanence of the tendency of action and psycho-physical union. When you believe salvation to be emancipation from all actions, it will be accidental and impermanent. The accidental salvation cannot last for ever. The constant relation between the actor and the action will not procure freedom from actions. In the face of these views the permanence of the salvation of the Tirathankers and yourselves will become evanescent and trancient.

Q.—If a grain of rice be peeled off or parched over a fire, it will not germinate. In like manner, the soul gone to salvation or heaven, never returns to the world of mortality.

A.—Relation between the soul and its action is not like that between a seed grain and the husk. But, on the contrary, it is like that between warf and woof, *i.e.* essential. The relation between the soul, its actions, and its tendency to act exists from eternity. If the absence of its power to act be alleged, all the souls will be like dead stone. They will have no power to enjoy the happiness of salvation. As the soul passes into salvation by being freed from the unbeginning chain of actions, it will be released from your permanent salvation and join the psycho-physical union. As you believe salvation to be emancipation from the necessity of adopting means of salvation, you should for the sake of consistency admit its liability to psycho-physical union. A thing made by adopting means can never be constant and stable. If you believe salvation to be attainable without the adoption of means, the psycho-physical union or birth of the soul will occur without the influence of actions. For instance, clothes are soiled with dirt which is removed by washing; then they are again covered with it. In the same way, the soul is affected with the consequences of deeds from their dependence upon desire, avertions and other passions as well as from falsehood and other vices. It is purified by right knowledge, true philosophy, and right conduct. If soiling is believed to be due to the cause of dirtiness itself, it will be incumbent to admit

that the saved soul may be worldly and *vice versa i.e.* the entrance into and return from salvation of the soul. For, the causes which remove dirtiness, operate to bring it about. (The activity of the soul leads it to sin, but it also effects its freedom from it). So it is proper to believe the soul's incarnation and salvation to be unbeginning in virtue of their succession, but not both unbeginning and endless.

Soul's Depravity

Q.—The soul was never pure, but it is deprave and impure.

A.—If it was never pure and holy, it can never be so. A piece of white cloth soiled afterwards with dirt, can be cleaned of the dirt; but its natural whiteness cannot be got rid of. Dirt again soils it. The same will happen in salvation.

Q.—The soul assumes the body in virtue of actions done before nativity. It is useless to hypotheticise the existence of God.

A.—If the influence of actions alone be the cause of the embodiment of the soul, and God be no cause in it, the soul will never enter the body where much pains is to be endured, but will ever seek to dwell in the bodies of best conditions. If you say that the influence of actions is a barrier to it, still you too should believe in the existence of God, who gives rewards and punishments according to the actions of the soul and allots to it a suitable tenement of the body; as a king passes a sentence of imprisonment upon a thief who never voluntarily goes to jail, and of capital punishment upon a murderer who never willingly hangs himself from the gibbets.

Q.—The consequences of actions make their appearance spontaneously as intoxication from the use of drugs. There is no necessity of another agent in giving (or producing) the consequences of actions.

A.—If such be the case, as habitual drunkards get a little inebriation, and one unaccustomed to drink is very much intoxicated; the veteran performers of virtuous and vicious deeds will *pari passa* bear less consequences than occasional and petty performers. Small actions will be followed with great consequences.

Q.—Consequences are regulated by the nature of agents. (A man gets consequences of his deeds according to his nature).

A.—If a man gets consequences according to his nature, suffering or ridding them is out of question or cannot take place at all. A clean cloth is bedaubed with dirt from certain causes. It is removed by other means of cleaning. This is the right view of the matter.

Q.—No change takes place in an action without its union with another action as curd is not made without the union of milk and rennet. In the same manner, the union of the soul and action produces a change.

A.—As the mixer of milk and rennet is a third entity, so is God a third estate to accommodate the soul with the fruits of their actions; for, inanimate objects do not follow their laws by themselves, and the souls too do not take up the fruits of their actions of their

own accord from the limitedness of their knowledge. Hence it is proved that the law of retribution cannot exist without the establishment of the laws of nature.

Intrinsic Activity of soul

Q.—He who is freed from action, is called God.

A.—When the souls are associated with action from eternity, they cannot be freed from it.

Q.—The effect of action has a beginning?

A.—If it has a beginning, the concommittance of action is not unbeginning. The soul will be void of action in the beginning of union. If one void of action is associated with action, the saved will also contract it. As relation between the doer and action is constant like warf and woof in cloth, it does not come to an end. Therefore, what is written in the 9th chapter is proper to believe.

However great the soul's knowledge and power may become by its exertion, they will be finite and limited. So the soul cannot be equal to God. Verily whatever improvement is possible and proper, it can effect by means of yoga or introspection.

As the saints (*ardat*) of Jainis maintain that the volume of the soul is equal to the size of the body, they should explain how the soul of the elephant can accommodate itself in the body of a pismire, and *vice versa*? It is also an instance of ignorance; for, the soul is subtle entity, which can live ever in an atom. But its powers are displayed in union with respiration, electricity, nervous system and other organism of the body. They govern all the movements of the body. It takes its tone with the nature of company, good one making it good and *vice versa.*

Religion of Jainis

Now, the following are the views of the religious duties of the Jainis :—

मूल—रे जीव भवदुहाइं इक्कं चिय हरइ जिणमयं धम्म् ।
इयराणं परमं तो सुहाकप्पे मूढमुसि श्रोसि ॥—ib. 3.

It means briefly :—O soul, only the religion of Jina declared by saints with passions destroyed (*vita raga*) takes off the sufferings incident to birth, decay, death and other evils of the sublunar world. In like manner good deities and good teachers should also be regarded in the same light. Excepting the Jain saints of subdued passions from Rishbha Deva to Mahavira all other deities, such as Hari, Har, Brahma (the members of the Hindu trinity) are regarded as bad deities. All those people who worship them for their own facility, are deceived and defrauded. Its purport is that there is no good believing other bad deites, teachers and religions than the good one of the Jainis.

Reviewer.—Now, the learned should reflect how their sacred scriptures are bestrewed with derogation of other faiths.

मूल—अरिहं देवो सुगुरु सुद्धं धम्मं च पंच नवकारो ।
धन्नाणं कयच्छाणं निरन्तरं बसइ हिययम्मि ॥—ib. 1.

The religion which saves people from torment is that which is taught by Lord Jina, holy, untained with the impurity of sin, and the foundation of righteousness, justice, humanity and mercy; the teacher of scriptures, adept in knowledge and its application, *ari hant* Deva (God, the destroyer of the enemy), the God of gods, glorious, adorable with all veneration by God Indra (*devendra*), than whom none is better. The religion of Hari, Har, and other deities does not save people from the sins of the world. Salutation to the five *arihant* Supreme Lords and their spiritual relatives ! The four virtues are the best and most commendable *viz.* mercy, forgiveness, righteousness, knowledge, right seeing and right conduct. They constitute the religion of the Jainis.

Reviewer.—It is no mercy or forgiveness which does not embrace allmankind. There is ignorance in stead of knowledge, darkness for clearness of vision, and starvation of fast for good behaviour among them. What kind of good is it ?

Praise of Jainism

मूल—जइन कुणसि तव चरणं न पढसि न गुणोसि देसि नो
दाणम् । ता इत्तियं न सक्किसिजं देवो इक्क अरिहन्तो ॥ —ib. 2.

It briefly means :—O man, as thou canst neither practice asceticism nor read aphorismic commandments, nor think over sublime subjects, nor give alms to deserving, the best course and means of salvation for thee is to have faith in one God *Arihant* to whom our adoration is one, who is the best teacher, and in the religion of Jainism.

Reviewer.—Tho' compassion and forbearance are good qualities indeed, yet associated with partiality, compassion is turned into cruelty, forgiveness into relentlessness. That its object is not to cause pain to any sentient being, is not possible in all circumstances; for, to punish the iniquitous is included in mercy. If one wicked man be not punished, thousands of people will get harm. Mercy and forgiveness to him will become cruelty and licentiousness. It is right that the adoption of means and measures for the alleviation of suffering and the enjoyment of happiness of all people, is called mercy. But only to drink filtered water, and to protect insignificant creatures is not reckoned as mercy. This kind of mercy is rather mere lip profession of Jainis; for, they do not put it into practice. Is it not mercy to show respect to people in general, irrespective of their creed and colour by kindly presenting them with food and drink, and to honour and serve the learned men of other faith than those of one's own ? To know if their idea of mercy is correct, one should consult what is written on page 221 of the Viveksar.

Prohibitive Acts

1. Never admire the virtues of the people of other faiths. 2. Never salute them. 3. Talk little with them. 4. Don't converse

frequently with them. 5. Don't give them articles of food and drink. 6. Don't give perfume, flowers, and other things for the worship of the idols of other faiths. The Jainis are commanded not to commit these 6 kinds of acts.

Reviewer.—Now, the learned men should see how much unkindness, jealousy, and hatred these Jainis show to the people of different persuasion ! When their unkindness is so great to the followers of other religions it is possible to consider the Jainis as devoid of mercy. For, only to serve one's family members is not called religion proper. The people of their faith are like the inmates of their household. They serve them, and not those who profess a different faith. What sensible man then can call them kind and merciful ?

Jain Tenderness

It is recorded on page 108 of the Viveksar that the Jainis thinking *Mr. Namuchi*, the minister of a king of Mathura, to be their enemy, dispatched him, and purified themselves by repentence—*aloyana.* Is this act not subversive of kindness and forgiveness ? When they entertain inimical thoughts of the persons of different denominations, carried to the extremity of depriving them of life, it is proper and significant to call them cruel instead of kind.

Means of Salvation

Now, the *Arhat Pravachan Parm agman sar* give the definition of right seeing, &c. It is right faith, right understanding, right knowledge and right conduct.

These are the four means of salvation. Yoga Deva has written an exposition of them. Right faith or right view is the faith in or love for the religion of Jina, without the ignorant fear of death and other obstacles in the path of salvation opposed, as laid down in the scriptures sanctioned by Jina, to the constitution of the mind and other substances.

रुचिर्जिनोक्ततत्त्वेषु सम्यक् श्रद्धानमुच्यते ॥

Right faith should be put in the principles taught by Jina, *i.e.*, not in any other.

यथावस्थिततत्त्वानां संक्षेपाद्विस्तरेण वा ।
यो बोधस्तमत्राहुः सम्यग्ज्ञानं मनीषिणः ॥

The comprehension of the account in brief or in detail of the mind and other principles as they exist in nature, is called right knowledge by wise men.

सर्वथाऽनवद्ययोगानां त्यागश्चारित्रमुच्यते ।
कीर्त्तितं तदहिंसादिव्रतभेदेन पञ्चधा ॥
अहिंसासूनृतास्तेयब्रह्मचर्य्यापरिग्रहाः ।

The total abandonment of connection with other comprehensive faiths is called right conduct.

5 Vows

The vow is of 5 kinds in respect of harmlessness and other virtues. They are :—

1. *Ahinsa* : not to kill any sentient being. 2. *Sunrita* : to speak politely. 3. *Asteya* : not to steal. 4. *Brahmacharya* : to check ametiveness. 5. *Aparigriha* : to renounce all things.

Of all these Jain teachings, many are good; as, for instance, it is good to give up killing, stealing and other censurable acts. But these good principles have become reproachable in their detraction and condemnation of other faiths which also contain them, as it is ordained in the first aphorism that the religions of Hari, Har and other deities do not save people from the sins of the world. Is it a little defamation of other faiths to talk ill of them, the perusal of whose scriptures at once discovers their perfect knowledge and righteousness? Is it a little fault to panegyrise their own saviours, called the Tirathankaras, whose teachings have been shown before to be absolutely impossible? It is the talks of bigotry. Well, can that Jaini become good by merely saying that Jainism is true, although he cannot live a virtuous life, nor can he read, nor give alms? Can the persons of other faiths be taught to be vicious, tho' virtuous? What can else be said of the men who talk such things than that they are mistaken and childish in mind? It is plain enough that their teachers were selfish and not perfectly learned; for, had they not disparaged all other religions, nobody would have been caught in the trap of such falsehoods, nor would their own object have been attained. See, if other people say that it is proved that the religion of the Jainis is misleading and the religion of the Vedas is the saviour of all, that Hari, Har, and other deities are good, and Rishabha and their other gods are bad; will they not take it ill?

Blunders of Jainism

Also, see further mistakes of their teachers and followers of their faith :—

मूल—जिणवर श्राणा भंगं उमग्ग उस्सुत्तले सदेसणउ ।
श्राणा भंगे पावंता जिणमय दुक्करं धम्मम् ॥

—A cursory glance of the *Un marag Ulsutra* shows that the disobedience of the commandment of Lord Jina or selfless saviours, Tirathankaras, is the cause of sin and suffering. It is very difficult to embrace the religion of righteousness taught by Lord Jina. Therefore, persons should act in such a way as not to violate the injunction of Jina.

Reviewer.—It is the height of folly to sing one's own paean, and to call one's own religion the most important, and to detract that of otheras for that praise is right which is given by other learned men. Can thieves become praiseworthy when they sing their own glories? Their assertions are of the same kind.

Exclusiveness

मूल—बहुगुणविज्झा निलयो उस्सुत्तभासी तहा विमुत्तब्बो ।
जहवरमणिजुतो विहुविग्धकरो बिसहरो लोए ॥

The Jainis should avoid the company of those who are not in the pale of their religion, however great, righteous, and learned they may be, like the ruby of a poisonous serpent.

Reviewer.—Behold! what a great mistake it is? Had the Jaini teachers and their followers been learned, they would love the company of the learned. When they, with their saviours, the Tirathankaras are unlearned and illiterate, how can they honour the literate? Does any one reject the gold lying in dirt or dust? Therefore, who else will be so partial, bigoted, obstinate and destitute of knowledge than the Jainis.

मूल —अइ सयपा वियपा वाधम्मि अपव्वे सुतो विपावरया ।
न चलन्ति सुद्धधमार धन्ना किविपावपव्वेसु ।।

—The Jainis should not even see the opponents of their religion?

Reviewer.— The learned will perceive how amazing this barbarism is. The truth is that he whose religion is true, has no fear of anybody. Their saviours knew in their heart that their religion was but hollow, and that if they preached it to others, it would be refuted. So they thought it better to revile others and ensnare the ignorant.

Sinfulness of other faiths

मूल—नामं पितस्सअ सुहं जेणनिदिठाइ मिच्छापव्वाइ ।
जेसिं अणुसंगा उधम्मीणविहोइ पावमई ।।—ib. 27.

—The religions opposed to Jainism make men sinners. Therefore it is best to believe in Jainism and not in other faiths.

Reviewer.—It is hence evident that Jainism plunges people into the sea of general enmity, hatred, jealousy and other vices No person of other faiths will be so great a reviler and unrighteous fellow as Jainis are. It is not the habit of clowns to revile all on the one hand and to eulogise themselves on the other? Men of discernment recognise merit in men whatever faith they may belong to, calling good men good and bad men bad.

मूल—हाहा गुरुअअ कज्जं सामीनहु अच्छिववस्स पुक्करिमो ।
कह जिण वयण कह सुगुरु सावया कहइय अकज्जं ।।—ib. 35.

—What comparison can there be between the teachings of Jina the omniscient, the eminent Jain teachers and Jainism on the one hand and bad teachers and preachers of the other faiths opposed to them on the other, *i.e.*, the deities, teachers and religion of the Jainis are good and those of others are bad.

Selfishness

Reviewer.—It is like the talk of the woman selling plums, who describes her sour plums as sweet, and sweet ones of others as sour and useless. The talk of the Jainis is also of the same kind. These persons consider doing good to the professors of other faiths than their own to be a great forbidden act or sin,

मूल—सप्पो इक्कं मरणं कुगुरु अणंता इदेइ मरणाइ ।
तोवरिसप्पं गहियुं मा कुगुरुसेवणं भद्दम् ।।—ib. 37.

—As mentioned before, even the ruby of a serpent should be rejected. In the same way the company of the best and most pious persons of other faiths should be shunned. Not only so far, but still farther are they gone in vilifying the followers of other faiths. All the teachers of other religions than Jainism are bad, *i.e.*, worse than serpents. Persons should never visit, serve, or keep company of them; for contact with an adder occasions death once only, but the company of evil teachers of other faiths sends them to the frequency of birth and death in the world. "Hence, O good fellow, do not even stand near the teachers of other faiths, for, if thou dost even a little service to other religious men, thou shalt suffer torment."

Reviewer.—See, there will be none of other faiths so hard-hearted, bewildered, hateful, slanderous, and misled, as the Jainis are. They have thought in their mind that if they do not reproach others and extol themselves, they will receive no homage and honour from the people. But it is their misfortune; for they will never acquire right knowledge and find a true religion, until they associate with and serve the best and most learned people. Therefore, the Jainis should give up doctrinal myths, antagonistic to the teachings of knowledge, and accept in the true doctrines taught by the Vedas to their own great felicity.

No Good to others

मूल—किं भणिमो किं करिमो ताणहयासाण धिठ्ठुठाणं ।
जे दंसि ऊण लिगं खिवंति नरयम्मि मुद्धजणं ॥—ib. 40.

—What is the use of conversing and having concern with the man who has lost his hope of happiness, who is very smart in doing rude and wicked deeds, and who is vicious and sinful? For, he harms him who benefits, him; as, for instance, if a man goes to a blind lion to restore its sight, it will devour him. In like manner, to do good to the followers of other faiths, is to do harm to one's self; in other words, it is better to be aloof from them.

Reviewer.—If the people of other faiths think as the Jainis do, what hardships will they be subjected to? If nobody does them service of any kind, many of their works will be ruined and they will get a lot of trouble. Why do the Jainis not think for others as they do for themselves?

Superiority of Jainism

मूल—जहजहतुट्टइ धम्मो जहजह दुठाण होय अइउदउ ।
समद्दिठिजियाण तह तह उल्लसइस भत्तं ॥—ib. 42.

—It is a great wonder that the righteousness of the Jain saints of right understanding should be as well known in the country, as the power, honour and importance of fairs of other faiths, carrying a stick of three knots as their emblem, monks, Brahmin priests and other wicked peoples such as fallen crites, deceivers, desperados, roughs and other religious vagrants.

Reviewer.—Well, will there be anybody greater in enmity, jealousy and malevolence than the Jainis? No doubt there are jealousy

and enmity in other faiths, but not so much as in the Jainis. Hatred is the root of sin. Hence, why should their lives be not sinful ?

मूल—सगो विजाण अहिउते सिधम्माइ जेपकुब्बन्ति ।
मुतूण चोरसंगं करन्ति ते चोरियं पावा ।।—ib. 75.

—It chiefly means that fools do not fear the punishment of the cutting of the nose and other organs from living in the company of thieves. Similarly the people of robber religions different from Jainism do not fear their own damnation.

Reviewer.—A man generally thinks others to be of the same character as himself. Can it be true that all other faiths are robbers and Jainism alone is honest ? A man does not relinquish jealousy, enmity and other vices in his behaviour towards others so long as dense ignorance occupies him and evil company perverts his reason. No other religion hates others so much as Jainism.

Jains Alone Virtuous

मूल—जच्छ पसुमहिसलरका पव्वं होमन्ति पावन वमीए ।
पूअन्ति तंपि सढ्ढाहा ही लावी परायस्सं ।।—ib. 76.

—As mentioned in the previous aphorism, the Jain peoples alone are virtuous, and all the others outside Jainism are sinful. Therefore, whoever establishes the faith of sinners, is sinful.

Reviewer.—As the 9th day sacred to Goddess Durga, Chamuda, Kalika, Jwala and other days of fasting are regarded as evil, are not your fast days, such as *pajusan* and others, equally bad, as they cause much pain to devotees ?

The refutation of the pious frauds of the followers of the Wammarg sect or Indian Bacchanalianism as given here is all right; but if the worship of Goddess Shasan (personification of government) and Goddess Marut (personification of morality) had been refuted it would have been well. If they say that their goddesses are not murderous, they are wrong; for, Goddess Shasan once couched the eyes of man and also a goat. Then can she not be reckoned as a sister companion of Goddesses Durga and Kalika ? It is sheer bigotry to think their own fasts, such as *yachcha khana* and others, to be the most meritorious, and the 9th and other fast days to be sinful; for, it is not the custom of good people to praise their own fasts and to cry down those of others. Verily, the vows of veracity and other virtues are best for all. But the vows of fasting of the Jainis and others are not right.

मूल—वेसाणवदियाणय माहणडुं बाणजर कसिरकाण ।
भत्ता भर कठाणं वियाणं जन्ति दुरेणं ।।

—Its purport is that whores, bards, buffoons, Brahmins, votaries of ghosts (*yaksha*), God Ganesh (Janus), and similar gods, and their believers all drown the people in the sea of sorrow; for, they believe their deities as possessed of all blessings, and keep themselves aloof from selfless persons.

Reviewer.—It is the voice of partiality alone to call the deities of other sectarians false and one's own true. The Jainis repudiate the adoration of the Goddess and other divinities of the *Wam marg* sect as being cruel; but they do not regard Goddess Shasan in the same light, tho' she, as mentioned on the page 46 of the book, called the Shraddha Din Kritya, slapped a man for taking food at night, put out his eyes, and taking out the eyes of a goat, placed them in his sockets.

The book, called the Ratnasar, Part I, p. 67, which may be seen for verification, mentions that Goddess Marut assuming the form of a stone statue helped travellers. Why is she not regarded as others ?

मूल—किंसोपि जणणि जाम्रो जाणो जणणी ईकं अ्रगोविद्धि ।
जइमिच्छरअ्रो जाम्रो गुणो सुतमच्छरं वहइ ॥

—Why are they born in the world who follow false religions opposed to Jainism ? If born, why have they multiplied ? In other words, it would have been well, had they died no sooner than born.

Reviewer.—Look at their mercy religion taught by their selfless saints ! They do not even wish that others should be born ! Certainly their mercy religion is merely a lip profession. If their is any practical mercy, it is for minute forms of life and other animals, but not for the people outside the pale of Jainism.

मूल—शुद्धे मग्गे जाया सुहेण मच्छत्ति सुद्धिमग्गमि ।
जे पूणअ्रमग्गजाया मग्गे गच्छन्ति ते चुप्पं ॥

—Briefly it means that it is no wonder if a man born in a Jain family goes to heaven. But it is a great wonder if a man born in other than Jain family, belonging to false religions, obtains salvation. It pratically means that the believers of Jainism alone go to heaven, but not others. Those who do not embrace Jainism, are damned to go to hell.

Reviewer.—Is there no wicked person fit for hell born in the sect of Jainism ? Do they all go to heaven, and no body else ? Is it not the talk of a maniac ? Who can believe such absurdities except idiots ?

Worship of Jina

मूल—तिच्छराणं पूअ्रासंमत्तगुणाणकारिण भणिया ।
सावियमिच्छत्तयरी जिण समये देसिया पूअ्रा ॥

—Briefly, the worship of the idols of Jina in truth, and the idolatry of other faiths than Jainism is untruth or sin. He is a philosopher who obeys the commandments of the religion of Jina, but not he who does not obey them.

Reviewer.—Bravo ! Splendid ! Are not your idols made of stone and other substances of dead matter like those of the believers in Vishnu ? Your idolatry is as false as that of the worshippers of Vishnu. Since you consider yourselves to be philosophers, and others to be vulgars, it appears that there are no philosophers in your sect.

Chief Doctrines

मूल—जिण आणा एधम्मो आणा रहि आण फुडं अहमुत्ति ।
इयमुणि ऊण यतत्तंजिण आणाए कुणहु धम्मं ॥

—Briefly, as the commandments of Jina consisting of mercy, forgiveness, and other virtues, constitute religion; all commandments of other faiths constitute irreligion.

Reviewer.—How great is this injustice ? Are there no people veracious and righteous except the Jainis ? If there be any person, shall he not be respected ? The followers of Jainism would have been justified to say so, if their mouth and tongue had not been made of skin, as is the case with others. They have praised their religion, scriptures, precepts, saints and others so much that they have beaten the record in buffoonery.

मूल—वन्नेमिनारया उविजेसिन्दुरकाइ सम्भरंताणस् ।
भव्वाण जणइ हरिहररिद्धि समिद्धो विउद्धोसं ॥

—Its chief purport is that the power of Hari, Har, and other gods is the cause of damnation. Its sight makes the hair of the Jainis stand on its end. Why will not a person suffer the pain of birth and death by breaking the commandment of Lord Jina, seeing that he bears trouble till death by infringing the order of a temporal king ?

Reviewer.—See the eternal working of the mind of the Jaini teachers and the saints. Outside is proved to be the cloak of deception and dissimulation. Now, their interior is exposed to view. They cannot bear the sight of the power and prosperity of Hari, Har, and the like gods and of their worshippers. They feel horripilation, for they wonder how the others prosper. Probably they wish that it would be better if they should get all their wealth and they should turn poor. The reason why they give the example of a king, is that they are great flatters of governments, liars and cowards. It is porper to accept falsehood of a king ? If there be enviers and haters, they will not be greater than the Jainis.

Self-praise

मूल—जो देइशुद्धधम्मं सो परमप्पा जयम्मि नहु अन्नो ।
किं कप्पद्‌दुम्मं सरिसो इयरतरू होइकइयावि ॥

—Briefly. They are fools, who are the opponents of Jainism. They are equal to the Tirthankaras (Saviours), who are the preachers of the religion declared by Lord Jina, friars, laymen, or authors of books. None is equal to them.

मूल—जे अमुणि अगुण दोषाते कह अबुआणह्लन्तिम भच्छा ।
अहते विह्ूम भच्छाता विसअमि आण तुल्लत्तं ॥—ib. 102.

Reviewer.—Bravo ! If the Jainis had no childish sense, how could they have believed such absurdities ? This self-glorification looks like the custom of the harlot who never praises another but herself.

—It is not proper for the Jainis to forsake the Lord God Jina, the doctrines taught by him and the preachers of Jainism.

Reviewer.—What is this stiff-neckedness of the Jainis if not the fruit of their partiality and ignorance ? Excepting a few beliefs of the Jainis, all else is worthless and fit for rejection. He who has a bit of sense about him, will abandon the gods, authorised scriptures, and preachers of the Jainis on seeing, hearing and reflecting on them.

मूल—वयणे विसुगुरुजिणवल्लहस्सके सिन उल्लस इसम्मं ।
अहकहदिण मणितेयं उलुआणंहरइ अन्धत्तं ॥—ib. 108.

—It briefly means that those who follow the teachings of Jina, are honourable, and those who act contariwise, are unworthy of respect. The Jaini preceptors should be revered, but not other sectarians.

Reviewer.—If the Jainis had not converted their ignorant people to their faith and tied them to it like so many beasts, they would have escaped from their snare and turned their term of life to account by taking proper steps to secure the joy of beatitude. How much will you be offended, if anybody calls you walkers on an evil path, bad teachers, and bad preachers ? As you are offensive to others, your religion is full of vanity.

Prohibition of Trade

मूल—तिहुअण जणं मरंतं दठूण निअन्तिजेन अप्पाणं ।
विरमंतिन पावा उधिद्धी धिठत्तणं ताणम् ॥—ib. 109.

—The Jainis should never take to trade and other business, even though driven to the brink of death by suffering; for, these works lead people to hell.

Reviewer.—Now, let anybody ask the Jainis why they are engaged in commerce and mercantile business. Why do they not give up these professions ? If you leave them off, the maintenance and care of your body will be an impossibility. If all people throw off their work at your instance, what will you eat to keep the body and soul together ? It is altogether useless to preach such mischievous doctrines. Poor fellows, what else can they do ? Being without knowledge and good company, they have uttered what came up in their mind !

मूल—तइया हमाण अहमा कारण रहिया अनाण गव्येण ।
जे जंपन्ति उशुत्तं ते सिदिद्धिछपम्मिच्चं ॥—ib. 121.

—Those who believe in scriptures that are against the gospel of the Jainis, are the vilest of the vile. Never open your mouth against it, notwithstanding some wordly object may be attained thereby. Always reject another religion, though some purpose may otherwise be served.

Reviewer.—All the people that either have been or will be among the Jainis from their first progenitor upto the present have done nothing but called names to other faiths. And wherever they see that their purpose is served, they play the blindest followers of other faiths. It

is a great pity that they are not a little ashamed of telling such tremendous lies !

Prejudices

मूल—जम्बीर जिणस्सजिम्रो मिरई उस्सुत्तले सदेसणम्रो ।
सागर कोड़ी कोर्ड़िहिं मइ म्रइ भा भवरणे ।।—ib. 122.

It means to the effect that if man says that there is righteousness in the life of the monks of Jainism, and it is also found in other faiths as well as in Jainism, he goes to hell for billions of years, after which he is born in a low family.

Reviewer.—Bravo! O ye, enemies of knowledge, you may have thought in your mind that your false assertions will nowhere meet with refutation, so you have written this monstrous remark which is impossible. How long shall we remonstrate with you ? You have girt up your loins to slander others falsely, and to bear enmity and hostility toward other faiths, imagining to achieve your own end to be like eating sweet pudding.

Salvation by Faith

मूल—दूरे करणं दूरम्मि साहूणं तहयभावणा दूरे ।
जिणधम्म सद्दहाणं पितिर कदुरकाइनिठवइ ।।—ib. 127.

—If a man cannot practice anything of Jainism and if he has so much faith as to believe that Jainism is the only true religion and no other faith, he will escape torments.

Reviewer.—Will there be any other better way to catch the ignorant in the snare of their religion? What religion can be so ridiculously foolish as to hold out the hope of heaven without the performance of sacred duties ?

मूल—कइया होही दिवसो जइया सुगुरुण पायमूलम्मि ।
उस्सुत्त ले सविसलवर हिले म्रोनिसुण सुजिणधम्मं ।।—ib. 128.

—A person who says to himself, "If I am a man, I shall listen to the expounding of the *Jinagama*: scriptures of the Jainis and never the *utsutra* : books of other religion", will safely cross the sea of suffering by virtue of that desire only.

Reviewer.—This assertion is also made to entrap simple-minded folks in the meshes of their religious net; for, the above resolution of a man can neither save him from sinking into the sea of suffering on this subclunar earth, nor let him off scot-free from the evil consequences of the accumulated sins of his previous existence. Had they not written such falsehoods or statements contrary to the evidence of knowledge, the people reading and hearing the doctrines of the Vedas and other books of truth, and coming to distinguish between right and wrong, would have ceased to believe in their books. But they have so firmly tied the ignorant in their net, that if a sensible man alone who has had the company of good people, may disentangle himself, it is possible; but the release of dullards therefrom is exceedingly difficult.

मूल—ब्रह्मजेणं हिंभणियं सुयववहारं विसाहियंतस्स ।
जायइ विसुद्ध बोही जिणग्राणा राह गत्ताओ ॥—ib. 138.

Book Belief

—Those who believe in the aphorisms given in the book, called the *Nirukti Vritti* and *Bhashya Churni*, obtain happiness, being endued with good character by performing auspicious and severe works ordained therein; but this benefit does not result from a belief in the books of other faiths.

Reviewer.—Is the endurance of extreme starvation and other penances called good character or religious merit? If the deprivation of food and drink constitutes religious merit, many men stricken with famine and starving for want of food and drink, being sanctified, should obtain happiness. But neither they nor you are made holy; but, on the contrary, you are afflicted with disease instead of getting ease from the rise of biliousness and other ailments. Religion consists of the practice of justice, vow of chastity, veracity, and similar virtues; irreligion, of speaking falsehood, doing wrong, and other iniquities; and good character, of behaviour of love and benevolence towards all. Enduring the deprivation of food and drink and other severties does not constitute religion. Belief in these aphorisms gives people a little truth and a great deal of untruth, and sinks them into the sea of sorrow and suffering to boot.

Bliss in Jainism

मूल—जइजाणसि जिणनाहो लोयाया राविपरकएभूग्रो ।
तातंतं मन्न तो कहमन्नसि लोय ग्रायारं ॥

It briefly means.—Those alone who are virtuous and fortunate, are attracted to the religion of Jina, and those who do not embrace Jainism, are unfortunate.

Reviewer.—Is not this assertion erroneous and false? Is there nobody good and fortunate in other faiths and bad and unfortunate in Jainism? As regard the assertion, that the virtuous, *i.e.*, the followers of Jainism, should not quarrel among themselves, but behave themselves with love towards one another, it is evident that the Jainis do not perhaps regard it wrong to quarrel with others. This assertion is also groundless; for, the good treat the good with love, and reform the wicked with admonition. Also, see that the Jainis look upon all others with the spirit of enmity and calumniate them; for, they write that the Brahmins, frairs with their three-knotted staff, monks of resigned life, divines, hermits and other holy men are the enemies of the Jainism. Where is now the religion of mercy and forgiveness of the Jainis; for, it is the destruction of mercy and forgiveness to hate others? There is no other sin of killing like hate. There will be few persons like the Jainis who are incarnate hatred, so to speak. How much will the Jainis be displeased, if the 24 saviours, the Tirathankaras, from Rishabh Dev down to Mahabir, be regarded as wordly, misanthropic, hypocritical; the Jainis as afflicted with delirium febrile; and

their religion as hell and poison? Therefore, the Jainis suffer great pain by falling into the hell of calumniating and hating the religion of others. It will be much better for them to leave of these vices.

Worship of Jina's Image

मूल—एगो अगरू एगो विसाव गोचे इस्राजि विवहाणि ।
तच्छयजं जिणदव्वं परुप्परन्तं न विच्चन्ति ।।

—The religion of all the Jainis or Shravakas is one and the same, that is, the worship of Jina's image and protection of his shrines and endowment constitute religion.

Reviewer.—Now, see all the contention or controversy relating to idolatry has risen from Jainism, which is the root of hypocrisy and externalism. See page 1 of the book, called the Shradhha Dina Kritya, for the proofs of idolatry.

Idolatry in Jainism

नवकारेण विवोहो ।।1।। अनुसरणं सावउ ।।2।। वयाइं इमे ।।3।। जोगो ।।4।।
चिय वन्दणगो ।।5।। यच्चरखाणं तु विहि पुच्छम् ।।6।।

1. The Shravakas (hearers), as the Jainis call themselves, should mutter *Navakara* in the first entrance. 2. After the muttering, a Jaini should remember that he is a Shravaka or disciple of Jainism. 3. To remember how many vows and fasts he has to observe. 4. In the 4th gate to remember that salvation is the foremost in the 4 states—*Varga.* Its cause is knowledge and other merits, which form the Yoga whose strict practice with purity of heart requires 6 essentials, which are termed Yoga by usage, to be described afterwards. 5. Salutation to the image worship by offering money. 6. To say prayers—*Prataya khana*—according to the *Navakarasi* and other books.

Detail of Ritual

This book further describes the ritual in detail, such as to worship the image of Jina or Tirathankaras at the time of evening dinner, and to worship the gate, which is very tedious. Rules to build temples. Salvation is got by repairing and constructing old temples. How to sit in temples. To worship with love and devotion. With the verse *Namo Jinendrebhyah* (Salutation to Lord Jina!) and other verses to bathe and serve the image. With water, sandal wood, flowers, incense, light, &c. to offer perfume. The Ratnasar bhag, 12th page, describes the reward of idolatry to be that neither the king nor the people can thwart a priest.

Reviewer.—These claims of Jainism are mere creatures of imagination; for, kings and others check the priests in their conduct. It is said on page3 of the same book that idolatry removes diseases, ailments and great evils. A certain person offered a flower with 5 shells, and got the kingdom of 18 countries in reward! His name was Kumarpal. Such and similar talk is false and devised to tempt the ignorant to their faith. For, many Jainis perform worship, yet they are sick.

Idolatry does not give a man the kingdom of an acre of land. If an offering of flowers with 5 shells secures a kingdom, why do they not obtain the kingdom of the world by offering flowers with many times 5 shells; and why do they bear punishment from a government? If idolatry ferries the Jainis across the sea of the world, why are knowledge, right vision, and virtuous character postulated?

The Ratnasar bhag on page 13 says that Goutama had nectar in his thumb, and that remembering him gives a desired object to a devotee.

Reviewer.—If such is the case, all the Jainis should be immortal. But it is not so. Hence, it is a mere boast to mislead the ignorant. There is nothing else in it. The verse with which they worship images is thus given on page 52 of the Ratnasar bhag :—

जलचन्दनधूपनरथ दीपाक्षतकैर्नैवेद्यवस्त्रैः ।
उपचारवरैर्जिनेन्द्रान् रुचिरैरद्य यजामहे ॥

—May we worship Lords Jinas or Tirthankaras with offerings of water, sandal wood, rice, flower, incense, light, sweetmeat, clothes, and the best service !

Thus we see that idolatry has been introduced by the Jainis.

Jainism the author of Idolatry

We have on page 21 of the Viveksar that there is no temptation in a shrine of Jina, which helps His votaries in crossing the sea of the world.

The Viveksar, page 51 to 52, says : Idolatry gives salvation and a visit to Jina's shrine gives good qualities. Those who worship the Tirathankaras with offering of water, sandal and other things, escape hell and go to heaven.

ibid. page 55.—The worship of the images of Rishabh Deva and other saviours in the temple of Jina confers on the worshipper the blessings of religion, wealth, pleasure and salvation.

ibid. page 61.—The worship of the images of Jina removes all troubles of the world.

Reviewer.—Now, see their assertions marked with ignorance and impossibility. If in this manner sins and evil works be cast off; temptations do not seize a man, he cross the sea of the worldly troubles, get good qualities, escape hell and go to heaven, be blessed with virtue, wealth, pleasure, and salvation, and get rid of all suffering; why do all the Jainis not become happy and obtain the possession of all wealth ?

The Viveksar, page 3, says : Those who have set up the image of Jina, have made sure of their and their family's livelihood.

Ibid. page 225.—It is very bad to worship the images of Shiva, Vishnu,and others *i.e.*, it paves the way to hell.

Reviewer.—If the images of Shiva and others are the means of damnation, are not the Jainis' images to be the same ? If it be said

that the Jainis' idols have the appearance of resignation, calmness and symbols of auspiciousness, so they are good, but the images of Shiva and other deities are not so; hence they are bad; it is asked how their images can represent renunciation, since they are enshrined in costly temples worth many lacs, and worshipped with the offerings of saffron and other costly materials? But the images of Shiva and others lie without the shade of a roof. How can they not be considered as representing renunciation? If calmness be pleaded, all inanimate objects are motionless and so calm and quiet. The truth is that the idolatry of all religions is useless.

Q.—Our images do not put on clothes, ornaments, and other trinklets. So they are preferable.

A.—It is beastly habit to expose and place nude images in the public.

Q.--The sight of a woman's picture or statue excites lust, so the sight of saints and clairvoyants' images inspires us with virtues.

A.—If you believe the sight of stone images brings on an auspicious change over a person, its properties of inertness will also be infused into him. When you turn lithic in understanding, you will be completely ruined. Your loss of the company of good and learned men will increase your dullness. The evils mentioned in the 11th chapter befall all the idolaters in the world. The Jainis have made a great fuss for nothing about idolatry. Their scriptural verses also contain many absurdities. Here is one of the verses, Ratnasar bhag, page 1,—

Creed of Jainism

नमो अरिहन्ताणं नमो सिद्धाणं नमो आयरियाणं नमो उवज्झायाणं नमो लोए सबबसाहूणं एसो पञ्च नमुक्कारो सव्व पावप्पणासणो मङ्गलाचरणं च सव्वे सिपढमं हवइ मङ्गलम् ॥

There is a great merit recorded of this verse. It is the article of faith of all the Jainis. Its merit of efficacy is so much that it beats the stories of the *Tantra Puranas* and buffoons into shade.

The *Shraddha Din Kritya*, page 3, thus expounds it :—

नमुक्कार तउपढ़े ॥9॥ जउकव्वं । मन्त्राणमन्तो परमो इमुत्ति धेयाणधेयं परमं इमत्ति । तत्ताणतत्तं परमं पवित्तं संसारसत्ताण दुहाहयाणं ॥10॥ ताणं अनन्तु नो अत्थि । जीवाणं भवसायरे । बुडडूं ताणं इमं मुत्तुं । न मुक्कारं सुपोयमम् ॥11॥ कव्वं । अणेगजम्भंतरसं चिअ्राणं । दुहाणं सारीरिअ्रमाणुसाणुसाणं । कत्तोय भव्वाण भविज्जनासो न जावपत्तो नवकारमन्तो ॥12॥

This *Navakara* verse is sacred and of the highest authority. In the matter of meditation it is of supreme importance. It is the greatest of all essences. For the lay people distressed with the afflictions of the world, it serves as a ship in crossing a sea. This salutation verse or *Navakara Mantra* is like a ship. Those who give it up, sink into the sea of the worldly troubles. But those who take hold of it, escape

the suffering of the world. There is nothing else than this verse to keep persons aloof from torments, to annihilate their sins and to give them salvation. This is the verse which carries them safe in their journey on the turbulent sea of painful life, afflicted as they are with the pain of the body coming through many antecedent lives. The soul cannot pass safely thro' the world until it gets this verse. This meaning is given in the aphorism. None but this salutation verse helps people in the eight great tribulations, as fire, &c. The utility of this formula of creed is as great as the obtaining of the most valuable diamond in the search of precious stones, as the possession of the most reliable weapon in the event of an attack of the enemy, and as the meeting of the most learned saint. It is the secret of all worship, called the *dwadashavgi*, consisting of 12 ceremonies.

Meaning of the Verse

1. Salutation to all Saviours the Tirathankaras! 2. Salutation to all saints of Jainism! 3. Salutation to all preceptors of Jainism! 4. Salutation to all instructors of Jainism! 5. Salutation to all friars of Jainism in this world.

Tho' the word Jainism is not down in the verse, yet many books of Jain religion never enjoin salutation to anyone of a different faith. Therefore, the above meaning is the right one.

The Tatwa Viveka, page 169, has : He who worships wood or stone with faith in it as in God, obtains his best reward.

Reviewer.—If it be so, why do all of them not become happy at sight?

The Ratnasar bhag, page 10, says : The sight of the image of Paras Nath destroys sins. The Kalpa Bashya, page 51, records the repairing of 125,000 pagodas.

Such is their voluminous writing on idolatry. Hence it is evident that fundamental cause of idolatry is Jainism.

Monkish Frauds

Now, look at the pious frauds of the priests of Jainism.

The Viveksar, page 228, says :—A monk of Jainism lay with a prostitute, named Kosha, renounced the world and went to heaven.

ibid. page 10.—St. Arnak failing in morality, passed several years in adultery in the family of Datt Seth and then went to heaven (the region of God). Syalia carried away St. Dhan dhan, a son of Shri Krishna, and afterwards became a deity. *ibid.* page 156.—The Jainis should revere the monks of Jainism only; when in their dress whether moral or immoral, they are all worshipful. *ibid.* page 168.—A monk of Jainism with no character is better than that of other faiths. *ibid.* page 171.—The Jainis or Shravakas should serve the friars of Jainism, altho' they find them immoral and fallen. *Ibid.* page 216.—A thief stole 5 handfuls of corn, adopted Jain virtues—*charitra*, underwent penance and repentence and, obtaining knowledge only, became a saint.

Reviewer.—Now, see the hypocritical deeds of their monks and laity. In their religion a friar of wicked deeds went to heaven.

ibid. page 106.—It is written there that Shri Krishna went to the third hell. *ibid* page 145.—Dhanwantry (the father of Indian medicine) went to hell. *ibid.* page 48—We find that Yogi or mystic, itinerant priests; Kazi, Mullah (Mahomedan priests) go to hell in spite of their penances, however great, out of their ignorance of (Jainism). The Ratnasar bhag, page 171, records that 9 Vasu Devas *i.e.*, 1. Triprishta, 2. Dwiprishta, 3. Swayambhu, 4. Purushottama, 5. Siuha Porusha, 6. Purusha Pundarika, 7. Datta, 8. Lukshamana, 9. Shri Krishna, went to hell in the time of the 11th, 12th, 14th, 15th, 18th, 20th, and 22nd Tirathankaras. Also *Prati Vasu Devas*, *i.e.*, 1. Ashwagriva, 2. Taraka, 3. Modaka, 4. Madhu, 5. Nishumbha, 6. Bali, 7. Prahalada, 8. Ravana, 9. Jarasindu went to hell.

Did the writer see what he wrote? If not, it is his spite that reviles great men—Ed.

The *Kalpabhashya* says that all the 24 Tirathankers, from Rishabh Deva to Mahabir, went to heaven.

Reviewer.—Let a wise man think that the monks, laity, and saints or Tirathankers, many of whom were whore-mongers, adulterers, thieves, and other kinds of sinners of Jainism, went to heaven and obtained salvation; and Sri Krishna and other great religious men, saints and savants all went to hell! How monstrous and wicked is this statement? If it be seriously thought, it will be found that it is bad for a good man to keep the company of the Jainis or to see them. For, their company will infuse such falsehoods into their hearts. Nothing will be gained but evil habits from their company, who are very stubborn and begotted. But there is no harm to keep the company of those who are virtuous among them.

The Viveksar, page 55, writes that pilgrimage to the Ganges and other rivers and Kashi and other holy places give no spiritual good, but their sacred places such as Girnar, Palitana, Abu and others give salvation to visitors and pilgrims.

Reviewer.—One should think that the sacred places of the Jainis are material things as much as the holy places of the followers of Vishnu, as they are all rivers, tanks, plains and others of the like sort. It is an act of folly to praise one and to dispraise, the other.

Salvation of Jainism

The Ratnasar, page 23.—Mahabir Tirathanker says to Goutam : There is a place in the upper region, called the Siddha Shila (rock of the perfect). Being above Swargpuri (the town of heaven), it is 45,00,000 yojanas or leagues long and as much hollow. It is 8 yojanas or leagues thick. It is whiter than a garland of white perals or the cow's milk. It is resplendant like gold, and clearer than a diamond. That rock of siddhas or savants is on the top of the 14th region. Above it is the place, called Shivapur (the town of Shiva). It is also inhabited by the saved people who live suspended or without touching the floor. There is no evil of birth or death there, and they live in

happiness, and never again pass through birth and death, and they are not bound by the obligation of duties. Such is the salvation of the Jaini.

Reviewer.—It is worth thinking that the Siddha Shila and Shivapur, the salvation places of the Jainis, are like those of other faiths; as, for instance, the Pouranis or bona fide Hindu mythologists, point to their Vaikunth, Kailash, Goloke, Shripur and others as the places of salvation. Mahomedanism mentions their paradise as situated in the 7th heaven, and the Christians locate their place of salvation in the 4th region. For, what the Jainis believe to be up above, is considered down below our antipodes. Above and below are not determinate and fixed localities, but only relative positions. What the Jainis of India (Aryavrata) regard as above, is thought to be below by the Americans, and what is believed to be below, is above in the opinions of the Americans. Tho' that rock of salvation be twice 45 or 90 lacs of cos or leagues, yet the saved people are in a veritable confinement; for, their going out of it or Shivapur destroys their salvation. They must have fondness to live in it and aversion to leave it. How can that state be called salvation in which there are restriction, love, and aversion? Salvation should be believed as described in the 9th chapter. The salvation of the Jainis is a kind of imprisonment. They are misled in the matter of salvation. The truth is that a correct knowledge of the nature of salvation cannot be acquired without the proper understanding of the meaning of the Vedas.

Jain Absurdities

Now listen further to some of their absurdities and impossibilities :

Viveksar, page 78.—Mahabir was bathed at the time of his birth with water of 16,000,000 pitchers.

ibid. page 136.—King Dasharna went to see Mahabir and evinced a little pride, to remove which 16,77,72.16,000 Indras, and 13,370,572, 800,000,000 wives of Indras came there. There sight astonished the King.

Reviewer.—Now, think how many worlds are required for these Indras and their wives even to stand on. (Was the author present as a shorthand reporter?—Ed.)

The *Shraddha Dina Kritya Atma Nanda Bhavana* on page 31 says : Wide wells, and tanks should not be sunk or made.

Reviewer.—If all the people turn Jaini, none will construct these works of public utility. Whence will they get water to drink?

Q.—The erection of reservoirs and other structures of water become the source of the generation of aquatic animals, whose death brings sin to their constructor. Hence we the Jainis never put our hand to it.

A.—You have lost the sense. Why don't you take account of the great religious merit accruing from giving water to the thirsty people and other living creatures, cows and other quadrupeds, seeing that you think the death of microscopic animals to be a sin?

The Tatwa vivek, p. 196—A certain banker, Nand Manikar (Jeweller) by name, sank a large well in his town. He incurred sin thereby and became afflicted with 16 great diseases. On his death he turned a frog in that very well. The auspicious sight of Mahabir occasioned remembrance of his former life. Mahabir says: "Hearing my arrival and remembering the religious works of his previous life, he set out to come to pay respects to me. In the way he was kicked to death by the horse of Shrenik and became a Mahardwik deity under the name of Durdurank by virtue of his pure contemplation. Knowing my arrival by means of his clairvoyance—*avadhi jnana*, he came to show his good luck with great humility and then departed."

Reviewer.—To believe in Mahabir as the most exalted who says such stories opposed to all evidence of knowledge, false and impossible, is an instance of the great pervertion of the understanding.

The Shraddha Dina Kritya, p. 36, writes that a friar may accept the gift of shrouds or the winding cloth of a dead person.

Reviewer.—Look here, their friars are like undertakers or Mahabrahmins. If the friars take the winding sheet, who will take the jewels on the person of the dead? Being of great value, they are perhaps retained by themselves at home.

Sin of Cookery

The Ratnasar bhag, p. 105, says: sin is incurred in parching, pounding, grinding, cooking and other culinary works.

Reviewer.—Look at their ignorance. If these works be not done, how can man live on earth? Also, the Jainis will themselves die away from the pain of starvation.

Sin of Horticulture

Ratnasar bhag, p. 104: A gardener incurs 100,000 sins in planting an orchard.

Reviewer.—If a gardener commits a hundred thousand sins in doing his natural work, he is credited with the religious merit of billions of times by affording many souls the benefit of enjoying the freshness of foliage, fruits, flowers, and their shade. These blessings are not accounted. What a great injustice it is?

Monstrous Myth

The Tatwa vivek, p. 202, has: Once upon a time a friar, called Lubdhi, entered a prostitute's house by mistake, and asked alms of her in the interest of religion. She replied that religion had no business there. Money was in demand there. Thereupon the friar rained down 1,250,000 gold coins in her house.

Reviewer.—Who that has not his reason altogether destroyed, can believe this myth?

The Ratnasar bhag, p. 67, records that if a man contemplates an equestrian image of stone anywhere, the image goes there for his protection.

Reviewer.—O our Jaini brother, you have theft, raid, attack and other kinds of violence sometimes committed upon your house. Why don't you call that statue to your mind and get rescue through it? Why do you go to seek protection to the police and other governmental arrangements?

Qualifications of Holiness

Now attend to the qualifications of their holy men.

सरजोहरणा भैक्षभुजो लुञ्चितमूर्द्धजाः ।
श्वेताम्बराः क्षमाशीला निःसङ्गा जैनसाधवः ॥
लुञ्चिताः पिक्षिकाहस्ताः पाणिपात्रा दिगम्बराः ।
ऊर्ध्वासिनो गृहे दातुर्द्वितीया स्युर्जिनर्षयः ॥
भुङ्क्ते न केवलं स्त्री मोक्षमेति दिगम्बरः ।
प्राहुरेषामयं भेदो महान् श्वेताम्बरैः सह ॥

Jindatt Suri describes the qualifications of monks in these complets. They are—the keeping of a brush—*arjoharana chamri*, living upon alms off food, plucking of the hair on the head, putting on white clothes, maintaining of forgiveness, avoiding of others' company. The Jainis of these qualification are called the Yatis (ascetics) of the Shwetambara (white robed) sect. There is another sect, called the Digambara (sky robed) who don't put on clothes but live naked. To pluck off the hair on the head, to keep the broom made of woollen threads to sweep under the armpit, called the *pichchika*, to eat the alms of food on the palms. Such are the special qualifications of this second sect of nudes.

There is a third kind of friars, called the Jin Rishi, who take their food after the lay almoners and donors have done.

The only difference between these two sects, the robed and the unrobed, is that the Digambaras don't go to a woman, but the Swetambaras do. Such are the means of salvation, which divide their friars into two sects.

Hence the plucking of the hair of the Jainis is well-known. It is also allowed by their sacred books to pluck 5 handfuls of hair.

The Viveksar bhag on p. 216 writes that a certain man took holy orders by plucking 5 handfuls of hair, technically called the charitra or good character.

The *Alpa Sutra Bhashya*, p. 108, ordains: Pluck hair and keep it like the hair of the cow.

Reviewer.—Let the Jainis tell where their mercy religion is. Is it not *hinsa* or giving pain to others? Whether a man plucks his own hair, or his preceptor does it, or any other person does it, he must endure a great deal of pain therefrom. To cause pain to a living being, is called *hinsa* or injury.

Dhundia Sect

The Viveksar says: In 1633 A.V. a sect, called the *Dhundia* (seekers), branched off from the Shwetambaras, and they in their own

were split into 13 sub-sects of scruplists, called the *panthies*. The Dhundias do not worship the images of stone and other materials. They always cover their mouth with a piece of cloth except at the time of eating and bathing. The Yatis or ascetics screen the mouth with a strip of cloth at the time of reading a book, but not at other times.

Q.—A strip of cloth must be suspended upon the mouth. For, the animalcules of the air—*Vaya kaya*—are killed by the warmth of breath. The sin of their death befalls him who does not so cover his mouth. Hence we consider the bandage of the mouth to be proper.

A.—This opinion is untenable in the teeth of the evidence of knowledge and perception; for, souls are undecayable and immortal; they can never be killed by the warmth of breath. You also believe them to be undecayable and immortal.

Q.—Certainly the soul never dies; but the pain felt by it from the warmth of breath occasions sin which taints the giver of pain. Hence it is right to screen the mouth with cloth.

A.—This view is wholly impossible; for, no animal can live at all on earth without causing pain to others. When you believe according to your religion that your breath causes pain to souls or animals, it is certain that your walking, rambling, sitting, raising hands, winking and other movements of the body must cause pain to them. Hence you can also not be free from giving pain to animals.

Q.—Animals should be protected as far as possible. When we cannot protect them, there is no help for it; for, the air and other elements are full of animals. If we don't cover the mouth with cloth, many animals will die. But a few of them die in consequence of our covering the mouth with cloth.

A.—This assertion of yours is groundless; for, bandaging causes more pain to animals. When a man binds a piece of cloth upon the mouth, his breath accumulates and rushes out with force downwards, sideways and through nostrils in the case of closing the mouth in silence. Its greater warmth must cause more pain to animalcules in accordance with your religion. See, if all the doors of a room be closed or screens be hung, its temperature increases, but not on keeping the doors open. In like manner, covering the mouth with cloth increases the warmth of breath, but not in keeping it open. Thus according to your own religion you give more pain to animals. When your mouth is covered, the breath is checked, it accumulates, goes out with force, gives a greater shock and so causes more pain to animals. You see some men blow a fire with the mouth, others with a tube or pipe. The expansion of breath weakens its force; but the breath squeezed in the pipe and blown out strikes the fire with force. In like manner, the breath checked by cloth upon the mouth forces its way through the nose, giving more pain to animals. Therefore, those who do not cover the mouth with cloth are more righteous than those who do. Bandaging the mouth prevents correct pronunciation of letters with proper organs and accents. You incur blame by pronouncing letters without nasal sounds as nasals. Also, mouth-binding increases the foulness of breath; for, the interior of the body is filled with foetid matter. The air which comes out of the

body is evidently tainted with stench. If it is prevented from escaping, its foulness is increased as a closed latrine is very stenchy, but an open one is less so. In the same manner, your body exudes more malodor by bandaging the mouth and by not performing the hygienic work of cleaning the teeth, rinsing the mouth, bathing the body and washing the clothes. It helps the production of many diseases. You thus cause more pain to animals and incur much sin thereby. Since excessive stench in excreta produces cholera and other dirty diseases of many kinds and becomes a fruitful source of suffering to living beings, and the decrease of nastiness lessens the growth of diseases and diminishes the enormity of suffering, you become greater sinners by increasing the amount of foulness of the air. Those who do not bandage the mouth, but who clean the teeth, rinse the mouth, take a bath, clean the clothes and house, are much better than you. As those who keep themselves aloof from the contact of filthiness and stench of the slums are far better, and as the intellect does not become pure and bright, so your and your companions' intellect does not improve. Since the increase of disease and decrease of sense present an obstacle to the practice of virtue, your and your community's living must share the same fate.

Q.—As the flames of a fire made inside a closed house cannot go out to cause pain to the animalcules peopling the air outside, so we cause less pain to animals by binding a flapper over the mouth and by restraining the breath. Bandaging the mouth does not cause pain to the atmospheric germs of life. As a man feels less heat by raising the hands against a fire, so the animalcules receive less pain by the intervention of the mouth-binder, as the microscopic tenants of the air must feel pain from having a sensitive body.

A.—This assertion of yours smacks of childishness. Firstly, fire cannot burn where there is no vent through which the internal does not meet the external air. If you want to see it with your own eyes, make an experiment by putting a lamp in a lantern and closing all holes. You will find the lamp go out presently after. Fire can not burn, as men and other terrestrial animals cannot live without the contact of the air outside. When the heat of a fire is obstructed on one side, it escapes from the other side with greater energy. The intervention of hands lessens the feeling of heat on the face, but it is felt more on the hands. Hence, your assertion is not right.

Mouth-covering

Q.—It is known to all that when a poor man whispers in the ear of or converses with a rich man by bringing his mouth very near to him, he covers the mouth either with cloth or with the hands so that his spittle or foul breath should not fall on him. When he reads a book, the particles of saliva certainly fly out and fall on the book, make it a sort of refuse and soil it. Hence it is better to cover the mouth with cloth.

A.—It is therefore proved that the mouth binder is of no use as far as the protection of animals is concerned. In talking with a rich man, a poor man covers his mouth with his hands or cloth, so that

others may not hear the secret conversation; for, when a man talks of some public interest, he never covers his mouth with his hands or cloth. Hence it is plain that the covering of the mouth is for the secrecy of speech.

Your mouth and other organs emit a very bad odour from your not brushing the teeth and not doing other sanitary duties of the body. Nothing but bad smell goes out of your body to him who sits by you or you go to him. Such is the reason why men cover the mouth in conversation. There are other reason as well, for instance, if the mouth be not covered in talking of a secret before many men, the air carries it in its circulation to them. When talking in a retired place, nobody covers the mouth, for there is no third party to overhear the talk. Is it implied by the hint that spittle should not fall on rich men, and that it may fall upon the poor men? Also, nobody can avoid the touch of spittle; for, when the winds blow from one man to another at a distance the molecules of saliva are carried by the wind to his body. To regard it as a fault of anybody, is an instance of ignorance. If the warmth of breath kills or pains animalcules, the burning heat of the sun in the hot weather as in the months of *Vaisakh* and *Jeth* or June and July, will kill all of them to an individual and none will escape death. But these tiny tenants of the air do not die from it. Therefore, your dogma is false. Had your saviours or Tirathankaras been eminent in science, they would not have said so. You see that pain is felt by that animal, whose mental powers are associated with all its organs. The authority for it is—

पंचावयवात् सुखसंवित्तिः ।

—This is an aphorism of the Sankhya philosophy. It means that when the five senses are brought in contact with their five objects or percepts, the mind feels pleasure or pain. For instance, a deaf man is not affected by calling him names; a blind man does not see light or the approach of a serpent, tiger, and other ferocious beasts; a paralytic man *shunya vahiri* is insensitive to touch; the paralysis of the olfactory nerve perceives no smell; and the paralysis of the tongue feels no taste. The same is the case with those animals. You see that a man does not at all feel pleasure or pain in the state of profound sleep—*sushupti*. There is the soul in the body, but then it is not associated with the physical organs at that time, and so it feels no sensation of pleasure or pain. Also, you see that modern surgeons insensitise a patient by administering him an anasthetic or chloroform to perform an operation on his body; and so he feels no pain at the time. In like manner, the animalcules of the air or other animals of motionless bodies cannot feel pleasure or pain. As a man in the fit of swoon cannot feel pleasure or pain, so do the animalcules of the air being, as it were, in the state of great insensibility, not feel pleasure or pain. How then can the opinion regarding the prevention of cruelty to them be proved; Where there is no evidence of the senses as to their affection of pleasure and pain, how can the admissibility of inference be appropriate?

Q.—As they are living beings, how can they have no sensation of pleasure or pain?

A.—Hear me, my fellow-brethren, why don't you feel pleasure or pain in the state of profound sleep? The cause of the sensation of pleasure or pain is the actual relation between the ego and the senses. We have just answered this objection by the fact, that doctors anasthetise a patient for the purpose of surgical operations. As he does not feel pain, so are the animals in the state of great natural insensibility not susceptible to feelings of pleasure and pain; for, they have no means to receive the influence of affecting objects.

Dry Vegetables

Q.—You see, we don't eat all green vegetables, leaves, roots, tubers, radishes, and the like sort; for, vegetables contain many and roots innumerable animals. If we eat them, we shall incur the sin of killing or afflicting them.

A.—This shows your great ignorance. How do you believe that animals die or suffer pain in your eating green vegetables? Well, it appears you have no perception or evidence of the senses of their suffering pain. But if you have it, show it to us. You will never be able to perceive their suffering or show it to us When there is no actual evidence of the senses with regard to their suffering, the admissibility of the evidence of inference, comparison, and authority is out of question. The answer given above will do for this objection. For, it seems to be an error of your saviours, the Tirathankaras, who have taught you such doctrines, opposed to reason and knowledge, to assume the feeling of pleasure and pain in animals passing their life in exceeding obscurity, profound sleep, and great intoxication. Well, when a house is limited, how can the number of the animals living therein be illimitable? When we see the limits of bulbs how can the number of animals living in them have no end? Hence, your belief is founded on a great mistake.

Boiled Water

Q.—See you commit a great sin, since you drink raw and unboiled water. Like us, you should drink boiled water.

A.—This opinion of yours is also based on misconception; for, when you boil water, the animalcula of water must die away. Also, their bodies are boiled in water, making it a sort of lavender-*the arrack of somp*, so that you drink the acid of their bodies. Thus you are great sinners. But those who drink cold water, are not sinners. For, when gone into the stomach with cold water, they will go out with breath on receiving a little warmth. The aquatic animalcules cannot feel pleasure or pain according to the reasons given above. So there will be sin to none.

Q.—Why will not the aquatic animalcules fly away on feeling heat of fire as they do on receiving warmth from the animal heat in the stomach ?

A.—Yes, they would go out; but you hold that they are killed by warmth of breath, so the boiling of water according to your religion will destroy them, or they will go out after suffering great pain.

Also, their bodies will be boiled in water, which will make you greater sinners. Is it not ?

Q.—We ourselves never boil water, nor allow any layman to do it. So we get no sin.

A.—Firstly, if you took no boiled water nor drank it, why would the laity boil it ? Therefore, you yourselves are the co-operators of this sin, and so greater sinners; for, if you told one layman to boil water for you, he alone would do it. But as the laymen are uncertain as to what house you call at, every one of them boils it at his house. Therefore, you are the chief abettors of this sin.

Secondly, much combustion of wood and burning of fire for the purpose of the kitchen, agriculture, trade and other works make you greater sinners damned for hell. As you are the chief cause of the boiling of water, you are the chief sinners by your advocacy of the use of boiled and disuse of cold water. Those who act on your advice, will also share in the sin. Now, see if you are not sunk in great ignorance. Is it a little sin to show compassion to animalcules and to slander, to do no good to the professors of other faiths ? If the religion of your saviours (Tirathankaras) were true, why did God make arrangements for so much rain, for the flowing of rivers, and for so large a quantity of water in the world ? He should not have made the sun as well. For, billions of animals probably die in consequence of this plan. When your saviours were in life whom you consider to be gods, why did they not quench the solar heat and stop the clouds ? Without the above mentioned plan the vermin and aphides living in bulbs, roots, and other vegetables cannot be saved from the feeling of pleasure and pain incident to the sentient life in existence.

Always to show kindness to all animals, is also a cause of suffering; for, if all the people act on the teachings of your religion, thieves and raiders will go unpunished; and then how great a sin will be got up ? Therefore, it is mercy to give condign punishment to the iniquitors and to protect the virtuous and innocent; the contrary course brings ruin upon the religion of mercy and forgiveness.

Many Jainis keep shops, tell lies in business, misappropriate others' money, deceive the poor, and do other evil deeds. Why don't you forbid them from perpetrating these iniquities ? Why do you keep yourselves engaged in trivial show of religion as the binding of the mouth and other frivolities ? When you convert men and women, why do you become the authors of suffering to them by plucking their hair and enforcing many days' fast upon them by giving pain to yourselves and others ? You are virtually the cause of suffering to the mind, and so why should you be not called cruel fellows or *hinsakas* ? Why do the Jainis not think it to be a sin in riding upon elephants, horses, bullocks, camels, and in employing labour of men ? When your disciples cannot prove your absurdities to be right, your saviours also cannot do so. When you read your scriptures, the audience must kill minute animals in the way according to your religion. So you are the chief causes of this sin. Let your mind amplify these brief remarks on the fact that pleasure and pain cannot affect the ani-

malcules living in water, land, air, having the body of the nature of vegetation and passing their life in the greatest swoon or insensibility.

24 Saviours of Jainis

Listen further to the absurdities of the Jains, which we now proceed to write. It should be borne in mind that a bow measures 3½ cubits, and the division of time as described above should be applied to what follows :—

The Ratnasar bhag, Part 1, page 166-167, says :

1. Rishabha Deva was 500 bows tall, and 84,00,000 purva years old.
2. Ajit Nath was 450 bows tall, his age was 72,00,000 purva years.
3. Sambhava Nath was 400 bows tall, his age was 60,00,000 purva years.
4. Abhinandan was 350 bows tall, his age was 50,00,000 purva years.
5. Sumati Nath was 300 bows tall, his age was 40,00,000 purva years
6. Padma Prabha was 140 bows tall, his age was 30,00,000 purva years.
7. Parshwa Nath was 200 bows tall, his age was 20,00,000 purva years.
8. Chandra Prabha was 150 bows tall, his age was 10,00,000 purva years.
9. Subidhi Nath was 100 bows tall, his age was 200,000 purva years.
10. Shital Nath was 90 bows tall, his age was 100,000 purva years.
11. Shreyansa Nath was 80 bows tall, his age was 84,00,000 years.
12. Vasu Pujya Swami was 70 bows tall, his age was 72,00,000 years.
13. Bimal Nath was 60 bows tall, his age was 60,00,000 years.
14. Anant Nath was 40 bows tall, his age was 30,00,000 years.
15. Dharma Nath was 45 bows tall, his age was 10,00,000 years.
16. Shanti Nath was 40 bows tall and 100,000 years old.
17. Kunthu Nath was 35 bows tall and 95,000 years old.
18. Amar Nath was 30 bows high and 84,000 years old.
19. Malli Nath was 25 bows tall and 55,000 years old.
20. Muni Subrit was 20 bows tall, his age was 30,000 years.
21. Nami Nath was 14 bows tall and 10,000 years old.
22. Nemi Nath was 10 bows tall, and 1,000 years old.
23. Parshwa Nath was 9 cubits high and 100 years old.
24. Mahabir Swami was 7 cubits high and 72 years old.

These were the 24 Tirathankaras who taught Jainism. They were teachers and preceptors of the Jainis, who believe them to be great gods. All these attained salvation.

Now, let the learned men think if it is possible with the human body to be so high and age so long. A very few such men can dwell in this world. In imitation of the Jainis, the writers of the Puranas or Indian mythology have mentioned 100,000, 10,000 and 1,000 years' ages of men, which is also impossible. Then how can the Jainis' account be possible ? Listen further—

Miracles

Kalpa Bhashya, p. 4.—Nagketa lifted a rock equal in size to a village on his finger. ib. p. 35.—Mahabir pressed the earth with his great toe, whereon the hydra supporting the earth trembled. In. p. 46.—A serpent bit Mahabir, but milk flowed from the wound instead of blood. The serpent went to the 8th heaven. ib. p. 47—Frumenty was cooked on the feet of Mahabir; but they were not burnt or scorched. ib. p. 16.—He put a camel in a small pot. Ratnasar bhag 1. p. 14—The dirt of the body should not be rubbed or scratched.

Viveksar bhag p. 15.—A Jaini friar, called Damsar, having read the Udvega Janaka Sutra set fire to a town. He was a great favourite of Mahabir. ib. page 120.—The king's order must needs be obeyed. Ibid. page 227.—A dancing girl, Kosha by name, heaped a quantity of mustard in a dish, on which a needle was placed on its end, covered with flowers, and then danced upon it; but she was not pricked with the needle on the feet, nor was the heap of mustard scattered.

Saint's Prostitute

Tatwa vivek, p. 228.—A sage, called Sthula, lived with this prostitute for 11 years, after which he being initiated into the Jain mysteries went to heaven and Kosha the prostitute died in Jain faith and went to that abode of bliss. Viveksar p. 185. A saint's cloak gave 500 sovereigns daily to a prostitute.

Ib. p. 228.—No harm is done to the practice of religion if it is slackened from hindrance by the order of a powerful man, a god, the preceptor, mother, father, family, priest, relatives, preacher, or from the difficulties of living in a dense forest.

Reviewer.—Now look, at their falsehoods. Can a man ever hold a rock equal to a village on his finger? Can the earth be depressed with a toe? When there is no hydra supporting the earth, who was to tremble? Nobody has ever seen milk come out on lacerating a part of the body. It is nothing else but the talk of jugglery. The serpent which bit a good man went to heaven, and Shri Krishna and other good men went to hell No. 3! What a great falsehood it is ? How is it that the feet of Lord Mahabir were not burnt when frumenty was cooked on them ? Can a small pot contain a camel ? They who neither rub off dirt of the body, nor scratch it away, must be in a great hell of stench. Where were the mercy and forgiveness of the Jain saint who set fire to a village ? The Jain people will never be holy by faith in and reliance on Mahabir after his death, when the soul of the Jain saint was not sanctified from the company of Mahabir

in his lifetime. That the king's order should be obeyed, is probably dictated by the timidity and pusillanimity of the Jainis, who are merchants. What is it, if it is not a bare-faced lie that prostitute Kosha danced on an erect needle stuck in a heap of mustard without being pricked and without scattering the grains of mustard? This could not be, however light she might be in body. Nobody should trangress religion in any state, happen what it may. A cloak is made of cloth. How can it give 500 sovereigns daily to anybody? If such absurd tales and myths of theirs be mentioned, it will fill volumes hollow like those of the Jainis. So we do not write anything more of them. Let it be borne in mind that except a few beliefs of the Jainis, all the rest are a labryinth, of lies. See—

Astronomy of Jainis

दोससि दोरवि पढमे । दुगुणा लवणं मिधाय ईसं मे ।
वारससिस वारसरवि । तत्यभि इंनि दिठ ससि रविणो ॥—Prak iv. 77.

This is the first island of Jamboo dwip (India) which is one lac yojan or 4 lacs of cos or leagues in extent. It has two moons and two suns. The salt sea has twice as many of these heavenly bodies, *viz.*, 4 moons and 4 suns; and the region of metals has 12 moons and 12 suns. Three times the suns and moons of the region of metals, *i.e.*, 36 suns and 36 moons with the 2 suns and 2 moons of Jamboo dwip and 4 moons of the salt sea, make up the 42 suns and 42 moons of the black sea (*Kalo dadhi*).

In like manner, the islands and seas farther on have 3 times 42, *i.e.*, 126, to which are added 12 of the metal region, 4 of the salt sea, 2 suns of India, *i.e.*, 144; so *Pushkardwipa* has 144 sun and 144 moons. This calculation of the suns and moons is of half the part of those regions inhabited by mankind; but those portions where there are no people have many suns and many moons. Also, the suns and moons of the uninhabited half of Pushkar are stationary. As said above, 3 times 144, *i.e*, 432 together with the 2 suns and 2 moons of Jamboo dwip, 4 of salt sea, 12 of metal region, 42 of black sea, *i.e.*, 492 suns and 492 moons are in the Pushkar sea. All this description is given by *Shri Jina Bhadra Ganikshama Shramana* in the large *Sanghayani*, *Yotis Karandak Payanna*, *Chandra Pannati* and other authorised books.

Reviewer.—Now attend, ye savants of geography and astronomy, to this strange description. The Jainis believe there are 492 in one part and innumerable suns and moons in the other part of this one world! It is your great good luck, ye who follow the Vedic religion, that your study of the Surya Siddhant and other astronomical treatises has brought to light the exact account of geography and astronomy. Had you been in the dense darkness of Jainism, you would have been your whole life in the same darkness of ignorance as the Jainis are at present. These ignorant men doubted in their mind that the affairs of the world could be conducted by means of one sun and one moon; for, how can the sun and moon come to such a big world in 30 ghari, the Jainis believing the world to be larger than the sun and other stars; which is their great error.

दो ससि दो रवि पती एगंतरियाछ सठिसंखाया ।
मेरुं पयाहिणंता माणुसखित्ते पिरअडंति ॥—ib. 79.

It means : We now give the number of suns and moons in the world of mankind. There is a row or line of two suns and two moons (shreni). They move at the distance from one another of one lac yojanas or 400,000 kos or leagues. Thus the line or orbit of the sun includes that of the moon, and likewise the circle of the moon encloses that of the sun. In like manner there are 4 lines or circles and epicircles (pankti). Each row or circle contains 66 suns and 66 moons. These 4 rows or circles go round the mountain Meru in Jamboo dwip or (Asia or India) from right to left and move in the region of mankind; that is to say, when one sun moves in the south of the Meru of Jamboo dwip, another sun moves in the north. In the same way, two suns move on each side of the salt sea, 6 in metal region, 21 in Black Sea, 36 in Pushkar. Thus altogether 66 suns move in the south and 66 in the north in their regular order. When all the suns of both sides are added, they number 132, and likewise the rows of both sides of the 62 moons, they total 132, which move in the human region. In the same way, there are many rows of stars with moon.

Reviewer.—O brothers, you see there may be 132 suns and 132 moons shining in the houses of the Jainis. When so many suns give them heat, how can they be alive? Also, the Jainis must be benumbed with cold at night. Those who do know geography and astronomy, believe such things, but not others. When one sun illumines many worlds as in this world, what can be said of this little world? If neither the earth moves nor the sun moves round the earth, the day and the night will be of many years' duration. There is no Sumeru except the Himalayas. It is not as big as a grain of mustard in comparison with the sun. The Jainis cannot know these things as long as they are in their religion; rather, they will be in the dark.

समत्तचरण सहियासव्वं लोगं फुसे निरवसेसं ।
सत्तयचउदसमाए पंचयसुपदेसविरईए ॥—ib. 135.

—The pure (*Kevalis*) who have acquired the merit of good character, will frequent all the 14 kingdoms like their own spiritual regions.

Reviewer.—The Jainis believe that there are 14 kingdoms. On the top of the 14th is placed a sedan chair (*vimana*), called the *Sarvarth siddhi* (attainment of all hopes). A little above the banner of this sedan is the rock of saints—*Siddhu shila.* Then there is the *divya akarha* : wonderful sky, called *Shivapur* by them. They go there who are pure (*kevalis*), *i.e.*, who have attained absolute knowledge, omniscience, and perfect holiness. They are ever omniscient by virtue of their spirituality—*atma pradesha.*—He is not *vibhu* : omniscient, who has a *pradesh* : locality. He who is not omnipresent, can never be omniscient, and have absolute knowledge. For, he whose soul is tied to one locality, goes, comes, is born, is saved, becomes learned, ignorant. He can never become all-pervading, all-knowing. As the Tirathankaras of the Jainis were human souls, limited in power and knowledge, and confined to a locality, they can never become all-pervading, all-knowing. The Jainis do not believe in the Supreme

Being who is unbeginning and endless, all-pervading, all-knowing, all-holy, knowledge itself and who has omniscience and other infinite attributes in the proper sense.

गब्भनरति पलियाऊ । तिगाउ उक्कोसते जहन्नेणं ।

मुच्छिम दुहावि अन्तमुहु । अंगुल असंख भागतणू ॥—ib. 241.

It means : People are of two kinds; *viz*, uterine and non-uterine. The uterine man has at best a life of 3 *palyopama* years and a body of 3 cos.

Reviewer.—Well, the world will contain a few men of the size of 3 kos (leagues) and of the age of 3 palyopama. If they live 3 *palyopama* years, their children will also have bodies of 3 kos each. Perhaps Bombay will accommodate 2 and Calcutta 3 or 4 such giants. If it be true, there being mentioned hundreds of thousands of inhabitants in the cities of the Jainis, their towns must be hundreds of thousands of kos or leagues in extent. In such a case not even a single town will be made in the whole world.

पणया ललरकयोयण । विरकंभा सिद्धिशिलफलिहविमला ।

तदुपरि गजोयणंते लोगन्तो तच्छ सिद्धठिई ॥—ib. 258.

—*Siddha Shila* is 12 yojan above the banner of the sedan, called *Sarvarth Siddhi.* Its extent is 45 lac yojanas with regard to its cavity, and other dimension. Its holy land (*siddha bhumi*) is all snow white like *Dhavala arjuna* golden, pure as crystal. It is also called *Ishat* and *Pragbhara* by some. This rock of the attaiment of all hopes is invisible for 12 yojan from the sedan. It is known to one versed in absolute divine knowledge. It is 8 yojan thick in the middle, whence it decreases in four quarters and three points between them to the thinness of a fly's wing. The rock is established in the form of a raised canopy—*Uttan chatra*, or an opened umbrella. One yojan above the rock is a region called *Lokant*, where saints, or *Siddhas*, dwell.

Reviewer.—On a little thinking it will be seen that the place of salvation of the Jainis is 45 lac yojanas in extent situated above the banner of the sedan, called *Sarvarth siddhi* or attainment of all hopes. However pure it may be, its dwellers, the saved people, are a sort of prisoners; for, their going out of it must take off their enjoyment of salvation. They must have no air to cool them. All this is a mere fabrication of imagination to cajole the ignorant.

वितिचउरिं दिस सरीरं । वार सजोयणन्ति कोसव उकोसं

जोयणसहस पणिंदिय । उहे वुच्छन्ति विसेसंतु ॥—ib. 267.

It means : Ordinarily, a being having the body of one sense and of one yojan, should be considered *utkrishta* : the best. Those that have two senses as mollusks, have a body of 12 yojan. The body of those that have 4 senses as butterflies, is of 4 kos. Those who have 5 senses, have a body of 1,000 yojanas or 4,000 kos or leagues.

Reviewer.—If there be men having the body of 4,000 leagues or kos, a few of them will stuff the world to suffocation. There will be no room to move about. Then they will ask the Jainis for a place to live in or a way to go out. If it be true, they may lodge them in their own houses. But then a man of the body of 4,000 kos will

require for his living a house of 32,000 kos at least. To build such a house all the wealth of the Jainis will not suffice. Whence will they get beams of 8,000 kos long to roof the house. If pillars be erected inside, the giant will not be able to enter it. Such a talk is all bosh and sham.

ते थूला पल्ले विहुसं खिज्जाचे वहुति सव्वेवि ।
ते इक्किक्क असंखे । सुहुमे खम्मे पकप्पेह ॥—Prak iv. 4.

—As described before, the pieces of hair one digit long, filling a pit 4 square kos and as many kos deep, number 2,057,152, and at utmost 330762104, 2465625, 4219960, 97536000000000. If a palyopam eon contain as many years as the number of the parts of hair equal to the cube of the above dimension, it will still be a numerable time. Innumerable divisions of a part of hair may be imagined; they will be innumerable cilious atoms or *romanu*.

Reviewer.—Now look at their method of numeration. How many parts have they made of *a hair* one digit long? Can they be counted? Then they divide the hair *ad infinitum* in the mind. Hence it is plain that the former division was made with hand and when the hand could not do it, they did it in the mind. Can it be ever possible that a hair one digit long be divided into innumerable parts?

जंबूदीपपमाणं गुलजोयाणलरक वट्टविरकंभी ।
लवणाईयासेसा । वलया भादुगुणदुगुणाय ॥—ib. 12.

—The extent of Jambu dwip is a lac yojanas and it is hollow. There are also 7 salt seas, 7 islands, twice as large as Jambu dwipa. In this world there are 7 countries, such as Jambu dwipa and others and 7 seas as mentioned before.

Reviewer.—The country next to Jambu dwip is 20,000 lac yojanas, the 3rd 4 lac, 4th 8 lac, 5th 16 lac, 6th 32 lac, and 7th 64 lac, yojanas. The seas are as large and some of them larger than these countries. How can these countries and seas be contained in this world of 25,000 miles in circumference? (A yojana is equal to 3 kos or leagues or miles). Hence, it is all false.

कुरुनइचुलसी सहसा । छच्चेवन्तरनई उपइ विजयं ।
दोदो महानईउ । चनुदस सहसा उपत्तेयं ॥

—The plain of Kuru Chhetra contain 84,000 rivers.

Reviewer.—Well. Kuru Chhetra is a small tract of country. Without seeing it, they have written falsehood about it, and yet they don't feel shame for it.

Seats of Jain Gods

यमुत्तरा उताउ । इगेग सिंहासणाउ अइपुव्वं ।
चउ सु वितास निश्रासण, दिसि भवजिण, मज्जणं होई ॥—ib. 119.

It means: In the south and north of the rock there is a chair (*Sinhasana*: *lit.* the lion's seat) in each. The rock in the south is called the *Atipandu kambala* and that in the north, the *Atirakta kambala*. (Very yellow and red blankets) The Tirathankaras are seated in those chairs.

Reviewer.—See, the rock on which is celebrated the festivity of the Tirathankaras' nativity is like that of salvation, called the (*Siddha Shila* : rock of saints). Such are their fraudulent accounts of things too numerous to be mentioned here. Their three doctrines are good, namely to drink water strained through cloth, to show compassion in name to animalcules, not to eat at night. All the rest of their doctrines are within the province of impossibility. These brief hints will give ample information to the wise. The above account is given as a mere example. If all their absurdities be recorded, it will fill as many volumes as no man will be able to go through in his lifetime. The above writing is like taking a grain of rice boiling in a pot to know if the whole rice is or is not cooked. In the same way, the learned will understand all about Jainism. The learned do not require much exposition; for, they can know all the purport from a single instance *Digdarshana vat* : like the sight of space or four quarters. Furtheron the subject of Christianity will be treated.

Note Vide Page 412-13. By Buddhism we mean that religion which prevailed in India from the time of Goutam Swami, a disciple of Mahabir to that of Shankar Swami, in opposition to the Vedic religion, and which was believed in by Emperors Ashoka and Samprati. The Jainis cannot in any way escape from inclusion in the Buddhists. The word Jaini is derived from Jin, and Buddhist from Buddha, they are both synonymous words. They have the same meaning in a dictionary. Both sects believe in Goutam. The book, called Dip bansh, and other ancient Buddhistic books generally mention Sakya Muni Goutam by the name of Mahabir. In his time both sects must have one common faith. The reason why the followers of Goutam's religion are called the Buddhists by us, and not the Jainis is that the writers of other countries have called them by the name of Buddhists.

Summary

Atheism in India is expressed in Charvakism, one whose teachers, Brihaspati by name, says, as all sentient beings are to die, let a person be happy any how as long as he or she is alive. This world is real, the next chimerical. The body is made of four elements whose union produces consciousness, which marks the soul. So the soul dies with the body. It is replied that elements are inanimate. They cannot produce consciousness. Hence the soul which is known by consciousness, is a distinct entity. The act of perception presupposes the perceiver and thing perceived. So the soul is distinct from the matter.

Charvakism is right in condemning the animal sacrifices and the offering to the manes; for, if the victims of sacrifices go to heaven, sacrificers should burn their own parents to send them to heaven; and if food can reach the departed spirits, it should also reach persons in journey.

It is a calumny of the atheists to say that the Vedas enjoin animal sacrifices and so they are written by rogues; for, there is no sanction of animal sacrifices in the Vedas. This and other rites are mentioned in the Vedic commentaries and mythologies of the priests and Indian Bacchanalians, who long ago ceased to understand the Vedic idiom.

Buddhism believes in the existence of the soul. But its theory of the existence of the world divides it into four sects. 1. The Madhyamik sect believes in its non-existence. Its appearance is due to time, in which it also disappears. 2. The Yogachar sect believes that the world is the reflection of the mind. It is within and not without the mind. 3. The Soutrantik sect believes in the existence of the world through inference, there being no immediate knowledge. 4. The Vaibhanik

sect believes in the external existence of the world. The great theory of Buddhism is non-existence, which is the substance of the world. The refutation of this theory of non-existence is that the preceiver of non-existence establishes the fact of existence.

The Tirathankaras or pontiffs of Buddhism and Jainism are the same. The chief point of their teaching is the riddance of all desires, which is effected by the practice of Yoga. The desires exist from eternity in the intellect, whose knowledge or ideas are divided into 5 classes or skandhas; 1. Rupa or objective knowledge through senses; 2. Vijnana or subjective knowledge of sensations; 3. Vedana or feelings; 4. Sanjna or consciousness of the relation between an object and its name; 5. Sanscar or impressions on the mind.

Another doctrine is the worship of the 12 senses, called the Dwadasha yatana : 5 cognitive senses—seeing, hearing, smelling, tasting, touching; 5 active senses—speaking, catching, moving, generating, excreting; will and reason. This division of the store of intellect is not exhaustive. The Buddhists don't believe in God and the Vedas; but their worship of the senses levels them to sensualists.

The Buddhists believe in the godhead of the Buddha, the world being the home of suffering, and the annihilation of all desires as salvation. Well, it may be asked who was the maker of the Buddha and his teacher. The world is full of both suffering and enjoyment. The annihilation of desires takes place in profound sleep. Is it salvation ?

The Buddhists believe the existence of space, time, mind and matter. The Jainis believe in two more, viz, virtue and vice. But virtue and vice are no substances, they reside in mind. The Vaisheshik philosophy distinctly enumerates nine categories which Buddhism vainly tries to reduce to four. They are five elements and time, space, mind and will.

Jainism posits seven propositions to ascertain existence. They are called bhangas or breaks, for their theory being non-existence, any assertion breaks their original thesis. Thus, it is a pitcher, contradicts non-existence. But all these are logical quibbles, unworthy of serious consideration regarding existence.

Jainism does not believe in God but asserts that the human mind becomes God. Its 24 teachers have become Great Gods. It says that God is one who is free from desires and passions, which were destroyed by its teachers. There is no perceptual evidence of God. So an inference of the existence of God cannot be admitted. It is asked who made the Jain pontiffs if there is no God. Those teachers being human were finite and limited, and so they cannot turn God, who is infinite and unlimited. The proof of the existence of God is given in the feeling of fear and horror in the commission of sin, which is as good as immediate perception of God.

The Jain teachers betray their ignorance in giving absurd account of the world, which disproves their godhead. One of the Jain books, called the Ratnasarbhag, which gives the teachings of 24 Tirathankaras, says a louse is 48 miles long, a fly is 8 miles long, and so forth. Of geography, it says that India is 400,000 miles in extent and is surrounded with a salt sea of 800,000 miles. In astronomy, it is of opinion that India has two suns and two moons. These assertions carry their own refutation. Their miracles are described in the Jain books. Rice was boiled on the feet of Lord Mahabir without scorching them. A prostitute of Jain faith danced on a needle point without being pricked. These and other absurdities fill the sacred volumes of the Jainis.

Observation

The theoretical portion of Charvakism, Buddhism and Jainism shows that they are sprung up in consequence of the discussions on the Sankhya philosophy, which therefore precedes them. Charvakism has disappeared with its literature. Buddhism and Jainism differ but in name. They have the same teachers and same beliefs, only that the followers of Buddhism eat flesh and worship the image of the Buddha, while those of Jainism are vegetarian and worship the images of Nemi Nath and Paras Nath but not of Goutama Buddha. So Buddhism, which is now the state religion of China and Japan, survives in India in Jainism only. If they see the folly of bigotry and stubbornness in discussions on philosophical subjects, which advance in philosophy alone can decide, and not the worship of this man or that man; there is no doubt in the union of all under the common designation of universal religion, whose bible *par excellence* is the Veda.

Priority of Jainism

The well-informed Jainis are also of the opinion that they and the Buddhists at first believed in a common faith and were consequently one and the same people. Their separation was caused by the dire necessity of preserving life during the ravages of a fearful famine. In the horrible distress some people of the Jain faith took the flesh of dead animals to keep their body and soul together. Thereupon the well-to-do people raised a hue and cry against their conduct. It is said that the general assembly convened in consequence excommunicated the flesh-eaters. So the Jain community was split into the Jainis and Buddhists. The probability of this occurrence is evident from frequency of famine in India and humanitarianism of dietetics in Jainism. Upto this date the Buddhists do not kill animals themselves, but either purchase flesh or duck animals to death. Thus they still respect the original teaching of compassion to animals. It is said in the *Lalit Vistar* that Lord Buddha died of surfeit in pork, which shows he must have been in the habit of eating flesh. Thus the difference between the Jainis and Buddhists is not of faith but of food.

As Lord Nemi Nath, the 22nd Tirathanker, was a cousin of Lord Krishna, in whose time, some 5000 years age, there was no Buddhism, it is most probable that Jainism is the original religion and Buddhism is its offshoot. The date of the advent of Lord Buddha, given by the Maha-Bodhi Society, is about 2451 year. Jainism was taught by Lord Rishabha Deva, whose date is lost in mythology. His name signifies the Lord of the Bull, which is also the venical of Mahadeva, *viz.*, the Bull Nandi. If they are identical, they appear in European mythology as Hercules and Dionysus, whose date is probably 3000 B.C. Thus Jainism precedes Buddhism, which is its flesh-eating branch.—T.

Chapter XIII

PREFACE

THE religion of the Bible refers not only to the Christians but also to the Jews and other western peoples. The object of reviewing Christianity in this 13th Chapter is that the religion of the Bible is mainly believed in by the Christians and indirectly by the Jews. The consideration of the main subject will include that of its side issues. The religion of the Hebrews may also be supposed to be included in this treatment of Christianity. What is given here, is taken from the Bible, which is believed in by the Christians, Jews and other westerners as the foundation of their religions. It is translated into various languages by their great priests and missionaries.

On reading its Hindi and Sanscrit version, I got many doubts about it, of which some are given here in this 13th Chapter for the consideration of the public. This review is only in the interest of the propagation of truth and the suppression of falsehood but not to offend the feelings of anyone, or to injure him, or to impute false faults to him. The object of this review will be at once known from the reading of what follows as to what kind of book the Bible is, and what kind of religion of the Christians is.

The object of this writing is to afford facility to all in studying, hearing, writing on and in treating of it, so that they may think its pros and cons and form their opinion about it. One of its advantage will be that people's information of religion will be increased, they will know truly to distinguish right from wrong, and the subject of the commission and omission of duties, resulting in the facility of their accepting the truth and the obligatory duties and in their rejecting falsehood and forbidden acts. All men should read the books of others' religion and express their opinion of them, or they should listen to others; for, a man gains knowledge by hearing others as he becomes learned by studying. Though a listener may not be able to explain to others what he has heard, yet he understands it himself. They who ride the car of prejudice, do not see either their own or others faults. Man can distinguish right from wrong. He can see well what he has read or heard. If the people do not know the religion of others, they both cannot converse with one another. But the ignorant fall down into a ditch of perplexity. To prevent it, this book gives important information of religions briefly. The rest can be made up by the mind as to their truth. Whatever truth acceptable to all is in them, is equally found in all. The dispute is over what is false. If one is true and another false, their dispute can last for a short time. If controversialists dispute for the ascertainment of truth from untruth, it will certainly be found out. Now I write briefly on Christianity in this 13th Chapter for the perusal of the public with the view that they should know what kind of religion it is. A word is enough to the wise.

अलमतिलेखनेन विचक्षण वरेष

CHRISTIANITY

WE now proceed to write about the religion of the Christians so that it may be known if their religion is or is not faultless and their Bible is or is not made by God. Firstly, to write about the Old Testament.

Old Testament

1.—In the beginning God created the heaven and the earth. And the earth was without form, and void; and the darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.—Genesis, I, 1,2.

Reviewer—What is beginning ?

Christian—The first creation of the world.

R.—Is this the first creation ? Was there none before it ?

C.—We don't know if there was or was not one, God knows it.

R.—When you don't know it, why have you put your faith in this book ? As it cannot remove doubts, why do you rely on it and cajole others by preaching its religion full of doubts to them ? Why don't you believe in the Vedic religion, which has no doubt whatever and is able to remove all doubts ? How do you know God when you don't know anything of His creation. What do you believe to be the sky ?

C.—The vacuum or hollowness and upper regions.

R.—How was the vacuum produced; for, it is all pervading and atomic, and it is alike both up and down. When the heaven was not created, was there a vacuum or sky or was there none ? If it did not exist, where was God, the cause of the world, and the human soul ? Nothing can remain in existence without vacuum. Hence the teaching of the Bible is not reasonable. Are God's knowledge and work systematic, or have they any method ?

C.—God's work is methodical.

R.—Then why is it written here that the earth created by God was without form ?

Note—Swamiji's remarks show that the Hindi version of the Bible was not right. The missionaries in their rage for the diffusion of the Bible, do not see the correctness of its translations.—T.

C.—Without form means that it was rugged, and not level.

R.—Then who made it level ? Is it not now rugged ? So God's work cannot be without form; for, he is omniscient. There can never be any fault or mistake in his work. As it is written in the Bible that the earth, God's creation, was without form, it cannot be made by God. What is the spirit of God ?

C.—Consciousness.

R.—Is it of some form or is it without a form ? It it all pervading infinite, or is it finite ?

C.—It is immaterial, conscious, and infinite. But it specially dwells in Mount Senai, the fourth heaven, and other regions.

R.—If it is immaterial or formless, who has seen it ? An infinite being cannot float upon the surface of water. Well, when the spirit of God was upon the face of the deep, where was God ? It is evident that God's body must be somewhere else, or He must have floated a part of his spirit on the surface of water. If it is so, he can never be infinite and omniscient. If not infinite, he cannot create, support, preserve the world; he can neither control and judge the actions of souls, nor destroy the world. For, whatever is finite, has its qualities, actions and nature also finite. If it is so, he cannot be God. For the Vedas declare that God is all-pervading, infinite in his attributes, actions, and nature; truth, holiness, intelligence; eternal, holy, wakeful, free or absolute, unbeginning, endless, and so forth. If you believe in such a God, you will be happy; but not otherwise.

2.—And God said, Let there be light; and there was light. And God saw the light, that it was good.—Gen. I. 3,4.

R.—Did the material light hear what God said ? If it did, how is it that the light of the sun, lamp, and fire does not hear what we say at present ? Light is material, it cannot hear what anybody says. Did God know the light to be good when he saw it ? Did he not know it to be so before ? If he knew it, why did he say it was good after seeing it ? If he did not know it, he cannot be God ? So your Bible is not said by God and the God described therein is not omniscient.

3.—And God said, Let there be a firmament in the midst of the waters, and let it divide waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament, and it was so. And God called the firmament Heaven. And the evening and morning were the second day.—Gen. I. 6-8.

R.—Did the heaven and water hear the speech of God ? If there was no sky in water, where would it stay ? In the first verse God created heaven, and then his making it again is senseless. If the firmament is called heaven, it is all pervading. So the heaven is everywhere. Then it is useless to say that it is above. When the sun was not created, how can day and night happen ? Such absurd assertions are also found in verses further on.

4.—And God said, Let us make man in our image, after our likeness : God created men in his own image in the image of God created he him; male and female created he then. And God blessed them.—Gen. I, 26—28.

R.—If God made man in his own image, God being holy, omniscient, happy, and having similar attributes, why was Adam not like him ? As he was not so, he was not made in God's image. If God made Adam, he made his own image capable of production. How can it be not impermanent ? Out of what did God make Adam ?

C.—Out of earth God made Adam.

R.—Of what was earth made ?

C.—Out of his own power.

R.—Is God's power unbeginning or has it a beginning ?

C.—It is unbeginning.

R.—If it is unbeginning, the cause of the world will be eternal. Why then do you believe that existence came out of non-existence ?

C.—There was nothing but God before creation.

R.—If there was nothing, out of what was this world made ? Is God's power a substance or is it a quality ? If it is a substance, there was a thing different from God. If it is a quality, a thing or substance cannot be made of a quality; as fire cannot be made of colour or form, or water of taste. If the world was made out of God, its qualities, actions would be like those of God. But being not like God in qualities, action and nature, the world, it is evident, is not made out of God; but out of the cause of the world, called the atoms or matter. So you should accept what in written in the Vedas and other scriptures with regard to the origin of the world; *i.e.*, there is matter out of which God makes the world. If the soul, the internal form, and the body, the external form, of Adam were like those of man, how is it that God's form should not be like man's? For, if Adam was made like God, God must be like Adam.

5.—And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul. And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow the tree of life in the midst of the garden, and the tree of knowledge of good and evil.—Gen. II. 7—9.

R.—When God planted a garden in Eden and put Adam in it, did he not know that he would have to turn him out of it? Also, if God made Adam out of dust, he could not be after the image of God. But if he was, God also must have been made out of dust When God breathed into his nostrils, was it the breath of God or was it different? If different, Adam was not made in the image of God. If the breath was identical with God, Adam and God would be alike. If alike, like Adam God would be subject to birth, death, growth, decay, hunger, thirst and other ills. How then can he be God? Therefore, this doctrine of the Old Testament does not seem to be right, and the book itself is not made by God.

6.—And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man.—Gen. II. 21—22.

R.—If God made Adam out of dust, why did he not make his wife out of dust also? If he made woman of a bone, why did he not make Adam of a bone? Since she was called woman because she was taken out of man, he should also be called man because of his origin from woman. They will love each other, man cleaving unto woman, and woman unto man. O learned people, you see how great a knowledge of science or philosophy is here depicted of God! If a rib was

taken out of man to make woman, how is it that all men have not one rib less than woman! Also there should be but one bone in the body of woman, for she was made of one bone only. Could not the body of woman be made of the material of which the world was made? Hence, this biblical doctrine of creation is against the knowledge of creation.

7.—Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, yea, hath God said, ye shall not eat of every tree of the garden? And the woman said unto the serpent We may eat of the fruit of the tree of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, ye shall not eat of it neither shall ye touch it, lest ye die. Then the serpent said unto the woman, ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

And the Lord God said unto the serpent because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children and thy desire shall be to thy husband, and he shall rule over thee.

And unto Adam he said, because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field.—Gen. III. 1—7, 14—18.

R.—If the God of the Christians had been omniscient, why should he have made this roguish serpent or Satan? If he has made him, God himself is the author of sin. For, if he had not made him evil, why would he have done evil? As he does not believe in reincarnation why has he made him evil without any fault on his part? To speak the truth, he was not a serpent, but a man; for, if he had not been a man, how could he have spoken the speech of man? He should be called Satan, who tells a lie and ensnares others into it. But Satan is here veracious, and so he did not tempt the woman; but he told the truth. God told a lie to Adam and Eve that they would die if they ate the fruit. As the tree could give knowledge and immortality; why was its fruit forbidden to be eaten? If he did forbid, God is proved to be false and a tempter. For, the fruits of the tree were able to give knowledge and ease, but not cause ignorance and mortality.

If God forbade the eating of its fruit, why did he make that tree? If he made it for himself, was be ignorant and mortal? If he made it for others, there was no fault in eating it. Also, there is no tree at present which confers knowledge and immortality upon the eaters of its fruit. Has God annihilated its seed? Such a conduct makes a man a cheat and deceitful. How is it that God cannot be so thereby? For, how can a man escape the charge of fraud and deception who cheats and deceives others? Also, the curse he pronounced against the three, is without any fault on their part. So God is unjust, and the curse should recoil upon him; for, he told an untruth and tempted them. Look at this philosophy! Can there be gestation and parturition without pain? Can anybody earn his bread without the sweat of brows? Were there no thorns and thistles in the world before? If the eating of herbs became proper by order of God, is not the later flesh eating allowed by the Bible false? If the later practice is right, the previous one is not right. When the fault of Adam is not established, why do the Christians believe all mankind to be sinful from being the children of Adam? Can such a book and a Deity be thought to be rational by the learned and wise?

8.—And the Lord God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever. So he drove out the man; and he placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.—Gen. III. 22, 24.

R.—Well, why did God bear such jealousy and get such a preposterous notion that Adam was equal to him in knowledge ? Was it a bad thing ? Why did he entertain such an idea at all ? For, none can ever become equal to God. But this account proves at least that he was not God, but some particular man. Wherever the Bible talks of God, it describes him as a man. Now see how great was God's regret at the improvement of Adam's knowledge ? How jealous was he at his eating the fruit of an immortal tree ? Also, when he first put him in the garden of Eden, he had no knowledge of the future, that he would have to turn him out of it, Therefore the God of the Christians was not omniscient. To set a sentry with a flaming sword, is a human work, not divine.

Cain and Abel

9.—And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and his offering; But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. And the Lord said unto Cain, Why art thou wroth and why is thy countenance fallen ?—Gen. IV. 3—6.

R.—If God had not been a flesh-eater, why should he have respect for Abel and his offering of sheep and no respect for Cain and his offering ? The cause of quarrel between Cain and Abel and that of Abel's death is God alone. The acts like that of the God of the Christians are like those of man. To plant a garden and to frequent it is

human. Hence it is plain that the Bible is written by men and not made by God.

10.—And the Lord God said unto Cain, Where is Abel thy brother ? And he said, I know not; Am I my brother's keeper ? And he said, what hast thou done ? The voice of thy brother's blood crieth unto me from the ground; And now art thou cursed from the earth. —Gen. IV. 9—11.

R.—Did not God know of Abel before asking Cain ? Can the voice of blood call anybody from the ground ? All these things savour ignorance. Hence, this book cannot be written either by God or by a learned man.

11.—And Enoch walked with God after he begat Methuselah 300 years.—Gen. V. 22.

R.—Well, if the God of the Christians was not a man, could Enoch walk with him ? Hence, the Christians will be happy if they believe in God immaterial as taught by the Vedas.

12.—And daughters were born unto them (men). The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown. And God saw that the wickednness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man in the earth and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth, both man and beast and the creeping thing, and the fowls of the air; for it repenteth that I have made them.—Gen. VI. 1, 2, 4—7.

R.—Let it be asked of the Christians who the sons of God are, and who his wife, mother-in-law, father-in-law, brother-in-law and relatives are. For, marriage with the daughters of man makes such a God his relative, and the children born of them will be his sons and grandsons. Can this account be of God and his book ? But it is proved that this book is made by wild men. He is not God, is not omniscient, and who does not know the future. Such a being is man. Did he not know when he created the world that the people would be wicked in future ? To repent, to regret, to make a mistake and then to be sorry for it, can only be said of the God of the Christians; for, he was not omniscient and clairvoyant so that he could be free from regret and repentance by the force of tranquility and philosophy. Strange, even beasts and birds turned wicked ! Had he been God, how could he be so sorry ? Hence, neither he was God, nor can the Bible be the book of God (*Ishwarkrita*). If the Christians believed or even if they now bring themselves to believe in the Deity sung by the Vedas as absolutely free from all sin, sorrow, pain, repentance and other human ills, being Truth, Intelligence, and Happiness (*sat-chid-dnand sarupa*), they can attain the object of their human life on earth.

13.—The length of the ark shall be 300 cubits and the breadth of it 50 cubits, and the height of it 30 cubits. Thou shalt come into

the ark, thou, and thy sons, and thy wife and thy sons' wives with thee. And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee, they shall be male and female. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive. And take then unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them. Thus did Noah; according to all the God commanded him, so did he.—Gen. VI. 15, 18—22.

R.—Can any learned person take a being, talking such absurdities opposed to knowledge, for God ? For, how can an ark of the above mentioned dimensions contain a male and a female elephant, a male and a female camel and other billions of creatures with their food and drink ? Therefore the Bible is written by men, and whoever has written the above cannot be learned.

14.—And Noah built an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the alter. And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done.—Gen. VIII, 20, 21.

R.—To build an altar, and to offer on it, proves that these ceremonies are copied by the Bible from the Vedas. Has God a nose with which he smelled the savour ? Is not the God of the Christians of limited knowledge like man, as now he curses and now he repents ? Sometimes he says he will not curse which he did before, and sometimes he says he will. First he killed all and now he says he will not do so again. All this looks childish, and not divine or worthy of a learned person; for, the assertion and vow of a learned person are abiding.

15.—God blessed Noah and his sons, and said unto them, Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. But flesh with the life thereof, which is the blood thereof, shall ye not eat.—Gen. IX. 1, 3, 4.

R.—Is not the God of the Christians devoid of mercy by killing one to please another ? Are not those parents great sinners who get one child murdered in order to feed another ? The above injunction is like this case. For, all creatures are like children to God. Being not so, the God of the Christians acts like a butcher. It is he who has made all people flesh-eaters. Why should he be not sinful from being cruel ?

Babel

16.—And the whole earth was of one language, and of one speech. And they said, Go to, let us build a city and a tower, whose top may reach unto heaven ; and let us make a name, lest we be scattered abroad upon the face of the whole earth. And the Lord came down to see the city and the tower, which the children of men builded. And the Lord said, Behold, the people are one, and they

have all one language; and this they begin to do; and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth; and they left off to build the city.—Gen. II 1, 4—8.

R.—When there was one language on the earth, the people must have been very happy among themselves. But what can be done when the jealousy of the God of the Christians confounded the common language of the people and thereby ruined them all? It is his great fault. Is it not a more wicked action than any of the Devil's? It is also evident from all this that the God of the Christians dwelt on Senai or other mounts, and he never liked the progress of the people. How can this account be of a learned person, much less of God, and the Bible be the word of God?

Abraham

17.—Then he (Abraham) said unto Serai his wife, Behold now I know that thou art a fair woman to look upon. Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife; and they will kill me, but they will save thee alive. Say, thou art my sister; that it may be well with me for thy sake; and my soul shall live because of thee.—Gen. XII, 11—13.

R.—Behold, Abraham is regarded as a great prophet by the Christians and Moslems. His conduct is evil, inasmuch as he told a lie. Well, how can they get the path of knowledge and felicity who believe in such prophets?

Circumcision

18.—And God said unto Abraham, thou shalt keep my covenant, thou and thy seed after thee in their generations. This is my convenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, he that is born in the house, or bought with money of any stranger, which is not thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised; and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people, he that hath broken my covenant —Gen. XVII, 9—14.

R.—Look at this contradictory order of God. Had the circumcision been desirable to God, he would not have made the foreskin at all in the beginning of creation. As it is, it is protective like the lid of the eye; for the private part is very delicate. If there be no foreskin, the bite of an ant or a slight hurt will cause much pain. It prevents the drawers from being stained with urine after making water. For such reasons it is bad to cut off the foreskin. Why do the Christians not obey this ordinance? It is a standing order. Its

infringement falsifies Christ's testimony, that not a word of the law is false. The Christians never think of this?

Anthropomorphism

19.—When God left off talking with Abraham, he went up.—Gen. XVII. 22.

R.—This verse proves that God was like man or the bird who went up and came down. He appears as if he were a legerdemain.

God eats flesh

20.—And the Lord appeared unto him in the plains of Mamre; and he sat in the tent door in the heat of the day; And he lift up his eyes and looked, and, lo, three men stood by him; and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, and said, my Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant. Let a little water, I pray you, be fetched, and wash your feet and rest yourselves under the tree; And I will fetch a morsel of bread and comfort ye your hearts; after that ye shall pass on; for therefore are ye come to your servant. And they said, so do, as thou hast said. And Abraham hastened into the tent unto Sarah and said, make ready quickly three measures of fine meal, knead it and make cakes upon the hearth. And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto a young man; and he hasted to dress it. And he took butter and milk and the calf which he had dressed, and set it before them; and he stood by them under the tree and they did eat.—Gen. XVIII. 1—8.

R.—Behold, ye good people! How can his votaries not eat cows, calves, and other animals, whose God eats the flesh of a calf? Can he ever be God, and not a cruel man, who has no mercy and is eager to eat flesh? It is not known who the two men were that accompanied God. Hence, it is evident that there was a company of wild men whose chief is called God by the Bible. For such reasons enlightened persons cannot accept the Bible to be the word of God, nor do they regard as God such a being as is mentioned in the Bible.

21.—And the Lord said unto Abraham, Wherefore did Sarah laugh, saying shall I of a surety bear a child which am old? Is any thing too hard for the Lord?

R.—Look at the strange conduct of the God of the Christians who is peevish like children and women and uses taunts.

22.—Then the Lord rained upon Sodom and upon Gomorah brimstone and fire from the Lord out of heaven. And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.—Gen. XIX. 24, 25.

R.—Look at the performance of the God of the Bible, who had no pity even upon children. Were they all sinners that he overthrew the ground of all and smothered them to death? This deed is against justice, mercy, and reason. How can these people not do iniquities, whose God does such horrible deeds?

Lot's incest

23.—Come let us make our father drink wine, and we will lie with him, that we may preserve seed of our father. And they made their father drink wine that night; and the first born went in, and lay with her father. Let us make him drink wine this night also; and go thou in and lie with him. Thus were both the daughters of Lot with child by their father.—Gen. XIX 32—34, 36.

R.—Lo! What a great enormity of the wickedness of the Christians and others who drink wine in the intoxication of which a man and his daughters could not refrain from cohabitation? Hence, good men should never think of drinking alcoholic beverages.

24.—And the Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken. And Sarah conceived—Gen. XXI. 1, 2.

R.—Now think how Sarah conceived after his visiting her! Is there any other cause of pregnancy than Sarah and God? It appears that Sarah was conceived by the grace of God.

Hagar, Abraham's Concubine

25.—Then Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it upon her shoulder, and the child, and sent her away; she cast the child under one of the shrubs. And she sat over against him and wept. And God heard the voice of the lad.—Gen. XXI. 14—17.

R.—Look at the mischief of the God of the Christians, for, first he siding with Sarah got Hagar turned out, then she cried aloud, but he heard the voice of the child. How strange is this affair! Perhaps it may be that he misunderstood that the child cried. Can he be God and the Bible the word of God? It contains the account of common people. Except a little truth, it is full of myth.

Human Sacrifice

26.—And it came to pass after these things that God did tempt Abraham and said unto him, Abraham, take now thy son, thine only son Issac, whom thou lovest, and offer him for a burnt offering. Abraham bound Issac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. Then the angel of the Lord called unto him out of heaven, and said, Abraham, lay not thine hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God.—Gen. XXII. I, 2, 9—12.

R.—It is now clear enough that the God of the Bible is of finite knowledge and not omniscient. Abraham was also simple-minded, else he would not have done so. Had the God of the Bible been omniscient, he would have known the future faith of Abraham by virtue of his omniscience. So it is proved to demonstration that the God of the Christians is not omniscient.

Burial

27.—In the choice of our sepulchre bury thy dead, none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.—Gen. XXIII. 6.

R.—The internment of the dead is highly injurious to the welfare of the world; for, the decomposition of corpses taint the purity of the air, filling it with noxious effluvia, and producing diseases.

Q.—It is not proper to burn him whom we love. To bury him is like laying him to sleep. So it is better to bury the dead.

A.—If you love the dead, why don't you keep the corpse in your own house? Why do you bury it at all? The soul which you loved, is gone away. What love can there be for the stinking stuff that a corpse is? If you love it, why do you put it under the ground?

For, if you tell a man that you wish to put him under the ground, he is not pleased at all. Is it an act of love to throw dust and stones upon the face, eyes and body of your dear one; to put a stone upon the breast and to immure him with brick and lime? To enclose a corpse in a coffin to bury aggravates decomposition, which sends forth noxious gas, spoiling the air, and generating fearful diseases.

2. A corpse requires land 6 cubits long and 4 cubits broad. This calculation will show what a great portion of the earth is taken up uselessly by hundreds, thousands and millions of the dead in each town. It is not used for the purpose of tillage, gardening, or inhabitation. Hence, burying is the worst of all means of disposing the dead. To drown a corpse is less evil than to bury it; for, the aquatic animals fall at once to cutting, biting and eating it away. But whatever of bones and filth remains in water will rot and add to the misery of the world. To cast a corpse away in the forest is less evil than drowning; for, it is torn to pieces and eaten up by carnivorous animals and brids of prey. Still whatever of the marrow of the bones and excreta rot and taint the air, will do harm to the world according to its proportion. So cremation is the best of all, for it reduces a corpse to atoms which fly away in the atmosphere.

Q.—Cremation also produces stench.

A.—If a corpse is burnt without regard to proper method, it produces a little stench; but it is much less than that produced by internment, and other ways of the disposal of the dead. But no malodour is produced if cremation is done according to the infunction of the Vedic process consisting of (1) digging a grave 3 cubits deep, 3½ cubits broad, 5 cubits long sloping to ½ span in breadth at the bottom. (1) of taking clarified butter equal in weight to the corpse, mixed with musk 1 ratti to 1 seer in proportion, 1 mausa of saffron, ½ maund of sandal at the least more if liked to any quantity, agar tagar, camphor, &c., wood of palash &c., to be arranged in the grave or altar, to place the corpse upon the fuel arranged and there to arrange wood upon the mouth of the grave to one span to the full. Then to set fire to it and offer oblations of the prepared clarified butter into the fire. This ceremony is called *Anteshti* or final sacrifice. It is also called the *Narmedha*, purushmedha, sacrifices. If a man is poor he should not spend less than 20 seers of clarified butter on the pyre. The expense of cremation may be met

with either by begging or by a gift from the state. But it must be done according to the above method. If clarified butter and other ingredients be not available, the burning of corpses with wood only is better than their internment and other ways of disposal; for, one rood of land to make a crematorium will suffice for burning millions of the dead. Also the land is not more spoiled than by burial and the sight of a tomb inspires fear. Thus burial is reprehensible in all respects.

Abraham's God

28.—Blessed be the Lord God of my master Abraham, who hath not left destitute my master of his mercy and his truth. I being in the way the Lord led me to the house of my master's brethren.—Gen. XXIV. 27.

R.—Was he the God of Abraham only? If God led the way as the modern forced labourers and guides do by going ahead to show the way, why does he not do it at present? Why does he not talk with men as of old? Hence such things cannot be said of God, or of the word of God, but they belong to wild men.

29.—These are the names of the sons of Ishmael. The first born of Ismael, Neba Joth, and Kedar, and Adbeel and Mibsam and Mishma and Duma and Massa; Hadar and Zema, Jetur Naphish and Kedemah.—Gen. XXV. 13—15.

Ismael

R.—This Ishmael was born of Hagar the slave of Abraham.

30.—I will make them (kids) savoury meat for thy father, such as he loveth; and thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death. And Rebekah took goodly raiment of her eldest son Esan, and put them upon Jacob her younger son; and she put the skins of the kids of the goats upon his hands and upon the smooth of his neck; And Jacob said unto his father, I am Esau thy first born; I have done according as thou hadest me, arise, I pray thee, sit and eat of my venison, that thy soul may bless me.—Gen. XXVII, 9,10, I5, 16, 19.

R.—See, they cheat blessings by imposture and afterwards set up as saints and prophets. Is it not strange? Such were the prophets of the Christians! How can there be a greater defect than what is found in their religion?

Litholatry

31.—And Jacob rose up early in the morning and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Bethel. And this stone, which I have set for a pillar shall be God's house—Gen. XXX. 18, 19, 22.

R.—Look at these acts of savages! They worshipped and caused others to worship stones. The Mahomedans call it "Bothel Mukad das" (house of God). Was that stone the house of God, and

did God live in that stone alone? Bravo, my friends the Christians! It is you who are surely idolaters.

32.—And God remembered Rachel and God hearkened to her and opened her womb And she conceived and bare a son and said God hath taken away my reproach—Gen. XXV 22, 23.

R.—Curious is the God of the Christians! What a great doctor is he? What were the instruments and medicines to open the wombs of women which he employed? All these things savour of gross ignorance.

Idolatry

33.—But God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad. Because thou sore longest after thy father's house, yet wherefore has thou stolen my gods?—Gen. XXXI. 24, 30.

R.—This passage of the Bible we produce as a specimen. God came to thousands of men in dreams and talked with them. In waking state he met, dined and drank with, visited and took leave of men and did similar things as recorded in the Bible. But it is not known if he is or if he is not at present in existence. For, he now never meets anybody either in dream or in waking. It is also evident that these savages believed in stone images as gods and worshipped them. But the God of the Christians, too, regards stone as god; else how can the expression of stealing gods be intelligible?

34.—And Jacob went on his way, and the angels of God met him. And when Jacob saw them, he said, this is God's host.—Gen. XXXII. 1, 2.

R.—Now there is not the least doubt at all in the God of the Christians being a man; for, he keeps an army. Where there is an army, there must be weapons, and he must be engaged in war by making attacks here and there, also what is the use of maintaining an army?

Wrestling Match

35. And Jacob was left alone; and there wrestled a man with him until breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint as he wrestled with him. And he said, let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, thy name shall be called no more Jacob, but Israel, as a prince hast thou power with God and with me and hast prevailed. And Jacob asked him and said, Tell me, I pray thee, thy name. And he said, wherefore is it that thou dost ask after my name. And he blessed him there. And Jacob called the name of the place Paniel, for I have seen God face to face, and my life is preserved. And as he passed over Paniel, the sun rose upon him, and he halted upon his thigh. Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the

thigh unto this day, because he touched the hollow of Jacob's thigh in the sinew that shranks.—Gen. XXXII, 24—32.

R.—Since the God of the Christians was a wrestler of the cock-pit, he showed his grace of giving sons to Sarah and Rakhel. Can he ever be God ? Look at the etiquette, that a person asks him his name, and he does not tell it to him. God caused Jacob's sinew to shrink, but he was defeated. Had he been a doctor, he would have cured it also. As Jacob became lame from his devotion to such a God, other devotees of his must also be lame. When God was seen face to face and wrestled with, how can it be possible without God having a material body ? All this account is the child's prattle.

36. And Er, Judah's first born, was wicked in the sight of the Lord; and the Lord slew him. And Judah said unto Onan, go in unto thy brother's wife, and marry her, and raise up seed to thy brother. And man knew that the seed should not be his; and it came to pass when he went in unto his brother's wife, that he spilled it on the ground, lest that he should give seed to his brother. And the thing which he did displeased the Lord, wherefore he slew him also.—Gen. XXXVIII. 7—10.

R.—Now see if these acts are of man or of God. When he entered into what is called *niyoga*, why was he killed ? Why did he not enlighten his intellect ? The custom of *niyoga* was at first prevalent every where. It is now proved that the doctrine of *niyoga* was believed in all countries.

Moses

37. When Moses was grown, he spied an Exodus Hebrew, spied an Egyptian sunting and one of his brethren And he looked this way, and when he saw there was no man, he slew the Egyptian, and hid him in the sand. And when he went out the second day, behold, two men of the Hebrews strove together and he said to him that did the wrong, therefore smitest thou thy fellow ? And he said, who made thee a prince and a judge over us ? intendest thou to kill me, as thou killedst the Egyptian ? And Moses feared. It (Mose's rod) became a serpent, IV, 3,—Ex. II, 11—15.

R.—Look at Moses, who is the chief saint, author, and teacher of religion of the Bible, whose character is marked with anger and other evil passions, a murderer, avoider of Government punishment like a thief. When he concealed the fact, he must have been a liar. Strange God met him and he became a prophet and taught the religion of the Jews, which partakes of his character. Hence the ancients of the Christians since Moses have been in the state of barbarism but not in that of civilisation.

Hint to God

38.—And kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning.

For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your house to smite you.—Ex. XII. 21—22.

R.—This is like omens. Can he ever be God omniscient? He knew the house of an Israelite family when he saw the marks of blood upon doors; but he could not know it otherwise. This act is like that of a man of little sense. Hence, it appears that these things have been written by some barbarian.

Miracles

39.—And it came to pass, that at mid-night the Lord smote all the first born in the land of Egypt, from the first-born of the Pharaoh that sat on his throne unto the first-born of the captive that was in the dungeon; and all the first born of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead.—Ex. XII. 29, 30.

R.—Horrible! The God of the Christians was so cruel as to kill children and cattle at mid-night without any fault on their part. He showed no mercy to them. Was not the hard-heartedness of the God of the Christians destroyed at the lamentation of the Egyptians? Such an act is not even committed by an ordinary person, much less by God. But there is no wonder, for it is written in our scriptures: *Masa harino kuto daya*: (Where is mercy in the heart of flesh-eaters?) As the God of the Christians is a flesh-eater, what business has he with mercy?

Parting of Sea

40.—The Lord shall fight for you. Speak unto the children of Israel, that they go forward. But lift thou up thy rod, and stretch out thine hand over the sea, and divide it; and the children of Israel shall go on dry ground through the midst of the sea.—Ex. XIV. 14—16.

R.—Well, friend, at first God went after the families of Israel like a shepherd after his flock, but it is not known where he is now concealed; else railways could have been made everywhere in the sea, which would have done much good to the world; and there would have been no occasion for the botheration of ship-building. But what can be done? It is not known where the God of the Christians is now hidden. There are many acts of impossibility recorded in the Bible as done by God in league with Moses. But it is evident that the Christians are as their God and their Bible is of the same sort. Better such a God and such a book be away from us!

Jealous God

41.—For I, the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me.—Ex. XX. 5.

R.—Well, whose justice is this act, which gives punishment to four generations for the fault of their father? Who thinks it to be right? Is it not a fact that a good man has wicked children, and a wicked man good children? If it is a fact, how can he punish upto the fourth generation? If progeny after the fifth generation be wicked, how can he withhold punishment from it? It is an act of injustice to punish anyone without a fault.

Sabbath

42.—Remember the Sabbath day, to keep it holy. Six days shalt thou labor, but the seventh day is the Sabbath of the Lord thy God, the Lord blessed the Sabbath day.—Ex. XX. 9 – 11.

R.—Is sunday alone holy and the other six days unholy? Did God work very hard for six days, so that being tired he went to sleep on the seventh day? If he blessed Sunday, what did he do with the other six days? Perhaps he cursed them! No learned man can do it, much less God. What virtue is there in Sunday and what vice in Monday and other days, that he made one holy and others unholy?

Narrowness

43.—Thou shalt not hear false witness against thy neighbour. Thou shalt not covet thy neighbour's wife, nor his maid servant, nor his ox, nor his ass, nor anything that is thy neighbour's—Ex. XX. 16, 17.

R.—Splendid! It is on this account that the Christians fall upon the property of foreigners as a thirsty creature upon water, a hungry upon food. The God of the Christians must be like this selfish and unjust teaching. If it be said that all the people of the world are here meant to be neighbours, who are then those having wives and maid servants that are considered as neighbours? Such teachings belong to selfish men, and not to God.

Numbers

44.—Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him. But all the women children, that have not known a man by lying with him, keep alive for yourselves.—Num. XXXI. 17, 18.

R.—Bravo! Moses and his God are good fellows indeed. They did not fear committing the murder of women, children, the aged, and cattle! This passage clearly shows that Moses was voluptous. Had he been otherwise, why should he have ordered the virgin girls to be reserved or to be treated with cruelty and sensuality?

45.—He that smiteth a man, so that he die, shall be surely put to death. And if a man lie not in wait, but God deliver him into his hand; then I will appoint thee a place whether he shall flee.—Ex. XXI. 12, 13.

R.—If this justice of God is right, why was Moses not punished who killed and buried a man? If it be said that the man was given to Moses for killing, God is proved unjust thereby, for why was Moses not made to be tried by the court of the government?

46. And (Moses' youngmen) sacrificed peace offerings of oxen unto the Lord. And Moses took half of the blood and put it in basons, and half of the blood he sprinkled on the altar. And Moses took the blood and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words. And the Lord sath unto Moses, come up to me into the mount, and be there; and I will give these tables of stone, and a law, and commandments which I have written; that thou mayest teach them.—Ex. XXIV. 5, 6, 8, 12.

R.—Now see, these things belong to barbarians. Are they not of them? Does God take the sacrifice of oxen? Is not sprinkling blood upon the altar an act of savages and of uncivilised men? Since the God of the Christians receives the sacrifice of oxen, why should not his devotees stuff their belly with beef? Why should they not do harm to the world? Since the Bible is replete with such wicked teachings, the Christians want to impute false allegations to the Vedas; but the Vedas are quite free from such horried doctrines. It is also plain that the God of the Christians was some mountaineer, who lived on a hill. As their God had no ink, pen, paper, nor did he know how to make them; he wrote his orders on stone tablets and set up himself as God among these barbarians.

Back of God

47.—And he said, thou canst not see my face; for there shall no man see me, and live. And the Lord said, Behold, there is a place by me and thou shalt stand upon a rock. And it shall come to pass, when my glory passeth by, that I will put thee in a clift of the rock and will cover thee with my hand while I pass by : And I will take away mine hand, and thou shalt see my back parts; but my face shall not be seen.—Ex. XXXIII. 20—23.

R.—Now see, the God of the Christians is corporeal like man, and playing tricks with Moses set himself up for God. Will not he see the form who sees the back parts? He must not have covered him with the hands; for, might not he have seen his form, when God covered him with the hands?

Leviticus

48.—And the Lord said unto Moses, and spoke unto him out of the tabernacle of the congregation, saying, Speak unto the children of Israel, and say unto them, if any man of you bring an offering unto the Lord, ye shall bring your offering of the cattle, even of the herd of the flock.—Lev. I. 1, 2.

R.—Now think, if the God of the Christians who receives the sacrifice of bulls, cows, and other animals, and who teaches the people to make him the sacrifice, is he not thirsty of the blood of cows and other animals. It is on this account that he cannot be considered as merciful and divine; rather he is a flesh-eater and like a juggler.

49.—And he shall kill the bullock before the Lord; and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood

round about the altar that is by the door of the tabernacle of the congregation. And he shall flay the brunt offering and cut it into his pieces. And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire. And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the altar : to be a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord.—Lev. I. 5—9.

R.—Think a little, the votaries of God kill a bullock before him, and he suffers them to kill it. They sprinkle the blood around and offer flesh into the fire, God smells it ! Is it less than what takes place in a butcher's house ? Hence the Bible is not the word of God, nor can he be God who acts like a savage.

Sin Offering

50.—And the Lord spake unto Moses, saying if the priest that is anointed do sin according to the sin of the people; then let him bring for his sin which he hath sinned a young bullock without blemish unto the Lord for a sin offering; and shall lay his hand upon the bullock's head, and kill the bullock before the Lord.—Lev. IV 1, 3, 4.

R.—Now see, to atone for the sin committed, they commit another sin again by killing cows, bullocks, and other animals, which are best and most useful; and that by the order of God. Curious and queer are the Christian people who regard such a being that does and allows others to do the above horrid acts as God, and hope for salvation!

51.—When a ruler hath sinned, he shall bring his offering, a kid of the goats, a male without blemish, and kill it before the Lord; it is a sin offering.—Lev. IV. 22—24.

R.—Bravo ! If it is so, why should their rulers, judges, commanders and others fear to do sin ? They themselves do sin as they like, and to atone for it, they kills cows, kids, goats, and other innocent animals. It is the effect of this teaching that the Christians do not hesitate in killing any beast or birds. Listen ye Christians, now abandon this barbarian religion and accept the truly civilised religion of the Vedas, which will give you happiness !

Wringing Pigeon's Head

52.—And if he be not able to bring a lamb, then he shall bring for his trespass, which he hath committed, two turtledoves, or two young pigeons, unto the Lord; and wring off his head from his neck, but shall not divide it asunder; the priest shall make an atonement for him for sin which he hath sinned and it shall be forgiven him. But if he be not able to bring two turtle-doves, or two young pigeons, then he that has sinned shall bring for his offering the tenth part of an ephah of fineflour for sin offering; he shall put no oil upon it, and it shall be forgiven him—Lev. V. 7, 8, 10, 11, 13.

Note.—Thanks to this God ! who has made rules to receive kids, lambs, sheep, pigeons, and flour. He wrung the neck of pigeons and took no pains at all of dividing it asunder. From this account it appears that there must be some clever barbarian who settled in a mountain and declared himself to be God. The ignorant savages accepted him as such. He got animals, birds and flour at his fortress by cunning decrees. His messengers called angles waited upon him. Learned men should think if the God of the Bible who eats kids, calves, pigeons and fine flour, can be compared with the God who is omniscient, unborn, immaterial, omnipotent, and having similar other attributes as mentioned in the Vedas.

R.—Hark ! neither rich nor poor men probably shudder from perpetrating sins among the Christians, for their God has made atonement for sins easy. It is a strange doctrine of the Bible that a sin is forgiven without enduring pain by committing another sin; for, they commit sin at first and then kill animals for its atonement; and very gladly partake of the victim ! They eat the flesh of innocent animals and are forgiven the sins committed ! The wringing of the neck of a young pigeon must give him pain to writhe and convulse for a long time. It does not move the heart of the Christians ? But how can they feel compassion, for their God enjoins them to commit murder. If such is repentance for all sins, why is the farce of a belief in Christ made for the forgiveness of sins ?

Priests' Frauds

53.—The priest shall have to himself eat the skin of the burnt offering which he hath offered. And all the meat offering that is baken in the oven and all that is dressed in the frying pan, and in the pan, shall be the priest's that offereth it.—Lev. VII. 8, 9.

R.—We thought the frauds of the priests and attendants of Goddess' shrine were wonderfully cunning; but those of the God of the Christians and their priests are a thousand times greater; for, they turned the skin into money and got sumptuous food to eat. They must have had a gala-day of it. Also they must be revelling in it now. Can it be possible that a man causes one of his children to be killed and feeds another with the victim's flesh ? In the same way, all the people, and all the beasts and birds are like the children of God. So God cannot do such acts as are ascribed to him by the Bible. Hence the Bible is not the word of God, nor are the God described therein and his believers righteous. Such absurdities fill the pages of the Leviticus and other books of the Bible. They are too numerous to mention here.

Numbers

54.—The ass saw the angel of the Lord standing in the way, and his sword drawn in his hand; and the ass turned aside out of the way, and went into the field; and Ballaam smote the ass, to turn her into the way. And the Lord opened the mouth of the ass, and she said unto Ballaam, what have I done unto thee, that thou hast smitten me these three times—Num. XXII 23—28.

R.—Formerly even asses saw the angels of God; but at present neither bishops, priests, missionaries and other religious men, nor wicked men, see God or his messengers. Do God and his angels exist or do they not exist now-a-days ? If they do, are they in very profound sleep ? Have they become sick or have they gone to some other world ? Are they engaged in some other business? Are they now displeased with the Christians ? It is not known what has become of them. The inference is that since they are not now existent and seen, they were not existent and seen before; and all this talk is a mere fabrication of the imagination.

The Second book of Samuel

55.—And it came to pass that night, that the word of the Lord came unto Nathan, saying, go and tell my servant David, Thus saith the Lord, Shalt thou build me an house for me to dwell in ? Whereas I have not dwelt in any house since the time that I have brought up the children of Israel out of Egypt, even in this day, but have walked in a tent and in a tabernacle.—II Sam. VII. 4—7.

God wants a house

R.—There is not the least doubt at all now that the God of the Christians is like man having a material body. He complains that he has been wandering here and there and wishes to dwell in a house for rest if David builds him one. How is it that the Christians feel no shame in believing in such a God and such a book as the Bible. But poor fellows; what can they do, since they are caught in a net now, they have to exert much to get out of it.

II Book of Kings

56.—And in the fifth month, on the 7th day which is the 19th year of King Nebuchadnezzar, King of Babylon, came Nebuzar-adan, Captain of the guard, a servant of the king of Babylon, unto Jerusalem; and he burnt the house of the Lord, and the king's house, and all the houses of Jerusalem, and every great man's house he burnt with fire. And the army of the Chaldees, that were with the Captain of the guard, brake down the walls of Jerusalem round about.—II K. XXV. 8—10.

R.—What can be done ! The God of the Christians got a house made for his rest by David; but Nebusar-adan burnt it to ashes. God and his army of angels could do nothing. Formerly their God fought great battles and came out victorious; but this time he allowed his own house to be burnt and pulled down. It is not known why he kept quiet, and where his host of angels ran away. None came to his help in this time of distress! It is not known where the valour of God was gone away. If this account is right, all the things of victory mentioned before were useless and nonsensical. Was he brave only in murdering the boys and girls of the Egyptians ! Now he kept quiet before brave warriors. The God of the Christians brought reproach and disgrace upon him. Thousands of such idle tales are found in the Bible.

I Chronicles

57.—So the Lord my God sent pestilence upon Israel and there fell of Israel 70,000 men.—I Ch. XXI. 14.

R.—Now see the exploits of the God of the Israelite Christians. He sent pestilence upon those families of Israel out of anger, whom he had given many blessings and rambled day and night for their protection and preservation. But now he destroyed 70,000 of them by plague! Thus it justifies what a poet has said :—

क्षणे रुष्टः क्षणे तुष्टो रुष्टस्तुष्टः क्षणे क्षणे ।
अव्यवस्थितचित्तस्य प्रसादोऽपि भयंकरः ॥

—Even the favour of the man is dangerous, who is now pleased and now displeased, that is to say, whose pleasure and displeasure interchange every moment. The case of the God of the Christians is something like it.

The Book of Job

58.—Again there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord. And the Lord said unto Satan, From whence camest thou ! And Satan answered the Lord, and said, from going to and fro in the earth, and from walking up and down in it. And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil ! And still he holdest fast his integrity, although thou movest me against him, to destroy him without cause. And Satan answered the Lord, and said, skin for skin, yea, all that a man hath, will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. And the Lord said unto Satan, Behold, he is in thine hand; but save his life. So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown.—Job. II. 1—7.

R.—Look at the power of the God of the Christians that Satan afflicts his devotee before him. He neither punishes Satan, nor protects his followers from him. None of the angels can confront Satan ! Satan has individually struck fear in all. The God of the Christians is not omniscient. Had he been omniscient, why should he get Job tried by Satan ?

Ecclesiastes

59.—My heart had great experience of wisdom and knowledge. And I gave my heart to know wisdom, and to know madness and folly; I perceived that this also is vexation of spirit. For in much wisdom is much grief : and he that increaseth knowledge increaseth sorrow.—Ec. 1. 16—18.

R.—Now see, understanding and knowledge or wisdom are synonymous; but here they are distinguished as separate. Who can write but the ignorant that there is sorrow and grief in the increase

of understanding? Hence, the Bible is not made by any learned man, much less God.

Thus we have given a few specimens of the teachings of the Pentateuch and Zabur (Old Testament). We now proceed to the gospels by Matthews and others which are held as great authorities by the Christians. A short review of what is called the gospel is here given in order to know what kind of book it is.

New Testament

St. Matthew's Gospel

60.—Now the birth of Jesus Christ was this wise. When as his mother was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost.—Mat. I. 18, 20.

R.—No learned man can believe these things; as they are againt the evidence of the senses, the laws of nature. It is the credulity of ignorant men and savages to put faith in them, but not the civilised and learned people. Well, can anyone violate the order of God? If God trifle with his law, none will obey it. But he never does so, as he is omniscient and free from doubt. If the above is a fact, whenever a maiden is found big with a child, the same thing can be said of her, namely, she is pregnant with the grace of God; and it can be falsely given out that an angel of God declared it in a dream. Like this impossibility, the Puranas mention Kunti's conception by the sun. Such dogmas are believed by those who are mentally blind and financially fat to be caught in the priest's trap. It may be that when Mary was found pregnant, either she or somebody else gave currency to the impossibility that her pregnancy was from God.

61.—Then was Jesus led up of the spirit into the wilderness to be tempted of the devil. And when he had fasted 40 days and 40 nights, he was afterward an hungered. And when the tempter came to him, he said if thou be the Son of God, command that these stones be made bread.—Mat. IV 1-3.

R.—It proves plainly that the God of the Christians is not omniscient; for, if he had been so, why should he try Jesus by Satan. He should know it himself. Well, if a Christian be kept hungry for 40 days and 40 nights at present, will he live at all? It is also clear that he was not the son of God, nor had he power to work any miracle, otherwise why did he not make those stones bread before Satan and why should he be hungry? The truth is that what is made stone by God, cannot be made bread by anyone. God, too, cannot reverse his previous order; for, he is omniscient and all his works are without any fault or flaw.

Christ converts fishermen

62.—And he saith unto them, Follow me and I will make you fishers of men. And they straightway left their nets, and followed him.—Mat. IV. 19, 20.

R.—It appears that this summons was a sin against the ten commandments of the Old Testament, namely, Honour thy father and thy mother that thy days may be long. Christ himself did not serve his parents and called away others from the service of their father and mother. It was from this sin that his life was prematurely cut off. It is also evident that Christ preached a religion to entrap people as fishes in a net to obtain the object. When such was the case with Christ, it is no wonder that the modern missionaries should catch people in their net. For, as a fisherman gains a great name and plentiful livehood by catching many and large fishes in his net, so does a man get much honour and subsistence by converting many people to his faith. It is on this account that these Christian missionaries ensnare the people, ignorant of the Vedas and philosophies, in their net and separate them from their duty of serving their parents and family members. Therefore it is proper for all learned Aryas to be on their guard against their snares and to be ever ready for saving their ignorant brethren from falling thereinto.

Miracles

63.—And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. They (of Syria) brought unto him all sick people that were taken with divers diseases and torments and those which were possessed with devils, and those which were lunatics and those that had the palsy; and he healed them.—Mat. IV. 23, 25.

R.—If the pious frauds of charms, incantation, benediction, paraclete, exorcising devils and driving diseases of the present time by administering a pinch of scrificial ashes, be true; the above account of the gospel will be true also. Therefore these things are to catch simple folks in their snare. If the Christians believe these things of Christ, why do they not believe similar things of the priests of the Gods and Goddesses of India; for, they are all alike?

Humility

64.—Blessed are the poor in spirit; for theirs is the kingdom of heaven. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Whoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven.—Mat. V. 3, 18, 19.

R.—If heaven is one, there shall be one king. If all the poor go to heaven, who will have the royal authority? They will fall foul among themselves, and upset the order of government. It is not proper to understand paupers by the poor; also it is not proper to take it to mean prideless; for the words poor and prideless do not mean the one and the same thing. For, one who is poor in mind, has no contentment. Hence, the doctrine is not right. When the heaven and earth pass away, the law will also pass away. Such an impermanent law is of man, and not of omniscient God. It is merely

to tempt and threaten to say that whoever breaks the least of the commandments shall be called the least in heaven.

Inconsistency of precept and practice

65.—Give us this day our daily bread. Lay not up for yourselves treasures upon earth.—Mat. VI. 11, 19.

R.—From this it appears that when Christ was born, the people were barbarian and poor. Christ was also poor like others. So he prays to God for the obtainment of a day's bread and teaches others to pray likewise. If it is so, why do the Christians amass wealth? They should act on Christ's teaching and giving all away in charity should turn poor.

66.—Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven;—Mat. VII. 21.

R.—Now think, if the great bishops and Christians believe this saying of Christ to be true, they should not call him Lord or God. But if they don't believe it, they will not be able to be free from sin.

67.—Many will say to me that day (Lord, Lord, have we not prophesied in thy name). And then I will profess unto them I never knew you; depart from me, ye that work iniquity.—Mat. VII. 22,23.

R.—See Christ wished to be the judge of heaven to inspire belief into barbarians. It is merely a device to tempt simple folks.

68.—Behold there came a leper and worshipped him, saying, if thou wilt thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will, be thou clean. And immediately his leprosy was cleansed.--Mat. VIII 2,3.

R.—All these things are for the entrapping of simpletons. For, if the Christians believe these statements of the Bible to be true though against the teachings of knowledge and the laws of nature; why don't they believe as truth what is said in the Puranas? For example, Shukracharya, Dhanwantry, Kashyap and others are mentioned in the Puranas and the Bharat as raising the dead armies of many titans. Cach, the son of Brihaspati, was cut to pieces and given away to beasts and fishes to devour; but Shukracharya restored him to life; afterwards Cach was killed and served to Shukracharya to eat, who then animated him in his stomach and brought him forth. He then died, and Cach restored him to life. Kashyap resussitated a tree with a man in which was reduced to ashes by Takshak. Dhanwantry raised hundreds of thousands of the dead, cleansed as many lepers and healed the sick, opened the eyes and ears of the blind and the deaf by millions. Why do you call these tales to be myths? If these tales are myths, why are not the miracles of Christ believed to be myths also? If you call other's assertions to be untrue and your myths true, why will you not be set down as bigots? Hence what the Christians say savours of bigotry and childishness.

Exorcism

69.—(When he was come to the country of the Gergesenes), there met him two possessed with devils, coming out of the tombs,

exceeding fierce, so that no man might pass by that way. And, behold, they cried out, saying, what have we to do with thee, Jesus, thou son of God? Art thou come hither to torment us before time? So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out, they went into the herd of swine, and, behold, the whole herd of swine ran violently down a steep place into the sea and perished in the waters.—Mat. VIII. 28—33.

R.—Well, a little thinking will show all these things to be untrue; for, dead cannot come out of tombs, they neither go to nor talk with anyone. All these things are said of ignorant men. Those alone put faith in such tales who are quiet barbarian. Christ is responsible for the sin of causing death of the swine and loss to herdsmen. As the Christians believe Christ to be the forgiver of sins and sanctifier, why did he not purify the devils? Why did he not make good the loss of herd men? Do the educated and civilised Christian Englishmen of the present day believe in these gossips? If the do; they are sadly mistaken.

Forgiveness of sins

70.—Behold, they brought to him a man sick of the palsy, lying on a bed; and Jesus seeing their faith said unto the sick of the palsy: Son, be of good cheer, thy sins be forgiven thee. I am not come to call the righteous, but sinners to repentance.—Mat. IX. 2, 13.

R.—This is as impossible as that mentioned above. As regards the forgiveness of sins, it is merely to tempt the people to their snare. If a man drinks wine or decoction of hemp leaves or eats opium, another man does not get intoxicated. In the same way, the sins committed by one man will not fall to the lot of another person. But he suffers for them who commits them. It is the law of God. If one man sins and another suffers, or a judge takes the consequence of sin upon himself, or God does not punish a sinner as he deserves, he will be unjust. Remember, justice alone is the dispenser of good to all, but not Jesus or any other person. Neither the good nor the wicked have any need of Christ and others, for nobody's sin can be done away with.

71.—Jesus called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. It is not ye that speak, but the spirit of your father which speaketh in you. Think not that I am come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household.—Mat. X. 1, 20, 34—36.

R.—These were those disciples one of whom betrayed Christ for 30 Rs. and the rest deserted his cause and took to their heels. The above wonders are against knowledge. The possession, obssession or exorcism of devils, the healing of diseases without medicines and regulation of regimen are against the laws of nature. Hence belief in them is characteristic of ignorance. If it is not the souls that speak,

but it is God that speaks, what are the souls doing in the body? The consequences of speaking truth or falsehood, *i.e.*, happiness or misery, must be borne by God himself. Hence it is a false doctrine. As Christ came to create disunion and strife among people, it is still going on among them. How bad is it, seeing that disunion always tends to the misery of the people. The Christians have accepted it as their creed. Since Christ regarded disunion to be good, why should they think it otherwise? It might be the duty of Christ to make one's foes of his own household. It is not the duty of a good man.

Miracle of Loaves

72.—And Jesus sath unto them, How many loaves have ye ? And they said, seven, and a few little fishes. And he commanded the multitude to sit down on the ground. And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude. And they did all eat, and were filled; and they took up of the broken meat that was left seven baskets full. And they that did eat were four thousand men, besides women and children.—Mat. XV. 34—39.

R.—Behold, is it not like the sleight of hand of modern jugglers and false saints. How could other cakes come out of those cakes ? If Christ had such power, why did he wander about in his starvation to eat the fruit of fig trees ? Why did he not make sweet pudding for himself out of earth, water, stones and other substances. All this smacks of a child's play. These things are like the frauds of monks and friars, by which they inveigle simpletons.

Inconsistence of Justice and Forgiveness

73.—And then he shall reward every man according to his work. —Mat. XVI. 27.

R.—If the people are to be judged according to their works, it is absurd for the Christians to preach forgiveness of sins. If the one is true, the other will be false. If it be said that those worthy of forgiveness are forgiven, and those who do not deserve it, are not given it; it is also untenable; for, to judge all works according to their worth, is essential to justice and perfect mercy.

74.—O faithless and perverse generation, verily, I say unto you if ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you.—Mat. XVII. 17, 20.

R.—Now, what the Christians preach. *viz.*, Come to our faith, get your sins forgiven, obtain salvation, and so forth, is altogether false; for, if Christ had power to forgive sins, to confirm belief, to sanctify; why did he not make his disciples sinless, faithful, and holy ? If he could not make those who accompanied him in his wanderings holy, faithful and happy; it is not known where he is now after his death ? He will not be able to make anybody holy at present. Since the disciples of Christ had no faith equal to a grain of mustard and it is they who have written the gospels; these books can be of no

authority. For, it is of no avail to persons desirous of heaven to believe in a book written by unfaithful, unholy, and unrighteous men. It is also clear from this confession of Christ that if it is right, no Christian has faith equal to a grain of mustard. If he says that he has the full complement or a modecum of faith, he is asked to remove a mountain out of the way. If it be removed, their faith is not full, but it is equal to a grain of mustard. If it is not removed, it must be understood that the Christians have not a jot of faith in them. If it be said that pride and other passions are here meant by the word mountain, it is replied that it is not proper; for in that case to raise the dead, to give sight to the blind, to cleanse the lepers, and to cast out devils from those possessed with them, would mean to awaken the idle, the ignorant, the sensuous and the bewildered to the sense of their ultimate good. Even in this case, supposing it to be right, it is not proper, for, how is it that he could not make such men of his own disciples ? Hence, the above description of impossibilities reveals the ignorance of Christ. Well, if he had a little share in knowledge, why should he have uttered so entirely barbarous a gibber ? However,

निरस्तपादपे देशे एरण्डोऽपि द्रुमायते

—The castor-oil plant is the tallest tree and is considered as the best tree in the country which has no trees. So, the importance of Christ is justifiable in the country of savages and ignorant people. But what position can be assigned to Christ in these days of learning and civilisation ?

75.—Verily, I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.—Mat. XVIII. 3.

R.—If the voluntary conversion of the mind is the passport of heaven, and non-conversion of hell, it stands to reason that none can take off another's sin or righteousness. The advice of becoming as little children indicates that the teachings of Christ are opposed to the facts of knowledge and the laws of nature. It was also his wish that the people of his time should believe his teachings as children do, and not question their truth, but accept them blindly. Many Christians act childishly, else how could they believe such doctrines contrary to reason and experience ? It is also plain that, if Christ had not been innocent of knowledge and possessed child-like understanding, why should he have advised the people to be like little children ? For, it is a fact, that a man wants to make others like himself.

76.—Verily, I say unto you; That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.—Mat. XIX. 23, 24.

R.—It is plain that Christ was poor, and the rich people of his time might not have respected him, which called forth the above expression. But it is not true, for, there are both good and evil persons among the rich. Whoever does good, gets reward; and whoever does evil, gets punishment. It is also proved therefrom that Christ believed the kingdom of God to be in some country, but not everywhere. If it is so, he is not God; for, God's kingdom is everywhere. It is the

belief of the ignorant only to talk of entering or not entering into it. It is also asked, if all the Christians that are rich will go to hell, and all the poor will go to heaven. Well, Christ the Messiah should have thought a little that the poor do not possess so much wealth as the rich. So if the rich use their wealth with discretion in the cause of righteousness, they can obtain beatitude, while the poor will still remain in the ditch of wretchedness.

77.—Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children; or lands, for my name's sake, shall receive an hundred-fold, and shall inherit ever-lasting life.—Mat. XIX. 28, 29.

R.—Now look at the curious wish of Christ that the people caught in the trap might not get out of it even after his death. The wicked people like him who got his master arrested and killed out of his sordid avarice for 30 Rs. will sit in the thrones! Their partiality will not judge the families of Israel aright; but all their evil deeds will be forgiven, and they will judge other families. It is therefore inferred from this teaching that the Christians show a great deal of partiality to their co-religionists. If a white man kill a black man, they generally adjudge him to be not guilty out of their partiality and acquit him of all blame. The justice of the heaven of Christ will probably be like it. Also, there is a serious defect in this doctrine. A man, for instance, died in the beginning of creation and another will die in the night nearly before the day of judgment. The former lay in suspense from the beginning to the end of the world waiting for the day of judgment; but the latter had his trial at once! How great is this injustice! Also, a person who goes to hell, will burn in hell to the end of time; and one who goes to heaven, will enjoy happiness for ever. This too is certainly a very great injustice. For, the fruit of finite means and measures should be finite. Also, no two souls have equal merits and demerits. Hence, the equitable rewards and punishments for various degrees of virtue and vice require a serial gradation of many heavens and hells to meet the end of retributive justice. But the book of the Christians nowhere has a place for retributive justice. Therefore, the Bible cannot be the word of God, nor can the Christ be the son of God. As stated in the verse that whoever leaves his father and mother for his sake, will get a hundred-fold of them, it is very absurd; for, no one can have a hundred fathers and a hundred mothers, every one has one father and one mother. Again, it appears that what is written in the book of the Mahomedans, namely, a believer will get 72 women in the paradise, is taken from the Bible.

Christ cures a fig tree

78.—Now in the morning as he returned into the city, he hungered. And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it. Let no fruit grow on thee hence forward for ever. And presently the fig tree withered away.—Mat. XXI. 18, 19.

R.—All the missionaries and Christians say that Christ was very calm and tranquil, and free from anger and other passions; but this verse of the Bible shows Christ was of hot temper and had no knowledge of the season of trees. He behaved like a man of barbarous habits. For, what was the fault of the tree which was material that he cursed it and it dried away? It must not have been dried from his execration; but it is no wonder if a destructive medicine might have been dropped on it to effect its withering.

79.—Immedidately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heaven shall be saken. —Mat. XXIV. 29.

R—Glory to you, Christ! what kind of knowledge was it that informed you of the falling of stars? What are the powers of the heavens that shall be shaken? Had Christ acquired a little knowledge, he should have certainly known that all the stars are the systems of worlds. How can they fall? It is plain that being born in the family of a carpenter, Christ was always engaged in hewing, scraping, sawing and joining pieces of timber. When it flashed in his mind that he could be a prophet in that barbarous country, he took to preaching among the people. Several of the doctrines which fell from his lips were good, but many were bad. The people were barbarous. They took him by his words. Had Europe been as civilised in those days as it is now, his success as the son of God would have been nil. It is the short-coming of the Europeans that though they are learned and civilised, yet they do not give up this hollow religion out of their bigotry and love for fashion and custom, and attend to the eternally true path shown by the Vedas.

80.—Heaven and earth shall pass away, but my words shall not pass away.—Mat. XXIV. 35.

R.—This expression also smacks of ignorance and folly. Well, where can the heaven go by passing away. When the heaven is very subtle and invisible to the eye, who can see its passing away? It does not become a good man to praise himself.

Partiality

81.—Then shall he say also unto them on the left hand, Depart from me, ye cursed, into ever-lasting fire, prepared for the devil and his angles.—Mat. XXV. 41.

R.—Well, how great is this partiality that he gives heaven to his own votaries and parts others into ever-lasting fire? But as it is written that heaven shall pass away, where will the ever-lasting fire, hell and paradise be? Had God not made Satan and his angles, why should he have the trouble of making so much preparation in the creation of hell? If Satan who is one does not fear God, how can he be the Supreme Ruler? For, being one of his angels, Satan rebelled, and God could not catch him at the very beginning of his rebellion and throw him into a jail, nor could he kill him. How can he claim Godhead? Satan afflicted even Christ for forty days, and Christ could

do him nothing. It is useless for Christ to be the son of God. Hence, neither Christ is the son of God, nor can the God of the Bible be the true God.

Betrayal of Christ

82.—Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.—Mat. XXVI. 14, 15.

R.—Now see, all the power of working miracles and of Godhead of Christ is exposed here. For, even his chief disciple was not regenerated and made holy in his very company while in life. How can he when dead regenerate and make others holy? How much deceived are his followers in their belief in him? For, how can he save anybody after his death, since he could not save and sanctify his own disciple by virtue of his actual company while in life?

83.—As they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat, this is my body. And he took the cup, and gave thanks and gave it to them, saying, Drink ye all of it, for this is my blood of the new testament.—Mat. XXVI. 26, 27.

R.—Will any civilised man say so? None but an ignorant barbarian can say to his disciples that their eatables are his flesh and drinkables his blood. This very doctrine is called by the modern Christians the Lord's Supper, that is, they take food and drink, believing them as the flesh and blood of Christ. How bad is this belief? How can they give up taking other kind of flesh and blood, who do not abstain in belief from eating the flesh and drinking the blood of their teacher?

Humanity of Christ

84.—And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then said he unto them, my soul is exceedingly sorrowful, even unto death. And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me.—Mat. XXVI. 37–39.

R.—See, had he not been human, and had he been the son of God, knowing what happens in the three divisions of time, and learned; he would not have acted so improperly. Hence, it is plain that all this imposture is brought about either by Christ or by his disciples out of falsehood; namely, he was the son of God, the knower of the past and future, and the forgiver of sins. It shows that he was merely an ordinary, simple, honest, and ignorant man, neither learned, clairvoyant—yogi, nor possessed of power.

Arrest of Christ

85.—While he yet spoke, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he:

hold him fast. And forthwith he came to Jesus, and said, Hail, Master; and kissed him. Then came they, and laid hands on Jesus, and took him. Then all the disciples forsook him, and fled. At the last came two false witnesses. And said, this fellow said, I am able to destroy the temple of God, and build it in three days. And the high priest arose, and said unto him. Answerest thou nothing ? What is it which these witness against thee ? But Jesus held his peace, and the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the son of God. Jesus saith unto him, Thou hast said. Then the high priest rent his clothes, saying, he hath spoken blasphemy; what further need have we of witnesses ? Behold, now ye have heard his blasphemy. What think yet ? They answered and said, He is guilty of death. Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands. Saying, Prophesy unto us, thou Christ. Who is he that smote thee ? Now Peter sat without in the palace; and a damsel came unto him, saying, thou also wast with Jesus of Galilee. But he denied before them all, saying I know not what thou sayest. And when he was gone out into the porch, another maid saw him, and said unto them that were there, this fellow was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man. Then on others saying, surely thou also art one of them, he began to curse and to swear, saying, I know not the man.—Mat. XXVI. 47—50,56,61—72,74.

R.—Now see Jesus had not even so much power and influence as to make his disciples firm in belief; and they should not have betrayed him even at the risk of their life, nor denied him, nor spoken falsehood, nor sworn by false oaths. Also, he had no power to work miracles as mentioned in the Old Testament, that many people came to beat the guests of Lot, but two angels of God made them blind. Though it is an impossibility, yet Christ had not even that much power in him. But how much fuss the Christians make now-a-days in extolling the name of Christ! Instead of dying so disgracefully, should he have fought to death, or absorbed in trance, or given up the ghost in any other way; it would have been well. But whence could he get that sense without the attainment of knowledge ? Further on Christ says:

86.—(Thinkest thou that) I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels ?—Mat. XVI. 53.

R.—Though he threatened with his power and praised his Father, yet he could do nothing. See, how curious it is that when the high priest asked him to answer to the witnesses against him, he held his peace ? It is not well done by Christ. Had he told there what was truth, it would have been well. It was not proper for him to boast of his power. It was also not just on their part who accused him of false charges and smote him; for, his fault was not of that kind which justified their treatment of him. But they were barbarians. How could they know what justice was ? If Christ had not set up himself for the son of God in utter disregard for truth, and if they had not so maltreated him as they did, it would have been well for both the parties. But whence could they have so much knowledge, righteousness, and justness in those days of barbarism ?

87.—And Jesus stood before the governor, and the governor asked him, saying, Art thou the King of the Jews ? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee ? And he answered him to never a word; in so much that the governor marvelled greatly. Pilate saith unto them, What shall I then do with Jesus which is called Christ ? They all say unto him, Let him be crucified. And when he had scourged Jesus, he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed on his right hand and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And when they were came unto a place, called Golgotha, that is to say, a place of skull, they gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him. And they set up over his head his accusation written. Then were there two thieves crucified with him, one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from cross. Likewise also the chief priests mocking him, with the scribes and elders said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth. Now from the noon (sixth hour) there was darkness over all the land unto the afternoon (ninth hour). And about the ninth hour Jesus cried with a loud voice, saying, *Eli Eli lama sabach thani* ? that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, this man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. Jesus, when he had cried again with a loud voice, yielded up the ghost.—Mat. XXVII. 11—14, 22—24, 26—34,37—50.

R.—Certainly those wicked people did evil to Jesus. But he was also to blame. For no one is the son of God, nor is he the father of anyone. For, if he be the father of anybody, he will be the father-in-law, brother-in-law, relative of somebody. When the governor had asked, he should have said in answer what the truth was. It is right, that if the previous miracles were true, he should have come down from the cross and converted all the people to be his disciples. Had he been the son of God, God would have saved him. Had he been omniscient, why should he have tasted the vineger mixed with gall to know it and then to reject it ? He should have known it beforehand. Had he had the power of working miracles, why should

he have expired, by crying aloud repeatedly ? It should be remembered that whatever cleverness may be used, what is truth and what is falsehood, will come to light in the long run. It is also proved that Jesus was somewhat better than the barbarians of that time. But he was not a miracle worker, nor the son of God, nor a learned man; for, had he been so, why should he have undergone that terrible suffering?

Resurrection

88.—And, behold, there was a great earthquake, for the angel of the Lord descended from heaven, and came, and rolled back the stone from the door, and sat upon it. He is not here; for he is risen, as he said, (Come, see the place where the Lord lay). And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid, go tell my brethren, that they go into Galilee, and there shall they see me. Then the eleven disciples went away into Galilee, into a mountain, where Jesus had appointed them. And when they saw him, they worshipped him : but some doubted. And Jesus came and spake unto them, saying. All power is given unto me in heaven and in earth. And lo, I am with you always, even unto the end of the world.—Mat. XXVIII. 2, 6, 9, 10, 16—18,20.

R.—What is said above in the verses, does not deserve credence; for it is against the teachings of knowledge and the laws of nature. Is the tribunal of God made like a country court, or collectorate, that God has messengers called angles. and sends them here and there on errand and they descend from above ? Is it true that he went to heaven and came to life in that body ? For, when the women held him by the feet and worshipped him, was it the same body ? Why was it not rotten in three days ? It is but arrogance to talk of one's own power over all. It is impossible to meet disciples and talk with them after death. If these things are true, why do some people not rise from the dead ? Why do they not go to heaven in the same body ? So much for the gospel of Matthews. Now we pass on to the gospel by Mark.

St. Mark's Gospel

89.—Is not this the carpenter ?—Mark VI. 3.

R.—As a matter of fact, Joseph was a carpenter, so was Christ. For many years he worked as a carpenter. Afterwards trying to turn a prophet, he set up as the son of God, and the barbarians believed him to be so. Hence, he showed much cleverness, hacking, hewing, breaking, splitting, being his duty.

No Trinity

St. Luke's Gospel

90.—And Jesus said unto him, Why callest thou me good ? None is good, save one, that is, God.—Luke, XVIII. 19.

R.—When Christ himself says there is but one God, whence have the Christians taken their three Gods, namely, the Father, Son, and Holy Ghost ?

91.—He (Pilate) sent him to Herod. And when Herod saw Jesus, he was exceeding glad; for he was desirous to see him for a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing.—Luke, XXIII.7—9.

No Miracle

R.—This account is not found in the gospel by Matthews. Hence, these witnesses are unreliable; for witnesses should say alike. Also, if Christ had been clever and able to perform miracles, he should have answered to Herod and showed him some miracle. Therefore it is plain enough that Christ had neither the virtue of knowledge nor the power of miracles at all.

St. John's Gospel

92.—In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of man.—John I. 1—4.

R.—A word cannot be in the beginning without a speaker. If the word was with God, the above assertion was useless. Also, the word can never be God. For, when it was with God in the beginning, it is inconsistent to say that it was in the beginning or it was God. The creation can never be possible by means of a word, unless its cause be present. Also the maker can create the world silently without a word. In whom was life or what was life ? The expression in the verse above will oblige you to regard life as unbeginning. If it is unbeginning, the breathing of life into the nostrils of Adam is contradicted hereby. Also, is life the light of people only and not of the lower animals ?

93.—And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him.—John XIII. 2.

R.—This is not right; for, the Christians are asked, if the devil tempts all to evil, who tempts the devil to evil ? If it is replied that the devil is tempted to evil of his own accord, then persons can be evil by themselves. So what is the use of Satan ? But if the maker and tempter of Satan is God, then the God of the Christians is the very devil of devils. God himself tempts all by means of Satan. Can such be the work of God ? The truth is that they may be devils if there be devils, who made this book of the Christians and Christ the son of God. But neither it can be the word of God, nor can the deity described in it be God, nor can Christ be the son of God.

Mansions in Heaven

94.—Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you

unto myself; that where I am, there ye may be also. Jesus saith unto him (Thomas), I am the way, the truth, and the life; no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also.—John, XIV. 1—4, 6, 7.

R.—Now, think of these expressions of Christ. Are they less in force than pious frauds ? Had he not spread such a net of his religion, who would have been canght in it ? Had Christ got the monopoly of his Father ? If he is in the power of Christ, he being dependent on others is no God. For, God does not accept anybody's recommendation. Did nobody obtain God before Christ ? How he lays the bait of mansions ? He is simply arrogant who calls himself to be the way, truth, and life. Therefore, the above dogma can never be true.

95.—Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.—John XIV. 12.

R.—Now think, why the Christians who repose full faith in Christ, cannot do the works of raising the dead, and other miracles. If they cannot do wonders by means of faith, the Christ also did none of them. This fact should be borne in mind; for Christ himself says that they also will do wonders. Yet none of the Christians can perform any miracle in the present time. Well, who has lost the sight of the mind that will believe Christ to be the worker of miracles ?

96.—They might know thee the only true God.—John. XVII. 3.

R.—When there is but one unitary God, the belief of the Christians in three gods is absolutely untrue.

Thus the gospels are full of absurdities.

St. John's Revelation

Now listen to the wonderful visions of St. John.

97.—And they had on their head crowns of gold. And there were seven lamps of fire burning before the throne which are the seven spirits of God. And before the throne there was a sea of glass, and round about the throne, were four beasts full of eyes before and behind—Rev. IV. 4—6.

R.—Now look at the heaven of the Christians which is like a city. Also their God is fire like a lamp. It is impossible to wear the crowns of gold and other ornaments and to be full of eyes before and behind. Who can believe these rhapsodies ? Also, it is written therein that there are four beasts, such as the lion and others.

98.—And I saw in the right hand of him that sat on the throne a book written within and on the back side sealed with seven seals. Who is worthy to open the book, and to lose the seals thereof ? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.—Rev. V. 1—4.

R.—Now look at the heaven of the Christians thronged with thrones and men. There is a book closed with many seals, to open and to read which there is none worthy either in heaven or in earth. Thereupon John wept. Then an elder said to him that Christ alone was able to open it. The truth is told in the proverb.—*jiska vivah uska geet* : His praises are sung whose marriage is to be celebrated. See, all glory is ascribed to Christ. But all these things are mere expressions without reality.

99.—And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.—Rev. V. 6.

R.—Now look at the work of John's fancy in a dream. There are all the Christians, four beasts and Christ in heaven and no one else! It is very curious that on earth Christ had two eyes and no horns even in name; but in heaven he got seven eyes and seven horns! Also the seven spirits of God turned eyes and horns of Christ ! Why have the Christians believed in these things ? For heaven's sake, they should have used a little sense in it.

100.—And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.—Rev. V. 8.

R.—When Christ was not in heaven, whom would they, poor fellows, worship with incense, odour, sweet, light and other objects? How curious is it that the Protestant Christians refute idolatry here in India; but their heaven is the home of idolatory ?

101.—And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. And I saw, and behold a white horse; and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering and to conquer. And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red; and power was given to him that sat thereon to take peace from the earth. And when he had opened the third seal, and lo, a black horse. And when he had opened the fourth seal, and behold a pale horse: and his name that sat on him was Death : and so forth.—Rev. VI. 1—5, 7, 8.

R.—See if this myth is not greater than that of the Indian Puranas. How can horses and horsemen live in books closed with seals ? The ignorance of those who have taken the ravings of dream for truth, cannot be exaggerated.

102.—And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth ?

And white robes were given unto everyone of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled.—Rev. VI. 10, 11.

R.—They who are Christian, being committed to session as it were, will wait weeping for such a justice. He who accepts the Vedic religion, will have no delay in obtaining justice. It should be asked of the Christians if the Court of God is now-a-days closed. There is no work of adjudicature, and the judges are sitting idle! They can not answer these questions properly. They also mislead their God, who is misled; for at their request he immediately wreaks vengeance on their enemies. They are of vindictive temper. They take revenge after death. They have no peace in mind. Where there is no peace, there can be no end of misery.

103.—And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together. —Rev. VI. 13, 14.

R.—Now see, as John the prophet had not acquired knowledge, he mentioned his tales without a head or a tail. Well, the stars are the systems of worlds, how can they fall on one single earth? How can the attraction of the sun and other stars allow them to leave their orbits? Does he think the heaven to be like a mat? The heaven is not a body, which can be folded or gathered. Therefore John and others were all barbarians, they had no knowledge of these things.

Elects

104.—I heard the number of them which were sealed: and there were sealed an hundred forty and four thousand of all the tribes of the children of Israel. Of the tribe of Juda were sealed twelve thousand.—Rev. VII. 4, 5.

R.—Is the God of the Bible the God of the tribes of Israel only, or is he the God of the whole world? Had he not been so, why should he have accompanied those barbarians? He helped them only. He never talked of the name or trace of others. Therefore he is not God. The sealing of the tribes of Israel shows his finiteness of knowledge or it may be merely the false imagination of John.

105.—Therefore are they before the throne of God, and serve him day and night in his temple.—Rev. VII. 15.

R.—Is it not gross idolatry? Is not their God material, having a body like man and limited to a place? The God of the Christians does not sleep at night; if he sleeps, how can they worship him at night? He must lose his sleep. If he wakes day and night, he will be distracted and very sickly.

Idolatry

106.—And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth. And there were voices, and thunderings and lightnings, and an earthquake.—Rev. VIII. 3—5.

R.—Now look here there were the altar, smoke, lamp, sweet, and the sound of trumpets in the heaven! Is the heaven of the Christians inferior to the pagoda of mendicants or *vairagis*? It has rather more bustle and alarm in it.

107.—The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth; and the third part was burnt up.—Rev. VIII. 7.

R.—Bravo, the Christian prophets! God, God's angels, the sounding of trumpets and the farce of the destruction of the world look like a child's play.

Bottomless Pit

108.—And the fifth angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace. And there came out of the smoke locusts upon the earth, and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth; but only those men which have not the seal of God in their foreheads. They should be tormented five months.—Rev. IX. 1—5.

R.—Will the stars have fallen on hearing the sound of trumpets upon those angels and into that heaven? But they never fell here upon the earth. Well, did God keep the locusts and the pit for the cataclysm? They must be able to see and read the seals so as not to bite the persons with seals on their foreheads. It is a mere fraud to convert simple folks to Christianity by terrifying them with the biting of the locusts if they did not turn Christians. Such beliefs can gain acceptance in ignorant countries, but not in Aryavart or India. Is the description of cataclysm possible?

Horsemen in Heaven

109.—And the number of the army of the horsemen were two hundred thousand.—Rev. IX. 16.

R.—Well, where in heaven did so many horses stay, graze and live? How much dung will there be of so many horses? How much stench would be produced in heaven? Therefore we the Aryans have all rejected such a heaven, such a God, and such a religion as is presented in the Bible. It will be better if such a medley of incongruities and absurdities be purged off from the head of the Christians by the grace of the Almighty.

Angelic Colossus

110.—And I saw another mighty angel come down from heaven, clothed with a cloud, and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire; and he set his right foot upon the sea, and his left foot on the earth.—Rev. X. 1—3.

R.—Now think of the fables of these angels, which beat the tales of the Puranas and buffoons into shade.

Temple of God

111.—And there was given me a reed like unto a rod; and the angel stood, saying, Rise and measure the temple of God, and the altar, and them that worship therein.—Rev. XI. 1.

R.—The Christians have made temples. Not only on earth, but in heaven also and they are measured ! Well, their teachings are like their heaven. On earth they eat in faith the flesh and blood of the body of Christ in the sacrament of the Lord's supper, and make forms of the cross in the churches, which is but idolatry.

112.—And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament.—Rev. XI. 19.

R.—The temple which is in heaven, probably remains closed at all times, but it is opened at some time. Can there be a temple of God? There can be no temple of the Supreme Being mentioned by the Vedas as all-pervading and infinite. Verily, there may be a temple of God of the Christians who has a material form either in heaven or on earth; and the Christians have the fun of worship, consisting of the tinkling of bells and flourishes of trumpets in their heaven, as it is found here among the Hindus. The Christians may sometimes be seeing the ark of convenant. It is not known what purpose is served thereby. The fact is that all these things are for the enticement of the people.

Woman in Labour in Heaven

113.—And there appeared a great wonder in heaven: a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. And she being with child cried, travailing in birth, and pained to be delivered. And then appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth.—Rev. XII. 1—4.

R.—Now think of the acme of this long idle talk ! In their very heaven a poor woman is crying for help, and nobody cares for her suffering nor can he assuage it! How long was the tail of that dragon who threw down a third part of stars on the earth? Well, the earth is a small planet, and the stars are large worlds, the earth cannot contain even one of them. But it should be inferred therefrom that this third part of all the stars must have fallen upon the house of this writer, and the dragon whose tail was so big as to wind round the stars and to foss them upon the earth, must be living in his house.

War in Heaven

114.—And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought him and his angels —Rev. XII. 7.

R.—Whoever goes to the heaven of the Christians, must suffer the horrors of war. Better give up the desire of going to such a

heaven and sit down, bowing to it from a distance. The place where there is no peace and where war is raging, is for the Christians only.

115. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world.—Rev. XII. 9.

R.—Did not Satan deceive men when he was in heaven? Why was he not confined in a jail or put to death! Why was he cast upon the earth? If Satan is the deceiver of the whole world, who is the deceiver of Satan. If Satan is himself misled, then persons disposed to go astray will be misled without Satan. If God is his tempter, he cannot be God. It appears that the God of the Christians may be in dread of Satan. For, if he is more powerful than Satan, why did he not punish Satan at the time of committing sin? The government of the God of the Christians on earth is not even a thousandth part of that of Satan. Hence the God of the Christians cannot expel him. Wherefore it is proved that the God of the Christians is not even like the present Christian officers who immediately punish thieves and robbers on their apprehension. Then who is senseless enough to give up the Vedic faith and to embrace the imaginary and fantastic religion of the Christians?

116.—Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you.—Rev. XII. 12.

R.—Is God the protector and master of heaven only? Is he not the protector and master of the earth, mankind, and other sentient creatures? If he is the king of the world, how can he not kill him? Satan goes about deceiving, while God is looking on! Yet God does not prohibit him! It seems that there are two gods, one good and another powerful and evil.

117. And power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations.—Rev. XIII. 5—7.

R.—Well, is it or is it not like the work of the leader of robbers to send Satan, beasts and others to the earth to deceive mankind, to make war with saints? Such a work can never be of God or God's worshippers.

118.—And I looked, and, lo, a Lamb stood on the Mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.—Rev. XIV. 1.

R.—See the Father of Christ lived on Mount Sion, and there lived also his son. But how were the people numbered to be 144,000? Only 144,000 persons were the inhabitants of heaven? The remaining millions of the Christians were not labelled on their foreheads. Did they all go to hell? The Christians should go to Mount Sion and see if there is the Father of Christ and his army. If they are found there, this writing is true; but if not, it is false. If he came there, when did he come? If it be said that he and his army came down from heaven, are they birds that such a large army flies up and

down to come and go there? If he comes and goes, he is like the judge of a district. If there be one, two or three gods, they will not suffice; for there should be at least one god for every world. One, two or three gods cannot tour and judge in innumerable worlds at the same time.

119.—Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.—Rev. XIV. 13.

R.—Look here the God of the Christians says that their works do follow them, that is to say, all will get rewards according to their works; but the Christians say that Christ will take away the sins, and also they will be forgiven. Here let sensible persons think whether the words of God or of the Christians are true. Both cannot be true in a matter in case of their difference. One of them must be false. What is to us, whether the God of the Christians or the Christians, be false?

120.—And the angel cast it into great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.—Rev. XIV. 19, 20.

R.—Now see if their myths are not greater than those of the Indian Puranas. The God of the Christians might become much distressed when in anger. As the winepresses are full of his wrath, is his wrath water or is it any other liquid substance that fills a thing? The flowing of blood for hundred miles is impossible; for blood is soon congealed on its contact with the air. How can it then flow? Hence, these statements are false.

Temple in Heaven

121.—Behold, the temple of the tabernacle of the testimony in heaven was opened.—Rev. IV. 5.

R.—Had the God of the Christians been omniscient, there was no use of witnesses; for then he would know all. Hence it is conclusively proved in every respect that their God is not omniscient; for he is finite in knowledge like man. How can he do the work of Godhead ? No, no he can't. The subject of the Revelation contains many impossible statements. Nobody can believe them to be true. How long shall we produce them, it is entirely full of like assertions.

122.—And God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to his works.—Rev. XVIII. 5,6.

R.—See the God of the Christians is evidently unjust; for justice is done aright when a person is dealt with according to his works both with regard to their quality and quantity. To reward or punish more or less than what is done, is injustice. Those who adore the unjust, become unjust themselves.

Christ's Marriage

123.—Let us rejoice; for the marriage of the Lamb is come and his wife hath made herself ready.—Rev. XIX. 7.

R.—Now listen, marriages are celebrated in the heaven of the Christians ! For, the marriage of Christ was performed there by God. It may be asked who his father-in-law, mother-in-law, brother-in-law and other relatives were. How many children were born to him ? The loss of energy decreases strength, understanding, valor, life, and other qualities. Therefore, Christ must have left his decayed body there by this time. For an object produced from the union of others must undergo disunion. The Christians are deluded in their belief in him upto present; and it is not known how long they will remain in delusion.

124.—And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled.—Rev. XX. 2,3.

R.—See with great difficulty and after a long delay they caught hold of the Devil, and imprisoned him for a thousand years, he will be loosed again. Will he not tempt again ? Such a wicked being should be always kept in imprisonment or put to death, but never set at liberty. But the existence of Satan is a whim of the Christians. In reality Satan is nothing. It is a device made by the Christians to terrify and cheat people into their religion. For instance, a shrewd fellow said to an honest man, come with me, I will show you a deity. Then going to a solitary place, he made a man have four hands and stand in the bushes. Then he told the dupe to shut his eyes and open them when he orders; and close them again on his bidding. Whoever does not close them, will become blind. Similar are the teachings of these sectarians. They say, whoever does not accept their religion, is deceived by Satan. When he came before, the deceiver said, See, then immediatly said again : Close them. When he was bidden in the bushes, he said, Open your eyes. See the Deity. All saw him. Such is the imposture of these religionists. Hence, nobody should fall into their snare of fraud.

125.—(I saw a great white throne, and him that sat on it), from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened : and another book was opened, which is the book of life and the dead were judged out of those things which were written in books, according to their works.—Rev. XX, II. 12.

R.—Now look at their childishness ! Well, how can the earth and the heaven flee away ! Where will they rest on ? Where was he and his throne from whose face they fled ? As the dead were made to stand before God, he must be either sitting or standing. Is God's work like the courts and shops of the earth, since it is done according to what is written in books ! Did God or his clerk write the account of all souls ? Such beliefs of the Christians and other sectarians have made him god who is no God and God no god.

Christ's Wife

126.—There came unto me one of the seven angels, and talked

with me, saying, Come hither, I will show thee the bride, the Lamb's wife.—Rev. XXI. 9.

R.—Hello ! Christ got a nice wife in heaven. He must be enjoying conjugal pleasures. Those Christians who go there, probably get women for wives and children are born to them. The increase of heavenly population must give rise to disease, and they must be dying. It is better to be away from such a heaven.

City in Heaven

127.—And he measured the city with the reed 12,000 furlongs. The length, and the breadth, and the height of it are equal. And he measured the wall thereof, 144 cubits, according to the measures of a man, that is, of the angel. And the building of the wall of it was of jasper, and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper, the second, sapphire; the third, a chalcedony; the fourth, an emerald. The fifth, sardonyx; the sixth, sardius; the seventh, chryselyte; the eighth, beryl; the ninth, a topaz; the tenth, a chryso prasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls; every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass.—Rev. XXI. 16—21.

R.—Look at the description of the heaven of the Christians. If they die here and be born there, how can they be contained in that city ? For, there is only ingress of people, but no egress. As regards what is written of the city made of very precious stones and of pure gold and so forth; it is a trick to wheedle simple folks and to secure them into their snare. Well, the length and breadth as written are possible; but how can its height be 12,000 furlongs (750 cos) ? It is a pure fiction created by the imagination. Whence were obtained so large pearls ? They were obtained from a pitcher of the house of the writer of this fairy tale. This monstrous hoax has quite out-beaten the Indian mythology.

128.—And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie.—Rev. XXI. 27.

R.—If it is the case as said above, why do the Christians say that sinners can go to heaven by turning Christians? This assertion of the verse is not right, for had it been so, John who talks the false things of his dream, could never have entered the heaven. Also Christ must not have gone to heaven; for when a single sinner cannot obtain heaven, how can Christ laden with the sins of many sinners be the dweller of heaven?

Heaven

129.—And there shall be no more curse, but the throne of God and of the Lamb shall be in it, and his servants shall serve him. And they shall see his face; and his name shall be in their foreheads. And there shall be no night there, and they need no candle, neither light

of the sun; for the Lord giveth them light; and they shall reign for ever and ever.—Rev. XXII. 3—5.

R.—Think of the residence in heaven! Will God and Christ ever remain sitting on the thrones? Will their servants ever remain before them seeing their faces? Now tell us whether the face of your god be white like that of a European, or black like that of an African, or is it like that of the people of other countries. This your heaven is a *surveillance*; for there is higher and lower social position, and it is necessary to live in one city only. How can there be no suffering? He who is luxurious, can never be God omniscient, and the ruler of all.

Works

130.—Behold, I come quickly; and my reward is with me to give every man according as his work shall be.—Rev. XXII. 12.

R.—When such is the case that rewards are obtained according to works, there is no forgiveness of sins. If there is forgiveness of sins, the teachings of the gospels are untrue. If it be said that forgiveness of sins is also written in the gospels, it will produce contradiction, or false evidence, and it will falsify the teachings. Cease to believe in the Bible. How long shall we mention the absurdities and contradictions of the Bible. What is given above is merely a hint from the Bible of the Christians. Wise men will know a great deal from it. Except a few things, all the rest of what is written in the Bible is false. Whatever is truth loses its purity by mixing with falsehood. So the Bible cannot be worth believing in. But the pure truth can only be had for acceptance from the Vedas.

Summary

For the divisions of the Bible see page 70. To the teachings of the Bible that (1) the earth of creation was without form, (2) the Spirit of God moved upon waters, (3) God created Adam out of dust in his image, (4) he created Eve out of his rib, (5) Satan deceived them, and (6) God liked Abel's sacrifice of a kid; it is replied that (1) God's work is never without form or imperfect, (2) the Spirit of God is a meaningless phrase and its floating on waters makes him limited, (3) God must be like man as Adam was like God, (4) the creation of Eve from man's rib is false as he has a full set of ribs in his skeleton, (5) why God created Satan who deceived Adam and why he is allowed to deceive the world, (6) God's accepting Abel's offering makes him a flesh-eater.

(7) The story of Noah's flood is not true, as an ark of 150 yards long and 25 yards broad cannot contain the pairs of all animals, such as the elephant, camel, rhinoceros, lion, &c. with their food. (8) Offering on the altar is probably taken from the Vedas. (9) It does not bespeak well of God to confound the common language of all people which ruined them. (10) Why did God make the foreskin so as to order its cutting afterwards? The Christians' not obeying it disproves its truth. (11) God's talking with Abraham (Gen. XVII. 22) his partaking of food at his tent (ib. XVIII. 1—8) and other similar acts prove the God of the Christians to be human. (12) Abraham's sacrifice of his son is an instance of human sacrifice. (13) Idolatry is indicated by Gen. XXXI 24, 30 where gods were stolen by Jacob.

(14) God's being jealous and punishing children for three generations for the sins of their ancestor, destroys his justice and Godhead. (15) The sacrifices of Moses (Lev. I. 5—9) do not show any mercy in God. It is a horrible doctrine that sins are atoned and forgiven by murdering bullocks and roasting their flesh on the altar to eat. (16) David's making a house for God who rested there, proves the man-worship of the Christians.

(17) The teachings of the gospels regarding the birth of Christ is an instance of impossibility as Kunti's conception by the sun in the Indian mythology. (18) Also the driving of devils, raising the dead, &c. are like the myths of the Puranas which the Europeans don't believe. (19) Jesus' eleven disciples deserted him and denied their discipleship and the twelfth disciple, Judas Iscariot, betrayed him for 30 Rs. which proves they were not regenerated by his company and teachings. How can the modern Christians be regenerated by Christ 2000 years after his murder or crucifixion by the Jews? (20) St. John's Revelation is a dream, wherein he saw four horses coming out of a book opened by the Lamb (Christ) with seven horns and going to four quarters conquering. He saw 24 elders and beasts with eyes. As it is a work of fancy, it does not deserve any serious consideration.

As there is no systematic teaching, the instances of impossibilities and absurdities can be picked up from the review given above.

N.B.—The books of free-thought give a detailed and exhaustive refutation of the Bible. As it is from the pen of Europeans who are brought up in Christianity, it is very interesting to read. They can be had from the *Truth-seeker*, New York, U.S.A. But few of them excel Thomas Paine's *Age of Reason*.

CHAPTER XIV

PREFACE

THE treatment of Islam in this 14th chapter is based on the Koran, but not on any other book; for the Mussulmans have full faith in it. Although the existence of various sects has created difference of views with regard to particular expressions and interpretation of the text, yet they are unanimous in their belief in the Koran. As the Koran is in Arabic and the Moulvies (Moslem savants) have written commentaries in Urdu, it was transliterated in the Devanagri characters and afterwards corrected by Arabic scholars before its use in the present discourse. For the object of this treatise is to advance the cause of mankind and to ascertain what is truth or otherwise. Accordingly a brief account of all religions is here given for public information with a view to afford them a chance for the consideration among themselves of vital questions, resulting in the rejection of evil habits and the adoption of virtues. It is foreign to our purpose to cavil at any religion or Islam; but it is our object to bring to light whatever is good in reality and what is evil in the end for all people. None can impose falsehood on others or oppose the progress of truth in the world. Even after the determination of truth and untruth the people are at liberty to accept or reject what they like; there is no compulsion but perfect freedom of choice. It is a rule with good people to regard their or others' virtues and vices as such, and then to digest virtues and to abjure vices. It is the duty of the good to give up and drive away prejudice and bigotry from among others at least to lessen their keenness. For what evil is there that has not come out of prejudice, and partiality, and what evil will not come out of them in the future? The truth is that it is outside the sphere of humanity to be engrossed in self interest at the expense of others in the precarious human life like a flash of lightning in the sky. Good readers will intimate what they think is improper in this writing, so that it may be corrected if approved; for the object of these lines is to palliate or remove bigotry, prejudice, jealousy, enmity, dispute, contention, and antagonism; and never to fan their flames. It is our primary duty to avoid doing harm to any and to promote mutual interests. Now I proceed to lay before all the good people the subject of Moslem religion in this 14th chapter with the request that they should accept what is desirable and reject what is undesirable. A word is enough to the wise.

अलमतिविस्तरेण बुद्धिमद्वर्येषु ।

The Author.

THE RELIGION OF MOSLEMS

NOW to attend to the subject of the Mussulman religion.

1.—In the name of the most merciful God. (To begin with the name of God forgiving and kind)—Manzil 1, Sipara 1, Surat 1, Ayat 1.

Reviewer.—The Mussulmans say that the Koran is the word of God. But the above verse shows that its author is somebody else; for had it been made by God, he would not have used the expression: In the name of God;* but he should have said, To preach to the people.† If God teaches the people that they should say so, it is not proper; for, being used in the beginning of an evil act, it will blot the name of God. If he forgives and shows mercy, why has he in his creation permitted flesh-eating for the pleasure of men, by killing other animals, or getting them slaughtered with excruciating pain? Are not those animals innocent and made by God? And it should have been stated. "To begin good works in the name of God, but not evil ones." The expression is doutful. Are the sins of theft, adultery, lying and other vices to be begun with the name of God? Consequently, the Mussulman butchers pronounce the phrase, "In the name of God"—*Bismillah*, in splitting the throat of cows and other animals. If that is its meaning as said above, the Mussulmans commence the doing of evil in the name of God. Also, the God of the Mussulmans will cease to be merciful; for his mercy is not extended to those dumb creatures. If the Mussulmans don't know its meaning, its revelation is useless. If the Mussulmans interpert it otherwise, what is its plain meaning?

Merciful God

2.—All praise be to God, the Lord of all creatures, the most merciful.—M 1, S 1, s 1, A 2.

R.—If the God of the Koran had been the protector of all creatures and the dispenser of forgiveness and mercy to all, he would not have commanded the Mussulmans to kill the people of other religions and the lower animals. If he gives forgiveness, will he forgive sinners? If he does, why has he said, kill the infidels, *i.e.* those who do not believe in the Koran and the Prophet, as will be shown further on? Hence the Koran does not appear to have been made by God.

3.—The king of the day of judgment. These do we worship, and of thee do we beg assistance. Direct us in the right way.—M 1, s 1, s 1, v 3, 5.

R.—Does not God judge always? Does he sit on judgment on some particular day? It then shows the reign of injustice. It is right

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* आरंभ साथ नाम अल्लाह के। † आरंभ वास्ते उपदेश मनुष्यों के।

to worship him and to ask help of him. Will they ask help in evil? Is the right way of the Mussulmans only, or of others too? Why do the Mussulmans not accept the right way? Does the straight way lead to evil that they don't like it? If the good of all is one, there is no peculiarity in the Mussulmans. If they do not wish the good of others, they will be unjust.

Right Way

4.—Direct us in the way of those to whom thou hast been gracious; not of those against whom thou art incensed, not of those who go astray.—Mt. S 1, s 1, v 6, 7.

R.—As the Mussalmans do not believe prior existence and good and evil works done in that life, God will be unjust by giving blessings and showing mercy to some and withholding them from others. For, to give pleasure and pain without the consideration of merit and demerit, is injustice; while to show mercy to some and to be angry with others without any cause whatever, is not in the experience of nature. Equitable justice requires He cannot have mercy and wrath without a cause. In the absence of good and evil works being accumulated in the previous life, mercy to some and wrath against others are not possible in the face of justice. If it is a fact what is written in the commentary on this verse, that God made men pronounce it so that they may always repeat it in that way; the alphabet of Arabic must also have been taught by God. If it be said that this chapter could not be read without the knowledge of the alphabet, it is asked if they were made to utter it out of their throat and they uttered it so. If it is so, the whole Koran must have been taught with the utterance of the throat. Therefore the book which contains things of partiality, cannot be called as made by God. As it is given by God in Arabic, the understanding of it is easy to the Arabs but difficult to others, a fact which charges God with partiality. This defect or blame could not have been imputed to him, had he revealed it in Sanscrit, which is distinct from all languages out of his equitable justice to the people of all the countries in the world.

Alkoran

5.—This book in which there is no doubt shows the way to the pious, who believe in the future state, say prayers, and live on what we have bestowed on them. Those people who believe in the book which is sent down to thee, or in those books which had been sent down to prophets before thee, who believe in thee are directed by their Lord, and it is they who will be saved. Verily, the unbelievers will not believe, whether thou admonish or do not admonish them, which is all the same to them; God hath sealed their hearts and ears, and a veil covereth their eyes; great torment is in store for them.—M. 1, S 10, s 2, v. 1—6.

R.—Is it not an instance of arrogance on the part of God to praise his own book? Those who are pious are on the right path by themselves; and this Koran cannot show it to those who are in the false way. Then what is the use of it? Does God make bestowals

for expenses out of his own treasury without regard to virtue, vice and exertion. If he does, why does he not give it to all ? Why do the Mussulmans work ? If it is proper to believe in the Bible, gospel, and other revealed books; why do the Mussulmans not believe in them as they do in the Koran ! But if they do, what is the need of the Koran ! If it be said that the Koran contains more things, God must have forgotten to mention them in previous books. But if he did not, the making of the Koran was useless. We see that with a few exceptions, all the teachings of the Bible and Koran are alike. Why did not God make one book like the Veda? Should the end of the world be believed and not any other doctrine ? Are the Mussulmans and Christians only directed by the Lord, and is there no sinner among them? If the pious Christians and Mussulmans be saved, but not other pious people, will it be not great injustice and lawlessness? Is it not like a decree *ex parte* to call those people infidels who are not Mussulmans? If God hath sealed the hearts and ears of the unbelievers whereby they commit sin, they are not to blame, but it is God himself who is to blame. Then they have nothing to do with good and evil, pleasure and pain; why does God give them reward and punishment ? For, they were not at liberty to do good and evil.

6.—There is disease in their hearts and God hath increased their disease or infirmity.—M 1, S 1, s 2, A 9.

R.—Hollo, God increased their disease without their fault ! He never showed mercy to them ! They must have felt much aggrieved. Is it not greater diabolism than that of Satan ? It cannot be the work of God to seal the hearts of some, to increase the disease of others; for, the increase of disease is caused by sins.

7.—Fear him, who has spread the earth as a bed for you, and the heaven as a covering or ceiling.—M 1, S 1, S 2, A 21.

R.—Can the heaven be anybody's ceiling ? It is an instance of ignorance. It is ridiculous to regard the heaven as the ceiling. If they believe any planet to be the heaven, it is their own belief.

8.—If ye be in doubt concerning that revelation which we have sent down unto our servant (prophet), produce a chapter like unto it, and call upon your witnesses, besides God, if ye say truth. But if ye do it not, fear the fire, whose fuel is men and stones, prepared for unbelievers.—M 1, S 1, S 2, q 22, 23.

R.—Is it difficult to produce a chapter like it ? Did not Fezi make a Korân without a dot* in the time of Akbar ? What fire of hell is that ? Shall this fire be not dreaded ? Its fuel is all that is thrown into it. As it is written in the Koran that stones are prepared for unbelievers, so the Puranas also say that a fearful hell is prepared for *mlechhas* or nonsanscritarians. Now, tell me which of them should be believed ? According to their own assertion they are to go to heaven; but according to the assertion of others, *i.e.*, opponents, they are to go to hell. Hence their contention is all false; but

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*Many Arabic letters have dots above and beneath them, as bay, zay, &c. Hence to use such words as have no dotted letter shows the extraordinary command over the language of Fezi who wrote a Koran without a dotted letter. Without a dot also means without a flaw.

the truth is that in all religions the righteous will get happiness and the wicked torment.

9.—And bear good tidings unto these who believe and do good works, that they shall have gardens watered by rivers; so often as they eat the fruit thereof for sustenance, they shall say, This is what we were formerly given; and there are for them holy wives always dwelling there.—M 1, S 1, S 2, A 24.

R.—Well, in what respect is this paradise of the Koran better than the world? For, the same objects that are in the world, are also in the heaven of the Mussulmans; only that the dwellers of the paradise do not die, come and go as the people of the world, and like the women of the world, who never live here for ever, the holy wives of the paradise live for ever. Well, till the end of the world comes, how will they pass their nights ? Yes, it is all right, if God is kind to them, and they pass their time in his service. For, this paradise of the Mussulmans looks like the Go-loke or heaven and temples of the Gosains of Gokul or monks of Brindaban. For, women are held in great honour, but not men. In the same way, women are held in great esteem in the house of God. God's love for them is also great, but not for the men, for, God has suffered the women to dwell there for ever, but not men. How can those women live for ever in paradise without the consent of God ! If it be so, God may fall in love with the women.

God Teaches Adam

10.—He taught Adam the names of all things, and then proposing them to the angels, said, Declare unto me the names of these things if ye say truth. (They not telling them) God said, O Adam, tell them their names. And when he had told them their names, God said, Did I not tell you that I know the secrets of heaven and earth, and know the actions overt and covert.—M I, S l, s 2, A 29, 31.

R.—Well, can it be the work of God to deceive the angels to add to his greatness? It is an act of arrogance, no learned person will admit its propriety, nor will anybody be so proud of it. Does God wish to establish his fame of omniscience on the performance of such an act? Verily, such vanity may succeed if practiced among savages, but never among the civilised.

Worship of Adam

11.—When we said unto the angels, Worship Adam, they all worshipped him, except Satan, who refused, and was puffed up with pride; for, he, too, was an unbeliever.—M 1, S 1, s 2, A 32.

R.—It proves God is not omnicient, that is, he does not know completely of the past, present and future. If he knew it, why should he have created Satan? Also, God has no influence; for, Satan did not obey his order, and God could do nothing of him. See Satan took God to task single-handed, so how can the Mussulmans and their God prevail where there are millions of infidels. God at times increases the disease of some and misleads others; He may have pro-

bably learnt these things from Satan, and he from God; for, there can be no teacher of Satan except God.

Satan deceives Adam

12.—We said, O Adam, dwell thou and thy wife in the garden, and eat of the fruit thereof plentifully wherever ye will; but approach not this tree, lest ye become of the number of transgressors. But Satan tempted and caused them to forfeit the happiness of paradise. Whereupon we said, Get ye down, there are enemies of one another among you. There shall be a dwelling place for you on earth, and a provision for a season. And Adam learnt a few things from his Lord, and got down upon the earth.—M 1; S 1, s 2, A 33—35.

R.—Now look at the short-sightedness of God. At first he blessed them with an abode in heaven, and then a little after told them to get down from it. Had he known the future, why should he have given them a benediction? He appears to be powerless in punishing the deceitful Satan? For whom did he create that tree? Was it for himself or for others? If for others, why did he forbid Adam? Therefore such things cannot be of God, nor of the book made by him. How many things did Adam learn from God? When Adam came to the earth, how did he come? Is that paradise on a mountain or in heaven? How did he descend therefrom? Did he come down flying like a bird, or like a stone falling upon the earth, from above? It is evident from it that since Adam, was created out of earth, there must be earth in their paradise. Also, all the angels and others that are there must be like him. For the division of the senses cannot take place without the physical body. Where there is an earthly body there must needs be death. If they die there, where do they go therefrom? If there is no death, there is no birth. When there is birth, there must needs be death. If it is so, what is written in the Koran, namely, the holy women always live in the paradise, will prove to be untrue. For, they must die. Under such circumstances the persons going to the paradise must also die.

13.—Dread the day wherein one soul shall not depend upon another, neither shall any intercession be accepted of them, nor shall any compensation be received, neither they shall be helped.—M 1, S 1, s 2, A 46.

R.—Shall we not dread the present day? In doing evil, we should dread all days. If no intercession be accepted, will God give an abode in the paradise on the Prophet's evidence or recommendation? How can this be true? Is God the helper of the dwellers of the paradise, and not of those of the hell or gehena? If it be so, God is unjust.

14.—We gave Moses the book of the law; and power to work miracles. We said unto them who transgressed on the sabbath day, be ye changed into apes and we made them an example unto those who were contemporary with them, and unto those who came after them, and a warning to the pious.—M 1, S 1, s 2, A 50-61.

R.—If God gave the book of the law to Moses, the need of the Koran is done away with. As stated in the Bible and the Koran that

God gave Moses the power of working miracles, it is not proper to believe it; for had it been a fact, it would have been possible of occurrence at present. As it is not in the now, it was not in the past. It must have been a fraud then, as the selfish now-a-days set up themselves for learned people among the ignorant. For, God and his servants still exist, why does he not give any of them the power of working wonders? They cannot bring any sign now. What was the need of the Koran, when the book of the law was given to Moses? If the direction for the distinction between good and evil be the same everywhere, then making separate books of the same is open to the charge of tautology and repetition. Did God forget to write in Moses' book what he wrote in the Koran? If God condemned the sabbath breakers to turn damnable monkeys to strike fear, it was a falsehood or a trick. Whoever does such things cannot be God and whatever contains such things cannot be the book made by God.

Miracles

15.—So God raiseth the dead to life, and showeth you his signs, that peradventure ye may understand.—M 1, S 1, S 2, v 67

R.—If God raised the dead to life then, why does he not do so now? Will they lie in graves till the night of the end of the world? Now-a-days they are committed to sessions, so to say. Are the signs of God so many only? Are not the earth, sun, moon, and others the miracles of God? Is the variety of design visible in the objects of the world less than a sign from God?

Good Works

16.—They (who believe and do good works) shall be the companions of paradise, they shall continue therein forever.—M 1, S 1, S 2, v 75.

R.—No soul has power to do infinite good or evil. There it cannot always dwell in heaven or hell. If God permitted so, he would be unjust and ignorant. If all be judged in the night of the world's end, their good and evil works should be equal. As actions are not infinite, how can their consequence be infinite? As it is said that the world has been seven or eight thousand years old, was God idle before that time? He will be idle after the end of the world. All such assertions are like the prattling of a child. For God's works endure forever. He judges all according to their good or evil works. Hence this teaching of the Koran is not right.

17.—When we accepted your covenant, saying, Ye shall not shed your brother's blood, nor dispossess one another of your habitations. Then ye confirmed it, and were witnesses thereto. Afterwards ye were they who slew one another, and turned several of your brethren out of their houses.—M 1, S 1, s 2, v 77, 78.

Covenant

R.—Well, is it human or is it divine to make or accept covenants ? If God is omniscient why should he act like a stiff necked

worldly man ? Well, is it a good conduct not to shed the blood of one another and not to turn one's own co-religionists out of their houses, that is to say, to shed the blood of the persons of different religions, and to turn them out of their houses ? It is the teaching of falsehood, ignorance, and partiality. Did not God know at first that they would break the covenant ? Thus it is plain that the God of the Mussulmans has much similarity to that of the Christians, and the Koran cannot be an independent book; for all its subject-matter with a few exceptions belongs to the Bible.

18.—These are they who have purchased this present life, at the price of that which is to come; wherefore their punishment shall not be mitigated, neither shall they be helped.—M 1, S 1, S 2, v 29.

R.—Can such enmity and hatred be expected from God ? Who are they whose sins will be mitigated, and who will be helped ? If they are sinners and if they be relieved without receiving punishment, it will be an act of injustice. If they be lightened after receiving punishment, they who are mentioned in the above verse, will be lightened by getting punishment. If they be not lightened after receiving punishment, it will also be an act of injustice. If the righteous are meant by those whose punishment will be mitigated, their sins are light of their own accord, what will God do with them ? So it is not written by a learned man. In truth it is proper to give happiness to the righteous and torment to the unrighteous according to their works.

19.—Verily, we gave the book of the law unto Moses, and caused apostles to succeed him, and gave evident miracles to Jesus the son of Mary, and strengthened him with the holy spirit. Do ye therefore, whenever an apostle cometh unto you with that which your souls desire not, proudly reject him, and accuse some of imposture, and slay others ?—M 1, S 1, S 2, A 80.

R.—When there is an evidence of the Koran that God gave the book of the law to Moses, it is obligatory upon the Mussulmans to believe in it. Its defects are transmitted to the Moslem religion. All that is said of miracles is contrary to nature. They are fraudulently spread to ensnare simple folks into their religion. For, what is against the laws of nature and the teachings of knowledge, is relegated to falsehood. If there were miracles then, why do they not take place now ? If they are not possible at the present time, they never existed then. There is not the least doubt at all.

Infidels

20.—Although they had before prayed for assistance against those who believed not, yet when that came unto them which they knew to be from God, they would not believe therein : therefore the curse of God shall be on the infidels.—M 1, S 1, S 2, v 82.

R.—Do not the people of other faiths call you infidels as you call them so, and bring curse from their God on you ? Which of you is false, and which true ? If we think, we shall find falsehood in all faiths, and what is truth, is alike in all, and all contention originates in ignorance.

21.—Good tidings to the faithful. Whoever is an enemy to God, or his angels, or his apostles, or to Gabriel, or Michael, verily God is an enemy to the unbelievers.—M 1, S 1, S 2, v 90.

R.—As the Mussulmans say that God is without a partner—*la sharik*, whence is this whole host of partners (shariks) ? Is he who is an enemy to others, an enemy to God ? If it is so, it is not right. For, God cannot be an enemy to anybody.

Forgiveness

22.—Say, forgiveness ! We will pardon you your sins, and give increase unto the well-doers.—M 1, S 1, S 2, v 54.

R.—Will or will not this teaching of God turn all sinners ? When the people have hope of forgiveness, they do not fear sins. Hence the being who says so, cannot be God, nor can this be the book made by God. For God is just, He never does injustice. Forgiveness will make him unjust. He can be just only when he punishes the people according to their sins.

Moses' Miracle

23.—When Moses asked drink for his people; we said, Strike the rock with thy rod; and there gushed out of it twelve fountains.—M 1, S 1, S 2, v 56.

R.—Now see, will anybody say such impossible things ? It is altogether impossible that twelve fountains should gush out by striking a rock with a rod. Well, it may be possible, if it was hollow and filled with water and then broached, but not otherwise.

24.—God sendeth down his mercy to such of his servants as he pleaseth.—M 1, S 1, S 2, v 97.

R.—Does he show his mercy or favour to such as are not fit for it ? If he does so, he utterly disregards the law. For, who will then do good works ? and who will desist from evil ? For, they will depend upon the pleasure of God, and not on the consequences of works. It will establish uncertainty and the futility of the value of works.

25.—See lest the unbelievers render you unbelievers out of envy, for there are many friends among them of the believers.—M 1, S 1, S 2, v 101.

R.—Now see God himself gives them a hint that the infidels may not shake them of their belief. Is he not omniscient ? It cannot be said of God.

Praying Side

26.—Wheresoever ye turn yourselves to pray, there is the face of God.—M 1, S 1, S 2, v 107.

R.—If it is true, why do the Mussulmans turn their face to Mecca (Kibla) ? If they say they have an order to turn their face to Mecca it is also an order here to turn wheresoever they like. Will one

of them be true and the other false ? Also, if God has a face, it cannot be towards all sides. For one face must be towards one side. How can it be towards all sides ? Therefore, it is inconsistent.

27.—(All is possessed by him), the Creator of heaven and earth; and when he decreeth a thing, he only saith unto it, Be, and it is.—M 1, S 1, S 2, v 109.

R.—Well, when God gives the order Be, who hears it ? Whom did he give it ? What was formed ? What cause was it made from ? As they say there was nothing but God before the creation, whence has this world come ? No effect takes place without its cause. Whence has come such a big world without its cause ? The assertion is merely childish.

Affirmer.—Not so. It came out of God's desire.

Denier.—Can a leg of the fly be made out of your desire, since you say all this world is made out of God's desire ?

A.—God is almighty. So he does what he likes.

D.—What is the meaning of the word almighty ?

A.—He can do what he likes.

D.—Can God create another God ? Can he die of his own accord ? Can he be ignorant, sick and foolish ?

A.—No, he can not be so.

D.—Therefore, God cannot do anything against his own and others' qualities, actions and nature. In the world three things are required in the construction of an object. 1. The maker, as a potter; 2. Clay to form a pitcher; 3. Its means or instruments with which the pitcher is made. As a potter makes a pitcher out of clay with instruments, and as clay and instruments exist before the construction of a pitcher; so before the creation of the world there existed the cause of the world, namely, Prakriti : nature or matter, qualities, actions and nature, which are unbeginning. Hence this doctrine of the Koran is altogether impossible.

Kaaba or Temple of Mecca

28.—When we appointed the holy house of Mecca to be the place of resort for mankind, and a place of security; and said, Take the station of Abraham for a place of prayer.—M 1, S 1, S 2, v 117.

R.—Did not God make or appoint any holy place before the existence of the Kaaba or the house of Mecca ? If he did, there was no necessity of making the house or temple of Mecca. If he did not, he deprived the previous generations of a holy place for resort. God might perhaps not have remembered before to make a holy place.

29.—Who will be averse to the religion of Abraham, but he whose mind is infatuated ? Surely we have chosen him in this world, and in that which is to come he shall be one of the righteous.—M 1, S 1, S 2, v 122.

R.—How is it possible that all that do not believe in the religion of Abraham, are foolish ? What is the cause that God chose Abraham

only? If he chose him because of his being righteous, there can be many other righteous people. If he chose him without his being righteous, he did injustice. Verily, it is right that whoever is righteous, is dear to God, but not unrighteous.

Keblah

30.—We have seen thee turn about thy face towards heaven with uncertainty, but we will cause thee to turn thyself towards a Keblah that will please thee. Turn therefore, thy face towards the holy temple of Mecca; and wherever ye be, turn your faces towards that place—M 1, S 1, S 2, v 135.

R.—Is it a small idolatry? No, it is a big one.

Affirmer.—We the Mussulmans are not idolaters but rather we are inconoclasts or idol-breakers; for we do not regard *Keblah* to be God.

Denier.—They whom you regard to be idolaters, do not regard the idols to be God; but they pray to God before them. If you are iconoclasts, why do you not break the *Keblah*, a great idol? (The Block Stone of Abraham).

A.—Why so, there is an order in the Koran that we should turn our face towards the *Keblah.* But they have no such order in the Veda, so how can they not be idolaters? How can we be so? For, it is incumbent upon us to obey God's command.

D.—They have got an order in their Purana as you have in your Koran. They believe the Purana to be the word of Vyasa, the incarnation of God, as you believe the Koran to be the word of God. With regard to idolatry, there is no difference between them and you. On the contrary, you are great idolaters, and they are small. The case of the Mussulmans is like that a man was to turn a cat got in before him out of the house, but, lo, a camel got in to boot. In like manner, the Mussulmans turned small idols out of their religion, but the great idol like the mountain which the mosque of Mecca is with its Black Stone is thrust upon Islam. Is it a small idolatry? Verily, if you accept the Vedic religion as we do, you will be free from idolatry and other evils, but not otherwise. So long as you do not abjure your great idolatry, you should feel ashamed of refuting small idolaters and desist from it. You should make yourselves sanctified by being away from idolatry.

31.—Say not of those who are slain in fight for the religion of God, that they are dead; yea they are living.—M 1, S 2, S 2, v 144.

R.—Well, what is the necessity of dying or killing in fight for the religion of God? Why don't you say that it is for your selfish purpose? For, with this bate, the people will fight hard. You will win. They will not fear to die. Plunder will bring much wealth to you. Afterwards you will indulge in sensuality. It is for such and similar purposes that this extraordinary teaching is given out.

32.—And that he is severe in punishing. Follow not the steps of Satan, for he is your open enemy. Verily he commandeth you evil and

wickedness, and that ye should say that of God which ye know not.—M 1, S 2, S 2, v 151, 154, 155.

R.—Is God merciful to the virtuous and severe in punishing the vicious; or is he merciful to the Mussulmans and cruel to others? If he is so, he cannot be God. If he is not partial, he will be merciful to him who is virtuous be he anywhere, and punish him who commits vice. In such a case, it is not necessary to believe in Prophet Mahomed and the Koran. As regards Satan, who tempts people to sin and who is the open enemy of mankind, why has God created him? Did he not know what would happen in the future? If it be said that he knew the future; but he made the devil for trying people; it is not tenable; for, it is the work of the finite to make a trial; the infinite knows the good and evil works of all souls thoroughly from eternity. As Satan tempts all to sin, who has tempted him to it? If it be said that Satan is misled by himself, the others can also be misled in the same way. Then what is the use of Satan? If God himself misled Satan, he would be the devil of devils. It cannot be the work of God. Whoever mislead others, is corrupted by evil company and utter ignorance.

33.—Verily he hath forbidden you to eat that which dieth of itself and blood, and swine's flesh, and that on which any other name but God's hath been invocated.—M 1, S 1, S 2, v 159.

R.—It is worth while to think that what death of itself or is slaughtered, is all the same. There may be a little difference in other respects yet there is no difference whatever in the fact of dying. As the swine's flesh is particularly mentioned as being forbidden, can it be supposed that it is proper to eat man's flesh? Can it be a good thing to kill animals and enemies in the name of God with extreme pain? It throws a blot on the name of God. Is not God merciful to them, that he has given them extreme pain at the hands of the Mussulmans without the sins of their previous existence? He does not regard them as his children. Inasmuch as God does not forbid the killing of cows and other animals highly beneficial to the world, he causes their murder, as it were, and thus becomes the author of harm to it. He stands charged with the sin of murder. Such teachings cannot be of God or of the book of God.

Women and Fast

34.—It is lawful for you on the night of the fast to go in unto your wives, they are a garment unto you, and ye are a garment unto them. God knoweth that ye defraud yourselves therein, wherefore he turneth unto you, and forgiveth you. Now therefore go in unto them; and earnestly desire that which God ordaineth you, and eat and drink, until ye can plainly distinguish a white thread from a black thread by the daybreak.—M 1, S 1, S 2, v 172

R.—It seems here certain that when Islam was preached or before it, somebody might have asked a believer in the Purana about the detail of the lunar fast, called the Chandrayan in Sanscrit. The process given in the Sanscrit scriptures is to decrease and increase the number of morsels in accordance with the waning and waxing of the digits of the moon, and to take food at midday. Is his ignorance

of this scriptural injunction he might have said in reply that food should be taken on seeing the moon. So the Mussulmans have modified it according to their circumstances. But it is forbidden to go to women on the fast day. So God has added to it that they can go in to their wives, and eat during the night as many time as they like. Well, what kind of fast is it? Food is not taken in the day, it is taken in the night. It is contrary to the laws of nature to abstain from food in day and to take it in night.

Crecentade

35.—Fight for the religion of God against those who fight against you. And kill them wherever ye find them; for temptation to idolatry is more grievous than slaughter. Fight therefore against them, until there be no temptation to idolatry, and the religion be God's. Whoever transgresseth against you by so doing (*i.e.*, by attacking you within the limits of Mecca) do ye transgress against him in like manner as he hath transgressed against you.—M 1, S 2, S 2, v 174—176, 178, 179.

R.—If the Koran had no such injunctions as above, the Mussulmans would not have transgressed so much against the people of other faiths as they have done. It is a great sin on their neck to murder innocent people. Non-belief in the religion of the Mussulmans is called infidelity. The Mussulmans regard slaughter or murder to be better than infidelity. They murder those who do not believe in their faith, as they have been doing all along. They have fought for religion till they have lost their empire and power. They are very cruel to the people of other faiths. Is theft to be returned for theft? Shall we commit theft to retaliate for the harm the thieves do us? It shall ever be an act of injustice. When an ignorant person call us names, shall we abuse him? It can never be the teaching of God, of his learned servants, or of his book. It belongs to the selfish and ignorant person.

36.—God loveth not corrupt doing. O true believers, enter into the true religion wholly.—M 1, S 2, S 2, v 190, 193. (God does not love quarrel.)

R.—If God does not love quarrel, why does he induce the Mussulmans to pick quarrels with other people? Why does he love the quarrelling Mussulmans? Is God pleased with those who believe in the religion of the Mussulmans? Then he is partial to the Mussulmans. He is not the God of the whole world. Hence it is apparent that the Koran cannot be made by God, nor its god the God of all.

37.—God is bountiful unto whom he pleaseth without measure. —M 1, S 2, S 2, v 197.

R.—Does not God give his bounty without regard to persons' good and evil deeds? Then to do good or evil is all alike. For the bounty of joy or sorrow depends upon his will. Hence the Mussulmans do what they like, being averse to religion, and there are others who not believing in the Koran are righteous in their life.

38.—They will ask thee also concerning the courses of women. Answer. They are a pollution: therefore separate yourselves from

women in their courses, and go not near them until they be cleansed. But when they are cleansed, go in unto them, as God path commanded you. Your wives are your tillage; go in therefore unto your tillage in what manner soever ye will. God will not punish you for an inconsiderate work in your oaths.—M 1, S 2, S 2, v 205, 206, 208.

R.—What is written here with respect to not approaching women in their monthly course, is right. But the direction to men to go in to their wives, who are their tillage, as they please, is a cause to make them cupidinous. God does not punish men for an inconsiderate oath, they will tell lies and break oaths. It will make God an encourager of falsehood.

Loan to God

39.—Who is he that will lend unto God on good usury, verily he will double at unto him manifold.—M 1, S 2, S 2, v 227.

R.—What has he to do with borrowing? Will he borrow from man, who has made the whole world? No, never. It is said without thinking. Was his treasury run empty? Was he involved in loss by going rashly into business and being run upon by drafts and cheques, so that he now borrows money to meet demands, and consents to give double of the loan? Is it the work of honest dealer and bankers? It is the bankrupts or those whose expense exceeds their income that have recourse to such measures, but never God the almighty.

40.—Some of them believed, and some of them believed not; and if God had so pleased, they would not have contended among themselves, but God doth what he will.—M 1, S 2, s 2, v 234.

R.—Do all the wars take place by the will of God? Can he do evil or sin if he will? If it is so, he is God no long; for, it is not the duty of good people to break peace and provoke war. Hence it is plain that the Koran is not made by God, nor is it written by a virtuous learned man.

41.—To him belongeth whatsoever is in heaven, and on earth. His throne is extended over heaven and earth.—M 1, S 3, s 2, v 237. (Whatever is in heaven and earth is for God.)

R.—Whatever is in heaven and earth is made by God for mankind, and not for himself. For he is perfectly content, he has no desire for any object. If there is a throne of God, he is finite. He who is finite, is not called God. For, God is infinite and all-pervading.

42.—Verily God bringeth the sun from the east, now do thou bring it from the west. Whereupon the infidel was confounded; for God directeth not the ungodly people.—M 1, S 3, S 2, A 240.

R.—See, it is the talk of ignorance. The sun never comes from the east and goes to west or *vice versa*. It rotates on its own axis. It is evident therefrom that the author of the Koran did not know either geography or astronomy. If God does not direct the sinners to the right path, the righteous have no need of the God of the Mussulmans; for they are already on the right path. They are to be

shown the right way who are gone astray. Therefore, it is a great mistake of the author of the Koran not to do his duty of showing the right way to the benighted.

43.—(God said, to Abraham) Take therefore, four birds, and divide them; then lay a part of them on every mountain; then call them, and they shall come swiftly unto thee.—M 1, S 3, S 2, v 242.

R.—Bravo! See the God of the Mussulmans makes performances like a juggler. Is the greatness of God founded on such performances? The learned will repudiate such an idea of God. The ignorant will certainly be cheated into it. So, God will be disgraced rather than glorified.

44.—He giveth wisdom unto whom he pleaseth.—M 1, S 3, S 2, v. 251.

R.—As he giveth wisdom to those he is pleased with, he probably gives unwisdom to those he is displeased with. It is not godliness. God preaches wisdom to all irrespective of persons, and he alone is absolute but not others.

God's Arbitrary Will

45.—God will forgive whom he pleaseth, and will punish whom he pleaseth; for God is almighty.

R.—Is it not like the act of an unjust ruler to forgive the undeserving and not to forgive the deserving? If God makes virtuous or vicious persons of those whom he pleaseth, the charge of virtue and vice should not be laid at the door of souls. If God made souls virtuous and vicious, they should have neither weal nor woe; as a soldier kills a man by the order of his commandant, and is not punished for the murder. So the souls should not be punished.

46.—Say, shall I declare unto you better things than this? For those who are devout are prepared with their Lord, gardens through which rivers flow; therein shall they continue for ever; and they shall enjoy wives free from impurity, and the favour of God; for God regardeth his servants.—M 1, S 3, S 3, v 12.

R.—Well, is it a heaven or a brother? Is he God or a procurer? Can any sensible man take for God's book what contains such things? Why is he partial? Did the women who live in paradise for ever, go there after their existence on earth, or are they born there? If they are gone there after their earthly life, and are called away before the day of resurrection, why are their husbands also not called away? Why did he break his own law that all will be judged on the day of judgment? If they are born there, how do they pass their time there? If they have husbands there, whence will God provide the Mussulmans gone there hence with wives? Why has not God made men dwell in paradise for ever, as he has done women? Hence the God of the Mussulmans is unjust and unwise.

Praise of Islam

47.—Verily the true religion in the sight of God, is Islam.—M 1, 53, 53, v 16.

R.—Does God belong to the Mussulmans only, or also to others? Was there no divine religion before 1300 years ago when Islam came into being? Hence the Koran is not made by God, but by some unjust man.

48.—Every soul shall be paid which it hath gained, neither shall they be treated unjustly. Say, O God, thou possessest the kingdom; thou givest the kingdom unto whom thou wilt; thou takest away the kingdom from whom thou wilt; thou exalteth whom thou wilt, and thou humblest whom thou wilt; in thy hand is good, for thou art almighty. Thou makest the night to succeed the day; thou bringest forth the living out of the dead, and thou bringest forth the dead out of living; and providest food for whom thou wilt without measure. Let not the faithful take the infidels for their protectors, rather than the faithful; he who doth this shall not be protected of God at all. Say, if ye love God, follow me : then God shall love you, and forgive you your sins; for God is gracious and merciful.—M 1, S 3, S 3, v 21—24, 27.

R.—If every soul is to be paid what it has gained, there will be no forgiveness. If it be forgiven, there will be no full reward, and there will be injustice. If God giveth kingdoms without good deeds, he will be unjust. Can it be possible to bring forth the dead from the living, and *vice versa*? For, God's law is inviolate and inexorable. It cannot be changed. Now look at the teachings of partiality. Those who are not in the fold of Moslem religion, are stigmatised with the epithet of infidels. It is here commanded not to make friends with the best of them, but to enter into friendship with wicked Mussulmans! Such a teaching ousts God from Godhead. Hence, it is plain that ignorance and partiality dominate over the Koran, its God and the Mussulmans. Wherefore the Mussulmans are in the dark as to truth. Look at Mahomed's boast that if they believed in him, God would love them, and if they did the sin of partiality for him, he would forgive them their sins. Hence it is certain that Mahomed's heart was not pure and that accordingly he made the Koran or got it made for him.

St. Mary

49.—Angels said, O Mary, the Lord hath chosen thee and exalteth thee above all the women of the world.—M 1, S 3, S 3, v 35.

R.—As God and his angels do not now come to talk with anybody, how is it they came before for the purpose? If it be said that the former generations were righteous, and the present ones are not, it is not true; for there were more people ignorant and barbarian in those countries when the religions of the Christians and the Mussulmans were preached than now-a-days, and so such religions opposed to knowledge were accepted by them. Now there are more enlightened people, and so they do not spread; nay, such sham religions are sinking below the horizon of knowledge, much less they make any progress at all.

God's Stratagem

50.—When he decreeth a thing, he only saith unto it, Be, and it is. The infidels (Jews) devised a stratagem against him (Christ); but God devised a stratagem against them; and God is the best deviser of stratagems.—M 1, S 3, S 3, v 39, 46.

R.—As the Mussulmans do not believe that there existed any other things but God in the beginning, to whom did God say, Be? What was it that came into existence? The Mussulmans will never be able in their whole life to answer this question. For, an object cannot come into being without its natural causes. To say that an effect takes place without its cause, is tantamount to saying that one's body came into being without his parents. He who is duped, or who deceives and devises stratagems, can never be even a good man, much less the Deity.

51.—Is it not enough for you, that your Lord should assist you with 3,000 angels.—M 1, S 4, S 3, v 110.

R.—If God assisted the Mussulmans with 3,000 angels, why does he not assist them now when their many kingdoms are ruined and are being ruined? Hence this assertion is to catch people in their snare and is very revolting to the sense of justice.

52.—And help us against the unbelieving people. He is the best helper and benefactor. If ye die or be slain in the cause of God, ye shall rejoice for the favour of God.—M 1, S 4, S 3, v 130, 133, 140.

R.—Look at the error of the Mussulmans, who pray to God for killing those who don't profess their religion. Is God so simple as to accept their prayer ? If God is the doer of the Mussulmans' work, how is it that they are destroyed or meet with no success ? God appears to be attached to the Mussulmans out of his fondness. If God is so partial to one sect, he cannot be worthy of adoration by the righteous.

Belief in Apostles

53.—Nor is God disposed to make you acquainted with what is a hidden secret, but God chooseth such of his apostles as he pleaseth; believe therefore, in God, and his apostles.—M 1, S 4, S 3, v 159.

R.—When the Mussulmans do not believe in any other person but in God, nor do they associate anyone with God, why have they associated the Prophet with God in their belief ? The Prophet has become associated with God, since God has so commanded in the Koran. So it is inconsistent to call God without an associate—*la sharik*. If it be interpreted to mean a belief in the mission of Mahomed, it is asked what the necessity is of his being a prophet. If God cannot do his work without making him his prophet, he certainly becomes dependent and powerless.

54.—O true believers, be patient, support one another, be engaged in war, fear God, that ye be happy.—M 1, S 4, S 3, v 178.

R.—The God of the Koran and his prophet were both fond of war. He who sanctions war, breaks peace. Does a nominal fear

of God bring happiness ? Or does it come from the dread of unrighteous war ? If the fear of God in name will do, to fear or not to fear him is alike. But if the dread of bloodshed destroys happiness, it is right.

Belief in Mahomed

55.—These are the statutes of God. And whoso obeyeth God and his apostle, God shall lead him into gardens, wherein rivers flow, they shall continue therein for ever; and this shall be great happiness. But whoso disobeyeth God, and his apostle, and transgresseth his statutes, God shall cast him into hell fire; he shall remain therein for ever, and he shall suffer a shameful punishment.—M 1, S 4, S 4, v 13, 14.

R.—God himself has made Mahomed his associate. It is written in the Koran itself. See how God fondles with the Prophet ! He has made the Prophet the co-sharer in the paradise. Not in one single thing is the God of the Mussulmans independent. It is then useless to call him without the second or associateless. Such doctrines cannot form the subject of the word of God.

56.—Verily God will not wrong any one even the weight of an ant or mite, and if it be a good action, he will double it.—M 1, S 5, S 4, v 37.

R.—If God does not do even a mite of injustice, why does he double a good deed ? Why is he very partial to the Mussulmans ? In fact, doubling or diminishing a reward makes God unjust.

57.—When they go forth from thee, they meditate by night a matter different from what thou speakest. But God shall write down what they meditate by night. God hath overturned them for what they have committed. Will ye direct him whom God hath led astray; since for him whom God shall lead astray; thou shalt find no true path ?—M 1, S 5, S 4, v 80, 87.

R.—If God writes all events in books and ledgers, he is not omniscient. If he is omniscient, he has no manner of use of writing. The Mussulmans say that Satan has become the devil by deceiving and misleading all; but when God also leads men astray, what is the difference between God and Satan ? The only difference seems to be that God is a great devil and Satan is a small devil. For the Mussulmans say that whoever misleads is a devil. This assertion has made a devil of God.

Kill Infidels

58.—If they (infidels) not restrain their hands from warring against you, take them and kill them wherever ye find them; it is not lawful for a believer to kill a believer, whoso killeth a believer by mistake, the penalty shall be the freeing of a believer from slavery, and a fine to be paid to the family of the deceased, unless they remit it as alms; and if the slain person be of a people at enmity with you, and be a true believer, the penalty shall be the freeing of a believer. But whoso killeth a believer designedly, his reward shall be hell, he

shall remain therein for ever, and God shall be angry with him, and shall curse him.—M 1, S 5, s 4, v 90-92.

R.—Now look at the great partiality of the Koran, which allows the Mussulmans to kill infidels wherever they find them. But they are not to kill their own co-religionists. Killing a Mussulman by mistake entails atonement only upon the murderer, but killing an unbeliever gives him a right to enter paradise. Such a direction should be thrown into a well. Such a book, such a prophet, such a God, and such a religion do no good but a positive harm to the world. It is better such religions should not exist. Wise men should shun such infatuated religions, and act on the directions of the Veda wherein there is not an iota of falsehood. They say that hell is the penalty for the murder of a Mussulman: but their opponents say that heaven is the reward for the murder of a Mussulman. Now which of them is true ? They both should be rejected, being fanciful religions, and all persons should believe in the Vedic religion, which shows them the right way of the noble-minded, and warns them against the wrong way of the wicked, and which consequently is the best religion in the world.

59.—But whoso separateth himself from the apostle, after true direction hath been manifested unto him, and followeth any other way than that of the true believers, we will cause him to obtain that to which he is inclined, and will cast him to be burned in hell.—M 1, S 5, S 4, v 113.

R.—Now look at the partiality of God and this apostle. Mahomed and other apostles thought that if they did not promulgate such doctrines in the name of God, they were not to be accepted by the people at large, nor will they get wealth wherewith to live in ease. Hence it is evident that they were astute enough to accomplish their sordid purposes at the expense of others. Wherefore these apostles were not good people, and their teachings can have no weight with the learned good people..

God's Associates

60.—And whosoever believeth not in God, and his angels, and his scriptures, and and his apostles, and the last day, he surely erreth in a wide mistake. Moreover they who believed, and afterwards became infidels, and then believed again, and after that disbelieved, and increased in infidelity, God will by no means forgive them, nor direct them into the right way—M 1, S 5, S 4, v 134, 135.

R.—Can God still be without an associate ? Is it not a contradiction to call God associateless and at the same time to associate a number of beings with him in the belief ? Does not God give forgiveness after three times ! Does he show the way after disbelieving three times ! Does he not direct into the right way after the fourth time ! If all persons disbelieve four times each, infidelity will increase very much.

61.—God will surely gather the ungodly and the unbelievers together in hell. The hypocrites act deceitfully with God, but he

will deceive them. O true believers, take not the unbelievers for your protectors or friends.—M 1, S 5, s 4, v 138, 141, 143.

R.—What is the proof of the Mussulmans going to the paradise and others to the Gehena ? Bravo! Away with such a god as is deceived hypocrites, and deceives others ! Let him go and make terms with deceivers on mutul understanding.

यदृशी शीतला देवी तादृश: खरवाहन:

—As is the goddess of small pox so is her ursine wain. When like is associated with like, they pull on well. How can they be not deceivers whose God is a deceiver ? Can it be proper for any one to enter into friendship with a wicked Mussulman and not with a non-Mussulman good man ?

Belief in Mahomed

62.—O men, now is the apostle come unto you, with truth from your Lord; believe therefore, it will be better for you. God is but one God.—M 1, S 6, s 4, v 167, 168.

R.—When it is written in the Koran to believe in the apostle, is or is not the apostle, an associate of God in belief ? God is certainly in one locality, since apostles come from and go to him. He can never be God infinite. As the Koran sometimes states God is at one place and at other times states that he is everywhere, it appears hence that it is written not by one but by many persons.

Forbiddden Flesh

63.—Ye are forbidden to eat that which dieth of itself, and blood, and swine's flesh, and that on which the name of any besides God hath been invocated; and that which hath been strangled, or killed by a blow, or by a fall, or by the horns of another beast, and that which hath been eaten by a wild beast.—M 2, S 6, S 5, v 3.

R.—Are these objects alone forbidden ? Are other animals, insects, and the like living creatures allowed to the Mussulmans for food ? Hence, this teaching is a human imagination, but not a divine direction. So it carries no authority with it.

64.—And lend unto God on good usury, I will surely expiate your evil deeds from you, and I will lead you into gardens.—M 2, S 6, s 5, A 10.

R.—Hello! There will be no money in the house of the God of the Mussulmans, else why does he ask for loans ? Why does he defraud them with expiation of sins and admission into paradise ? Here it is plain enough that Mahomed achieves his end in the name of God.

65.—He forgiveth whom he pleaseth, and punisheth whom he pleaseth. He bestowed on you what he hath given to no other nation in the world.—M 2, S 6, s 5, v 16, 18.

R.—The God of the Mussulmans acts like Satan, who makes sinners of them whom he pleaseth. If forgiveness depends on the will of God, God may go to the paradise and Gehena; for he is the

author of good and evil deeds, and the soul is dependent on him. An army protects and kills according as its commander directs. The commander, and not the army, is responsible for the good and evil of its deeds.

66.—Obey God, and obey the prophet.—M 2, S 7, S 5, v 89.

R.—See God is here associated. It is now useless to believe God without an associate.

67. God hath forgiven what is past but whoever returneth to transgress, God will take vengeance on him.—M 2, S 7, s 5, v 92.

R.—To forgive the evil deeds done is, as it were, to give permission to do them and thus to increase evil. The book which contains the doctrine of forgiveness is made neither by God nor by a learned man. It is a promoter of sin. It is proper to pray to some body for the expiation of future sins, or to resolve to give them up by one's effort, or to repent for them. But nothing can be gained if a man merely repents but desists not from committing them.

Praise of Koran

68.—Who is more wicked than he who forgeth a lie concerning God, or saith, this was revealed unto me, when nothing has been revealed unto him, and who saith, I will produce a revelation like unto that which God hath sent down ?—M 2, S 7, s 6, v 94.

R.—It appears herefrom that when Mahomed gave out that God had sent down a revelation to him, somebody else also wished to play the same trick, namely, verses were revealed to him, and he should also be regarded as a prophet. To confute him and to augment his reputation, Mahomed might have taken this step.

Parley between God and Satan

69.—We created you, and afterwards formed you; and then said unto the angels, Worship Adam; and they all worshipped him, except Satan, who was not one of those who worshipped. God said unto him, What hinderest thee from worshipping Adam, since I had commanded thee ? He answered, I am more excellent than he; thou hast created me of fire, and hast created him of clay. God said, Get thee down therefore, from paradise; for it is not fit that thou behave thyself proudly therein; get thee hence; thou shalt be one of the contemptible. He answered, Give me respite until the day of resurrection. God said, Verily thou shalt be one of those who are respited. The devil said, Because thou hast depraved me I will lay wait for men in thy strait way; then will I come upon them from before and from behind, and from their right hands, and from their left; and thou shalt not find the greater part of them thankful. God said unto him, Get thee hence despised, and driven far away; verily whoever of them shall follow thee, I will surely fill hell with you all.—M 2, S 8, s 7, v 10-17.

R.—Now listen with great attention to the dispute between God and Satan. It is strange that an angel who is like a peon, could not

be controlled by God, nor could God sanctify his soul, and then God let him go scot-free in spite of his rebellion and wickedness! It is a great mistake of God. As Satan misleads all, and God misleads Satan, it is evident that God is the Satan of Satan. For Satan openly accuses God of depraving and misleading him. It does not prove the holiness of God; rather he has become the prime cause of the introduction of all evils into the world. Such a God can become of the Mussulmans only, but not of other good learned people. His talk with angels after the manner of men makes the God of the Mussulmans one of physical body, of finite knowledge, unjust. It is on this account that the learned do not like the religion of Islam. (Satan was right in refusing to worship man. It is past our understanding why God, as here represented, enforced the worship of man, which is now admitted on all hands as a downright sin! This fable also teaches the lesson of rational obedience even when God commands, much less when a man orders. It is now generally believed that the Devil is dead, leaving the above fable as his monument in the Koran.—Ed)

70.—Verily your Lord is God, who created the heaven and the earth in six days; and then ascended his throne (in the 7th heaven). Call upon your Lord humbly and in secret.—M 2, S 8, s 7, v 53, 54.

R.—Can that God be infinite and almighty, who makes the world in 6 days and also then rests on a throne in the upper region? As it cannot be, he cannot also be called God. Is your God dead that he hears when called? All this teaching is not from God. Hence the Koran cannot be made by God. When he made the world in six days and rested in the heaven on the seventh, he must have been tired. Is he now asleep or awake? If awake, does he do any work? Or is he sauntering about and lounging at ease for no purpose?

71.—Commit not violence in the earth, acting corruptly.—M 2, S 8, s 7, v 73.

R.—This is all right; but in opposition to this in other places in the Koran war and killing infidels are repeatedly admonished. Is not this a plain contradition? It appears that when Mahomed was weak he preached peace, and when strong, he declared war. Both being contrary, directions cannot be true.

Moses' Miracle

72.—He (Moses) cast down his rod; and behold, it became a visible serpent.—M 2, S 9, s 7, v 105.

R.—This writing shows that God and Mahomed both believed in such false things. If it is so, they were both unlearned. As none can deny seeing with the eyes and hearing with the ears, these are performances of jugglery.

Plagues in Egypt

73.—Wherefore we sent upon them (the Egyptians) a flood, and locusts, and lice, and frogs, and blood; (Still the Egyptians did not believe in Moses) Wherefore we took vengeance on them, and drowned them in the Red Sea. And we caused the children of Israel to pass through the sea.

Verily the religion which these (people Moses met after his flight from Egypt) follow, is false, and that which they do is vain.—M 2, S 9, s 7, v 130, 133, 137, 138.

R.—Now look at this dodge of hypocrisy! It is like man threatening another that he would send serpents to kill him. Is not that God unrighteous who is unjust enough to drown one people and to ferry another. What religion can be more falsely audacious than one which claims to be true, and calls others false which contain millions of men? For, no religion can have all its followers as good or bad. It is like a court's *ex parte* decree and so it is the religion of very ignorant people. Was the religion of the Pentateuch and Psalms which they professed become false? Or was theirs a different religion which is here called false? If it was a different religion, what was it? Say if its name is given in the Koran.

Sight of God

74.—Thou shalt thou (Moses) see me. When his Lord appeared with glory in the mount, he reduced it to dust. And Moses fell down in a swoon.—M 2, S 9, s 7, v 142.

R.—What is visible cannot be all-pervading. When God performed such miracles before, why does he not do them now before anybody? Being entirely opposed to the teaching of knowledge, it is not worth of credence.

75.—And meditate on thy Lord in thine own mind, with humility and fear, and without loud speaking, evening and morning.—M 2, S 9, s 7, v 204.

R.—The Koran sometimes says, call upon thy Lord with a loud voice, and at other times says, Meditate on God in the mind. Now which of these admonitions is true, and which is false. When one assertion contradicts another, it is like a mad song. If a thing is said by mistake it does not matter. (Meditation is preferable).

Allotment of Plunder

76.—They will ask thee concerning spoils: Answer, The division of the spoils belongeth unto God and the apostles. Therefore fear God. —M 2, S 9, s 8, v 1.

R.—It is exceedingly strange that they spoil, act like robbers and excite others to do the same, and still they remain as God, a prophet and believers. They uphold the fear of God and commit robbery and other evil deeds. They are not ashamed to say, our religion is the best of all. Will there be any other evil greater than bigotry in rejecting the religion of the Veda?

77.—(God proposed to make known the truth in his words) and to cut off the uttermost part of the unbelievers, Verily I will assist you with a thousand angles, following one another in order. I will cast a dread into hearts of the unbelievers. Therefore, strike off their heads and strike off all the ends of their fingers—M 2, S 9, s 8, v 7, 9, 12.

R.—Splendid! How cruel are God and his prophet, who extirpate the people not believing in the Moslem religion? Strange, God

orders them to strike off their heads and fingers, and gives them assistance in this ungodly work! Is he inferior to the king of Lanka (the enemy of Rama)? All this horrible work is of the author of the Koran, and not of God. If it is of God, let him be far from us and let us avoid him.

78.—God is with the faithful. O true believers, answer God and his apostle. O true believers, deceive not God and his apostle, neither violate your faith. They plotted against thee; but God laid a plot against them; and God is the best layer of plots.—M 2, S 9, s 8, v 19, 24, 27, 30.

R.—Is God partial to the Mussulmans? If he is, he is unjust? If not, he is the lord of all creation. Cannot God hear without calling? If he deaf? Is it not a bad thing to associate the apostle with God? Where is God's treasure to steal from? Is it proper to steal other people's property except that of God and his prophet? Such a teaching can come from the ignorant and the unrighteous. Is not that God deceitful, artful, and vicious, who lays plots and abets others in plotting? Hence the Koran is not made by God. It must have been made by some impostor and deceiver, else why does it contain such things contrary to reason?

War Against Idolatry

79.—Fight against them until there be no opposition in favour of idolatry, and the religion be wholly God's. And know that whenever ye gain any spoils, a fifth part thereof belongeth unto God, and to the apostle; and his kindred.—M 2, S 9, s 8, v 39, 41.

R.—Who can be else than the God of the Mussulmans, who fights and causes others to fight so unjustly and who breaks peace of the country? See, if it is not the work of robbers to plunder the world and to set others to plunder for God and his apostle? God's being a sharer of spoils is like his turning a robber himself. To be partial to such robbers, God disgraces his godhead. It is a great astonishment, how such a great calamity destructive of peace and grievous to mankind has got up in the world in the shape of a religion with such a god and such a prophet, and such a book as under review! Had such religions been not prevalent, the world would have been in ease and felicity.

Special Providence

80.—And if thou didst behold when the angels cause the unbelievers to die: they strike their faces and their backs and say unto them, Taste ye the pain of burning. We destroyed them in their sins and we drowned the people of Pharaoh. Therefore, prepare against them with what force ye are able.—M 2, S 9, S 8, v 50, 54, 59.

R.—Where are the angels asleep now when Russia has overpowered Turkey and England Egypt? Formerly God killed the enemies of his servants, and drowned them. Had it been true, he should do it now-a-days. But as he never does it, it is false and not worth believing in. See how bad is the direction that they should do

all they can to afflict the people of different religions. Such an advice cannot come from a learned, virtuous and kind-hearted man. Still they write that God is kind and just. Such teachings deprive the God of the Mussulmans of justice, mercy and other good attributes.

Crescentade

81.—O Prophet, God is thy support, and such of the true believers who follow thee. O Prophet, stir up the faithful to war: if twenty of you persevere with constancy, they shall overcome two hundred. Eat therefore, of what ye have acquired (out of the ransom from the captives of the battle of Beder), that which is lawful and good; for God is gracious and merciful.—M 2, S 10, S 8, v 63, 64, 68.

R.—Well, what sort of justice, knowledge, or religion is this, which is partial and beneficial to its own followers, though they may be in the wrong ? Directions to break peace, to go to war and to incite others to fight, to plunder people and regard spoil as lawful, cannot be even from a good man, much less from God who is gracious and merciful. In the face of these doctrines, the Koran cannot be the world of God.

Troops of Angels

82.—They shall continue therein for ever; for God is a great reward. O true believers, take not your fathers or your brethren for your friends, if they love infidelity above faith. Afterwards God sent down his security upon his apostle and upon the faithful, and sent down troops of angels which ye saw not; and he punished those who disbelieved, and this was the reward of the unbelievers. Nevertheless God will hereafter be turned unto whom he pleaseth. Fight against them who believe not in God.—M 2, S 10, S 9, v 21, 22, 25, 26, 28.

R.—How God can be all-pervading if he lives with the dwellers in paradise ? If he is not all-pervading, he cannot be the creator and judge of all. It is unjust to teach the people to give up their fathers, mothers, brethren, and friends. Verily their evil teaching should not be accepted. But they should always be served. If God was content with the Mussulmans and sent them troops of angels for their assistance before, why does he not do so now ? If he punished infidels and then fell upon them before, where is he gone now ? Cannot God spread faith without war ? We heartily wish to have nothing to do with such a God. He is not a God but a jockey.

Police of God

83.—We expect concerning you, that God inflicts a punishment on you, either from himself, or by our hands.—M 2, S 10, S 9, v 52.

R.—Well, are the Mussulmans the people of God, so that they arrest the people of other faiths ? Are billions of other men not dear to God ? Is a sinner among the Mussulmans dear to God ? It if is so, it looks like anarchy in a country wherein the ruler is an idiot. The wonder is that the sensible Mussulmans also believe in this unreasonable and baseless religion !

Paradise

84.—God promiseth unto the true believers, both men and women, gardens through which rivers flow, wherein they shall remain for ever; and delicious dwellings in gardens of perpetual abode; but good-will from God shall be their most excellent reward. Scoff at them : God shall scoff at them.—M 2, S 10, S 9, v 72, 80.

R.—It is an allurement for the selfish purpose of the Koran to men and women in God's name, for, had Mahomed not allured them in this way, nobody would have been caught in his snare. So is also done by the people of other religions. The people, no doubt, scoff at one another; but God should not scoff at them. Is the Koran a religious book, or a play book ?

For Moselms Alone

85.—But the apostle, and those who have believed with him, expose their fortunes and their lives for God's service; they shall enjoy the good things of either life; and God hath sealed up their hearts; wherefore they do not understand.—M 2, S 10, S 9, v 89, 92.

R.—Now look at the selfish purpose. Those alone are good who believe in Moslem faith with Mahomed; and others who never believe so, are bad. When God hath sealed their hearts, they are not to blame in committing sins; but it is the fault of God, he has prevented them from good by sealing their hearts. How great an injustice is it ?

86.—Take alms of their substance, that thou mayest cleanse them, and purify them thereby. Verily God hath purchased of the true believers their souls and their substance, promising them the enjoyment of paradise, on condition that they fight for the cause of God; whether they slay or be slain.—M 2, S 11, S 9, v 102, 110.

R.—Well done ! Prophet Mahomed you have successfully vied with the Gosains of Gokul (Indian priests); for, it is the chief object of these high priests of India to take the substance of the lay people and to cleanse them thereby. Good God ! What a nice mercantile jobbery you have started up that you think it to be a profit to take the lives of poor people by the hands of the Mussulmans ! The God of the Mussulmans has washed his hands with mercy and justice by causing the murder of the defenceless people through the Mussulmans and promising heaven to the latter for it. He has blotted the sacred name of godhead. He has become despised in the sight of the wise and virtuous.

87.—O true believers, wage war against such of the infidels as are near you; and let them find severity in you. Do they not see that they are tried every year once or twice ? Yet they repent not, neither are they warned.—M 2, S 11, S 9, v 122, 125.

R.—See it is an admonition God gives to the Mussulmans to practice treachery, inasmuch as they should wage war or commit murder whenever they find an opportunity whether they be in the neighbourhood or service of anybody not of their faith. Consequently

they have done many such things on account of this teaching of the Koran. If the Mussulmans see these evils mentioned in the Koran and give them up, they will do well.

88.—Verily your Lord is God, who hath created the heavens and the earth in six days; and then ascended his throne, to take on himself the government of all things.—M 3, S 11, S 10, v 3.

R.—The sky is simple and unmade or uncreated and unbeginning. To write that it was created, shows that the author of the Koran was innocent of the knowledge of physics. Did God make the world in six days? It cannot be six days, since it has already been said in the Koran that God said, Be, and it is. Thus the period of six days spent in creation here mentioned is not true. If God had been infinite, why should he stay on the roof of the heavens? Also, as he takes the government of things on himself, he acts like man; for, what plans will he concoct in sitting on his throne, who is omniscient? Hence, it is plain enough that savages in their ignorance of the true nature of God must have made this book, called the Koran.

God's Partiality

89.—Now hath an admonition come unto you from your Lord; and a direction, and mercy unto the true believers.—M 3, S 11, s 10, v 55.

R.—Does this God belong to the Mussulmans only, and not to others? Is he partial to them, since he shows mercy to them only, and not to others? If the Mussulmans are the true believers, they need no direction. If God does not send admonition and direction to other people than the Mussulmans, his knowledge is of no use to men.

90.—He might prove you, and see which of you would excel in works. If thou say, ye shall surely be raised again after death.—M 3, S 11, s 11, v 7.

R.—If God tries to see the works, he cannot be omniscient. If he raises persons after death, he delays judgment or as it is called committed to sessions in the court language. He violates his own law, that the dead shall not live. It is a blot on God's name.

Apostrophe

91.—O Earth, swallow up thy waters, and thou, O heaven, withhold thy rain. And immediately the water abated. O my people, this she-camel of God is a sign unto you; therefore, dismiss her freely that she may feed in God's earth.—M 3, S 11, s 11, v 43, 63.

R.—What childishness is it? Can the heaven and earth ever hear voice? Good Gracious, if God has a she-camel, he must also have a he-camel. Also he must have elephants, horses, asses, and other quadrupeds. What a nice thing it is that God allows a she-camel to feed in the fields! Does he ever ride on her? If these things are true, there must be disorder like that of the house of a Nabob in the house of God.

92.—And they who shall be miserable, shall be thrown into hell fire; they shall remain therein so long as the heavens and the earth

shall endure. But they who shall be happy, shall be admitted into paradise; they shall remain therein so long as the heavens and the earth endure.—M 3, S 11, s 11, v 105, 106.

Eternal Hell

R.—When all shall go to heaven and hell after the last day, what will the heaven and earth remain for? If the limit of the period of abode in heaven and hell lasts till the heavens and the earth exist, it is a fragrant contradiction to say that abode in paradise will be ever-lasting. It is the ignorant who talk so carelessly, but not God or learned people.

93.—When Joseph said unto his father, O my father, verily I saw in my dream eleven stars, &c.—M 3, S 12, s 12, A 4-59.

R.—This dialogue between the father and the son contains the story of Joseph and his brethren, which fills the whole of the 12th chapter. Since it contains stories already prevalent among the people, the Koran cannot be called a revelation from God, or can be made by him. Somebody has written an account of men.

94.—It is God who hath raised the heavens without visible pillars; and then ascended his throne, and compelled the sun and the moon to perform their services. It is he who hath stretched forth the earth. He causeth water to descend from heaven, and the brooks flow according to their respective measure. God giveth provision in abundance unto whom he pleaseth, and is sparing unto whom he pleaseth.—M 3, S 13, S 13, A 2, 3, 17, 26.

R.—The God of the Mussulmans did not know science at all; else he would not have written the story that the heavens having no weight need no support of pillars. If God lives in a locality called Arsh, he cannot be almighty, and all-pervading. If God had the knowledge of clouds, he would not have written that he caused water to descend from heaven; rather he should have written that he caused water to ascend from the earth. Hence it is clear that the author of the Koran had no knowledge of the clouds. As he gives the people felicity and misery without regard of their good and evil works, he is an unjust, partial, and illiterate sot.

95.—Verily God will lead into error whom he pleaseth, and will direct unto himself him who repenteth.—M 3, S 13, s 13, A 27.

R.—What is the difference between God and Satan, when God leads men into error? Since Satan is regarded wicked for he misleads, why should not God be wicked on account of his doing the same kind of work? Why should he not be fit for hell from his sin of misleading?

96.—To this purpose have we sent down the Koran in the Arabic language. And verily if thou follow their desires after the knowledge which hath been given thee. Verily unto thee belongeth preaching only, but unto us inquisition.—M 3, S 13, s 13, v 37, 40.

R.—From what direction was the Koran sent down? Was it from above? If it is true, God, being finite dwelling in a locality, cannot be the Lord of all. For God is uniformly present everywhere.

To deliver an errand is the duty of an errand boy or a messenger. He has the need of a messenger, who is finite, dwelling in a locality. Also, to receive an account in inquisition belongs to man, and not to God; for he is omniscient. It appears that the Koran is the work of some man of limited knowledge.

97.—He compelleth the sun and the moon, which ever deligently perform their courses, to serve you. Surely man is unjust, sinful and ungrateful.—M 3, S 13, s 14, v 33, 34.

R.—Do the sun and the moon ever revolve, and not the earth? If the earth do not revolve, there will be days and nights of many years. It man is surely unjust and sinful, it is useless to give him the direction of the Koran. For, they who are by nature depraved, will never be righteous. But the righteous and the sinful are always seen in the world. Therefore, a book made by God cannot teach such a doctrine.

98.—When I shall have completely formed him (Adam), and shall have breathed by my spirit into him; do ye fall down and worship him. The devil (being condemned for refusing to worship Adam) said, O Lord, because thou hast reduced me, I will surely tempt them (men) to disobedience in the earth.—M 3, S 14, s 15. v 29, 39-46.

R.—If God breathed of his spirit unto Adam, the latter will also be a god. If he was not a god, why did God make him his companion in worship by angels? Why should not God be regarded as the Satan of Satans, or his elder brother, or his teacher? For, you the Mussulmans consider a deceiver to be Satan. God deceived Satan who accused God in his face of deception and said he would tempt men to disobey him. Still God did not punish and imprison him! Why did he not put him to death ?

Prophets of Nations

99.—We have therefore raised up in every nation an apostle to admonish them. When we will the same is, that we only say unto it, Be; and it is.—M 3, S 14, s 16,. v 35, 39.

R.—If God sent his apostles to all nations, why should they be infidels, when following their own prophets. Are not other prophets than yours worthy of reverence ? It is unjust. If apostles are sent to all countries, who was sent to Aryavarta (India) ? Therefore this doctrine is not proper to be believed. As regards God saying to the earth, Be, it being inanimate cannot understand it. How can God's order be executed ? As you don't believe the existence of any other thing in beginning but God, who heard his order ? Who or what was it that turned as God ordered ? These teaching are of ignorance which ignorant people readily believe.

100.—They attribute daughters unto God; (far be it from him.) By God we have heretofore sent messengers unto the nations before thee.—M 3, S 14, s 16, v 56, 62.

R.—What will God do with daughters ? It is man that has daughters. Why are daughters and not sons attributed to God ? What is the cause of attributing daughters to God ? Tell it if you

know. To swear is characteristic of liars, and not of God. For such is generally seen in the world. Liars swear, why should the truthful take an oath ?

Note.—It is unintelligible that God swears by God. In the verse, God and we are two persons.

101.—These are they whose hearts, hearing, and sight God hath sealed up; and these are the negligent. On a certain day shall every soul come to plead for itself, and every soul shall be repaid that which it shall have wrought; and they shall not be treated unjustly.—M 3, S 14, s 16, v 115, 118.

Injustice and Inconsistency

R.—When God himself has sealed their hearts, they are punished without fault on their part. They are not made free. How great a defects is this in God's plan ? In the teeth of the assertion, it is said in the Koran that every soul shall be repaid what it has acquired, neither more nor less. They have done no sins out of their free-will; but they were so made by God to do them. So they are not to blame, and consequently they should not suffer; rather God should take upon himself the consequences of their sins. If what is done shall be repaid, for what will forgiveness be given to soul ? If forgiveness be given, it will dispense with justice. Such confusion of plans cannot be ascribed to God. It is the work of raw youths.

Book of Deeds

102.—And we have appointed hell to be the prison of the unbelievers. The fate of every man have we bound about his neck; and we will produce unto him, on the day of resurrection, a book wherein his actions shall be recorded : it shall be offered to him open. And how many generations have we consumed since Noah ?—M 4, S 15, s 17, v. 7 12, 16.

R.—If it is right that they are infidels who do not believe in the Koran, Prophet, God of the Koran, dwelling in the seventh heaven, and their prayer, &c., and that hell is made for them only, it will be an act of their partiality; for, all of them who believe in the Koran cannot be righteous, and all others who do not so believe, sinful. It is merely childish to say that a book of man's deeds has been tied to his neck. We do not see it about anybody's neck. If it is for the purpose of rewarding the deeds of people, it looks like an urchin's play to talk of sealing their hearts and eyes, and forgiving their sins. Where is the book now which God will produce unto every one on the day of resurrection ? Does God write in it like a merchant casting his account ? How can fate be written of persons, where there is no previous existence, and no deeds done to form fate ? If God has made their fate without regard to their deeds, he has done them injustice; for, why has he given them pleasure and pain without doing good and evil deeds to be entitled for any reward ? If it be said it is God's will, he has done injustice in that case also. For injustice is to award persons pleasure or pain more or less without the consideration of their doing good or evil deeds. Will God himself read the

book of deeds, or will a reader assist him? If God punishes the souls of ancient time without faults he will be unjust, and he who is unjust, cannot be God.

Miracle of Camel

103.—We gave unto the tribe of Thamud, at their demand, the she-camel visible to their sight. (God said to Satan who threatened to deceive men on his expulsion from paradise :) Entice to vanity such of them as thou canst, by they voice. On a certain day we will call all men to judgement with their respective leaders; and whosoever shall have his book of deeds given him into his right hand.—M 4, S 15, S 17, A 57, 62, 69.

R.—Admirable! Whatever wonderful signs there are, there is a she-camel among them to prove his existence, or she is a means of trying the faith of men! If God gave an order to Satan to entice men to sin, he would be the commander of the devil and be responsible for all the sins committed by men. It is the men of low understanding who call such a being God. As God summons all men with their apostles to judge on the day of destruction, will they wait for judgement till then, as if committed to sessions? It is grievous to all to be committed to session, till judgement is given. Hence it is the first duty of a judge to decide cases quickly. It is the justice of "Popan Bye." Suppose a judge says until thieves and their accusers of fifty years be brought for trial, no judgement of acquital or punishment should be given in their cases. Such an instance would resemble the judgement of the day of resurrection. In this case a criminal remains under arrest for fifty years and another who is caught on the day of judgement gets his sentence at once. Such cannot be an act of justice. For justice, consult the Veda and Manu's Code, wherein there is not a moment's delay of judgement, and every one gets reward or punishment according to his deeds. Also, the accompaniment of prophets by way of witnesses with criminals depreciate the value of omniscience of God. Well, can such a book be ever considered as made by God, and the giver of its commandments, God? No, never.

Salvation

104.—(As to those who believe), for them are prepared gardens of eternal abode, which shall be watered by rivers; they shall be adorned therein with bracelets of gold, and shall be clothed in green garments of fine silk, and brocades: reposing themselves therein on thrones. O how happy a reward, and how easy a couch.—M 4, S 15, s 18, v 30.

R.—Excellent! What a nice heaven is depicted by the Koran, wherein there are gardens, ornaments, pillows, bostlers for repose! If an intelligent person thinks, he will find nothing more in the heaven of the Mussulmans than in the earth, except injustice, for their works were finite and their rewards infinite. If sweet be always taken, it tastes like sour in a few days. When the people in the paradise always enjoy pleasure, it will become painful to them. Hence, the

true doctrine of salvation is to enjoy happiness for a great cycle of eons (Mahakalpa) and then to return to incarnation.

105.—And those former cities did we destroy when they acted unjustly; and we gave them previous warning of their destruction.—M 4, S 15, s 18, A 57.

Mercilessness

R.—Can the whole of a town be sinful? His determination to destroy it after its iniquity takes off his omniscience. For he resolved when he saw its iniquity. He did not know it before. He is also merciless thereby.

106.—As to the youth, his parents were true believers, and we feared lest he, being an unbeliever, should oblige them to suffer his perverseness and ingratitude. And he followed his way, until he came to the place where the sun setteth; and he found it to set in a spring of black mud. And they said, O Dhulkarnein, verily Gog and Magog waste the land.—M 4, S 16, s 18, A 78, 84, 92.

Sun sets in mud

R.—Well, what a great misapprehension is it on the part of God? He feared lest the parents of the youth should be misled and turned away from his path! It cannot be said of God. Then see another instance of ignorance. The author of the Koran understands that the sun sets into the spring of black mud at night and rises in the morning. Well, the sun is much larger than the earth. How can it sink into a spring or lake or even a sea of it? Hence, it is apparent that the author of the Koran had no knowledge of geography or astronomy. If he had it, why should he write such a thing against the known facts of knowledge? Also, the believers in the Koran have no such knowledge. If they have it, why do they believe in a book which is so full of fiction? Now see the injustice of God. He is himself the maker, king and judge of the world, and he allows Gog and Magog to waste land and create disturbance. It is contrary to the dignity of Godhead. Therefore barbarians, and not literati, believe in such a book as the Koran.

Immaculate Conception

107.—And remember in the book of the Koran the story of Mary; when she retired from her family to a place towards the east, and took a veil to conceal herself from them; and we sent our spirit Gabriel unto her, and he appeared unto her in the shape of a perfect man. She said, I fly for refuge unto the merciful God, that he may defend me from thee; if thou fearest him, thou wilt not approach me. He answered, verily I am the messenger of thy Lord, and am sent to give thee a holy son. She said, how shall I have a son, seeing a man hath not touched me, and I am no harlot? Wherefore she conceived him; and she retired aside with him in her womb to a distant place, *i.e.*, in the forest.—M 4, S 16, s 9, A 15-19, 21.

R.—Now let wise men think that, if all the angels are the spirits of God, they cannot be separate from God. Secondly, it is injustice

that Mary, a virgin, gave birth to a son, without her desire to see a man. But an angel made her pregnant by the order of God. It is opposed to justice. There are many other things unbecoming mentioned here, which are not proper to touch upon.

God tempts to sin

108.—Dost thou not see that we send the devils against the infidels to incite them to sin by their instigation ?—M 4, S 16, S 19, v 81.

R.—There can be no blame on them, who are tempted to sins, when God himself sends devils to deceive them. They cannot be punished for it, nor the devils, for it is done by the order of God, who should bear the consequences thereof. If he is just, he should suffer the punishment of sin, which is hell. If he does not care for justice, he will be unjust, and an unjust man is called a sinner.

109.—I shall be gracious unto him who shall repent and believe, and shall do that which is right; and who shall be rightly directed.—M 4, S 1, S 20, v 78.

R.—The doctrine of forgiveness on repentance advocated by the Koran encourages all people to be sinful; for, it inspires sinners with great courage to do sin. Hence this book, called the Koran, and its author are the encouragers of sinners to continue their course of iniquities. Hence this book cannot be made by God, nor the being described can be God.

Mountains steady the earth

110.—And we placed stable mountains on the earth, lest it should move.—M 4, S 17, s 21, v 30.

R.—If the author of the Koran knew anything of the revolution of the earth and other motions related thereto, he would not say that the earth did not move from the placing of mountains upon it. It may be doubted that it will move but for the weight of mountains. But why does it move in an earthquake in spite of the weight of mountains ?

111.—And remember her who preserved her virginity, and into whom we breathed of our spirit.--M 4, S 17, s 21, v 88.

R.—No entightened man will write such an obscenity in his book, much less in the book of God and said therein by God. When such indecorous things are not fit to be told before men, how can they be good before God. Such things disgrace the sacredness of the Koran. Had they been good, they would be commendable as those of the Veda.

112.—Dost thou not perceive that all creatures both in heaven and on earth adore God, and the sun, and the moon, and the stars, and the mountain and the trees, and the beasts, and many men ? They (believers) shall be adorned therein with bracelets of gold, and pearls; and their vestures therein shall be silk. And cleanse my house for

those who compass it, and who stand up. Afterwards let them (pilgrims to the Caaba) cleanse their persons; and let them pay their vows; and compass the ancient house that ye might magnify God.—M 4, S 17, S 22, v 19, 23, 25, 28, 33.

Idolatry of Cabba

R.—Well, material objects cannot know God. How can they adore him? Hence this book, called the Koran, cannot be made by God; it appears to have been written by a man of bewildered mind. What a nice heaven it is where ornaments of gold and pearls and garments of silk are got to wear. This paradise does not appear to be more gorgeous than the palaces of kings. If God has a house, he must dwell in it. Then how is it no idolatry? Why do the Mussulmans refute the idolatry of others? When God receives offerings, orders pilgrims to compass his house and allows the slaughter of cattle for them to eat; he is like the Bacchus of temples and Goddess Durga. He is the great instigator of idolatry. For the mosque of the Caaba is greater than idols. Hence the Mussulmans and their God are great idolaters, and the believers in the Puranas and the Jainis are small idolaters.

113.—Afterwards shall ye be restored to life on the day of resurrection.—M 4, S 18, S 23, v 16.

R.—Will the dead remain in the grave till the day of resurrection, or will they be put up somewhere else? If they stay in tombs, the righteous, too, will suffer much pain from their living in a rotten and stinking corpse. It is no justice at all. Stench being increased, will generate diseases and make God and the Mussulmans responsible for the sin and suffering thereof.

Evidence of organs

114.—One day their own tongues shall bear witness against them, and their hands, and their feet, concerning that which they have done. God is the light of heaven and earth : the similitude of his light is as a niche in a wall, wherein a lamp is placed, and the lamp enclosed in a case of glass : the glass appears as it were a shining star. It is lighted with the oil of a blessed tree, an olive neither of the east, nor of the west : it wanted little but that the oil thereof would give light, although no fire touched it. God will direct unto his light whom he pleaseth.—M 4, S 18, S 24, v 23, 34.

R.—The hands, feet and other organs being material, cannot give evidence at all. Being against the laws of nature, this teaching is a myth. Is God fire or lightning? The example given above is not applicable to God. It can be applied to a material object.

115.—And God hath created every animal of water, one of them goeth on his belly. Whoever shall obey God and his apostle, (shall enjoy great felicity). Say, Obey God, and obey the apostle. And if ye obey him, ye shall be directed.—M 4, S 18, S 24, v 44, 51, 53, 55.

R.—As the text also means that God created all animals out of water, now what philosophy is it, seeing that all elements are found

in their body ? It shows but ignorance of facts. When it is necessary to obey the Prophet along with God, is or is not the apostle the companion of God ? If it is so, why is God mentioned in the Koran and called by the Mussulmans as one without a companion ?

Cleaving of Heaven

116.—On that day the heaven shall be cloven asunder by the clouds and the angels shall be sent down. Do not thou obey the unbelievers but oppose them herewith, with a strong opposition. Unto them (believers) will God change their former evils into good. And whoever repenteth, and doth that which is right; verily he turneth unto God.—M 4, S 19, S 25, v 24, 49, 67, 68.

R.—It can never be true that the heaven shall be cloven asunder with clouds. If the heaven be a material object, it can be rent in twain. The Koran of the Mussulmans tends to break peace and forments quarrel. It is hence that the learned and righteous do not believe in it. What a nice justice is it which changes evils into good ? Is it like sesame and legume which are converted into a different product ? If repentance obtains salvation and God for people, none will be afraid of doing evil. Hence such teachings are opposed to the truth of knowledge.

117.—And we spake by revelation unto Moses, saying, March forth with my servants by night; for ye shall be pursued. And Pharaoh sent officers through the cities to assemble forces. The Lord of all creatures, who hath created me and directeth me; and who will cause me to die, and will afterwards restore me to life, who, I hope, will forgive my sins on the day of judgment.—M 5, S 19, s 26, A 50, 51, 76, 77, 80.

R.—When God sent revelation to Moses, why did he again send his books to David, Jesus, and Mahomed ? For, the teaching of an apostle is always uniform and infallible. The sending down of books upto the time of the Koran will indicate the fallibility and imperfection of the books coming first in the order of precedence. If the three books, namely, the Penteteuch, Psalms, and Gospel be true, the fourth, called the Koran, will be untrue; for, they are generally contradictory to one another. They cannot be entirely true. If God created souls, they will die also; *i.e.*, they will undergo sometimes destruction and at other time annihilation. If God alone gives man and other sentient creatures to eat and drink, they should not be sick. All should receive equal provisions. It should not be as is the case that one gets the best food, and the other the worst out of partiality as the king and the pauper. When God alone provides food and drink and regulates regimen, there should be no disease. But even the Mussalmans and others get sick. If God alone cures and heals, the bodies of the Mussulmans should be free from disease. If they have sickness, God is not a perfect physician. If he is a perfect physician, why are these diseases found in the bodies of the Mussalmans ? If God alone kills and revives, he must be responsible for good and evil works. If he governs according to the works of previous existences, he incurs no blame. If God forgives sins and udgesj on the day of resurrection, he encourages the perpetration of sins, and

becomes sinful. If he does not forgive sins, this doctrine of the Koran cannot but be false.

118.—Thou (Saleh) art no other than a man like unto us; produce now some sign, if thou speakest truth. Saleh said, This she-camel shall be a sign unto you; she shall have her portion of water.—M 5, S 19, s 26, A 150, 151.

Miracle of she-camel

R.—[See page 560 for the story of the she-camel]. Well, can anybody believe that a she-camel may come out of a rock ? They were barbarians who believed it. It is a barbarous custom to produce a she-camel for a sign. It cannot be from God. Had this book, called the Koran, been made by God, it would not have contained such wild things.

119.—O Moses, verily I am God, the mighty. Cast down thy rod. And when he saw it, that it moved, as though it had been a serpent, (he retreated and fled). And God said, O Moses, fear not; for my messengers are not disturbed with fear in my sight. God, there is no God but he, the Lord of the magnificent throne. (Solomon said to the queen of Sheba) Rise not up against me; but come unto me a Mussulman (and resign yourselves unto the divine direction and profess the true religion which I preach).—M 5, S 19, s 27, A 9, 10, 26, 31.

R.—Also see Gold declares himself as the mighty with his own tongue ! Not even good human beings sing their own pean. How can then God do it ? By showing sleights of hand to barbarians, he has set up himself as God in the wilderness. A divine book cannot contain such thoughts. If God is the Lord of the magnificent throne in the seventh heaven, he cannot be the true God, being finite and confined to a locality. If egotism is bad, why have God and Prophet Mahomed filled their book with their own encomiums and panegyrics. Is it not a rebellion that Mahomed killed many men ? This book, called the Koran, is replete with repetitions and self-contradictions.

Passing of mountains

120.—And thou shalt see the mountains, and shalt think them firmly fixed; but they shall pass away, even as the clouds pass away. This will be the work of God; who hath rightly disposed all things; and he is well acquainted with that which ye do.—M 5, S 20, s 27, A 88.

R.—The passing away of mountains like the clouds must be a phenomenon of the country of the author of the Koran; but it is seen nowhere else. The vigilance of God is seen in neither apprehending Satan nor punishing him for his mischief. What negligence will be greater than that he has not yet caught one single rebel against him, nor punished him for his rebellion.

Murder forgiven

121.—Moses struck him with his fist, and slew him. And said, O Lord, verily I have injured my own soul; wherefore forgive me. So Lord forgave him; for he is ready to forgive and merciful. Thy Lord

createth what he pleaseth; and chooseth freely.—M 5, S 20, s 28, A 14, 15, 68.

R.—Further, look at the God and apostles of the Christians and Moslems. Prophet Moses slays a man and God forgives the murder! Are they not both unjust? Does he create what he pleaseth? Has he cut of his sweet will and pleasure made somebody a king, another a pauper, one a learned man, and another ignorant? If it is so neither the Koran is true, nor can God being unjust be the Lord of all.

Noah lived 950 years

122.—We have commanded man to show kindness towards his parents; but if they endeavour to prevail with thee to associate with me that concerning which thou hast no knowledge, obey them not. We heretofore sent Noah unto his people; and he tarried among them one thousand years, save fifty years.—M 5, S 20, 21, s 29, A 7, 13.

R.—It is well to serve parents. It is also right not to obey those who advise to associate other beings with God. But if the parents command to speak falsehood and to do other evils, should they be obeyed? Hence of this admonition half is good and the other bad. Does God send Noah and other prophets alone, who sends other living beings to earth? If he sends all, why should not all be prophets? If at first men lived a thousand years, why do they not live so long now? Hence it is not true.

Second creation

123.—God produceth creatures, and will hereafter restore them to life; then shall ye return unto him. And on the day whereon the hour shall come, the wicked shall be struck dumb for despair. And they who shall have believed, and wrought righteousness, shall take their pleasure in a delightful meadow. Yet if we should send a blasting wind, and they should see their corn yellow and burnt up (they would surely become ungrateful). Thus hath God sealed up the hearts of those who believe not.—M 5, 521, 530, v 10, 11, 14, 50, 58.

R.—If God creates two times and not three, he must sit idle before the first and at end of the second time. His power will be spoiled and useless after one or two times of creation. If the sinners be struck with despair on the day of judgment, it is good. Is it not the object of the day of judgment that all men except the Mussulmans be regarded as sinful and disappointed? For, it is known from many passages of the Koran that by sinners are meant other people than the Moslems. If dwelling in a garden and wearing jewels is the heaven of the Mussulmans, it is like this world. There must be gardeners and goldsmiths in paradise, or God himself must be doing the work of both these artisans. If a person got fewer ornaments than others, there must be theft committed in consequence and the thieves of paradise will have to be sent to hell. If this be the case, it is a contradiction to say that abode in paradise will be eternal. As regards God's eye upon the cultivation of corns, its knowledge can be had from the experience of peasants. But suppose God has known all things from his knowledge such a threatening will be indicative of pride. If God

sealed the hearts of people and so made them do sin, he will himself be responsible for it, and not the people. As a commander gets victory or defeat, so are all the sins credited to God's account.

Wonders of Koran

124.—These are the signs of the wise book. He hath created the heavens without visible pillars to sustain them, and hath thrown on the earth mountains firmly rooted lest, it should move with you. Dost thou not see that God causeth the night to succeed the day, and causeth the day to succeed the night? Dost thou not see that the ships run on the sea, through the favour of God, that he may show you of his signs?—M 5, S 21, S 31 v 1, 9, 28, 30.

R.—Bravo! Wise book indeed! It contains assertions against the teachings of knowledge, as the creation of heaven, the idea of setting pillars to it, and the placing of mountains on the earth for its stability. A man of little learning would never write such things, nor believe them. See the wisdom of the book that it makes the night enter the day and vice versa, altho' they exclude each other. It shows great ignorance. Hence the Koran cannot be called a book of wisdom. Is it not against knowledge that a ship which sails by means of men and machinery, runs on the sea by the favour of God? Will not a boat of stone or iron sink as a sign of God? Hence this book called the Koran, cannot be made by a learned man, much less by God.

Allah not omnipresent

125.—He governeth all things from heaven even to the earth: hereafter shall they return unto him, on the day whose length shall be a thousand years of those which ye compute. This is he who knoweth the future and present; the mighty, the merciful. And then formed him unto proper shape, and breath of his spirit into him. Say, the angel of death who is set over you, shall cause you to die. If we had pleased, we had certainly given unto every soul its direction: but the word which hath proceeded from me, must necessarily be fulfilled when I said, verily I will fill hell with genii and men, altogether.—M 5, S 21, S 32, v 4, 5, 7, 9, 11.

R.—Now it is indubitably proved that the God of the Mussulmans is finite, his governing from a place, descending and ascending cannot take place. If God sends angels, he will still be limited to a locality. He sits pending in heaven and sends forth angels running. If angels spoil a case by taking bribery, or release a dead person, how can God know it? He can know all, if he is omniscient and omnipresent. But he is not so. Had he been so, what was the use of deputing angles or trying several persons by several different ways? He is also not omnipotent from taking one thonsand years to try and arranging the mission of angels. If there be an angel of death, what kind of death will kill that angel? If he is eternal, he will be a partner of God in immortality. One angel cannot direct souls at one time to fill hell. God looks at the spectacle of suffering of souls filling hell at the will of God without doing sins. Such a God is wicked, unjust, and merciless. The book containing such doctrines cannot be the work of a learned man or God, nor can a merciless being be God.

Prophet's wives

126.—Say, flight shall not profit you, if ye fly from death or from slaughter. O wives of the Prophet, whosoever of you commit a manifest wickedness, the punishment thereof shall be doubled unto her two-fold; and this is easy with God.—M 5, S 21, S 33, v 16, 30.

R.—Mahomed might have written or got it written that none should run away from battle, and he might be victorious. He should not fear slaughter. His power might be increased and religion, spread. If his wives don't come out of shame, will the Prophet do so himself? The wives should suffer infliction and the Prophet should not! Of what house is this rule?

Mahomed marries Zeinab

127.—And sit still in the houses, and obey God and his apostle. But when Zeid had determined the matter concerning her, and had resolved to divorce her, we joined her in marriage unto thee; lest a crime should be charged on the true believers in marrying the wives of their adopted sons, when they have determined the matter concerning them and the command of God is to be performed. No crime is to be charged on the Prophet. Mahomed is not the father of any man among you. O prophet, we have allowed thee thy wives...and any other believing woman, if she gives herself unto the Prophet... Thou mayest postpone the turn of such of the wives as thou shalt please, in being called to thy bed, and thou mayest take unto thee her whom thou shalt please; and it should be no crime in thee. O true believers, enter not the house of the Prophet.—M 5, S 22, 33, S 33, 37 38, 40, 47, 48, 50.

R.—It is great injustice, that women should sit in the house like prisoners and men go abroad with freedom! Does not the mind of women desire to walk in the open pure air, in the pleasant country, and to enjoy the pleasure of seeing the various objects of nature? It is on account of this defect that the boys of the Mussulmans are chiefly fond of rambling and sensuousness. Are the orders of God and his apostle separate or are they one and the same? If they are one, it is useless to say that the orders of both should be obeyed. But if they are separate and opposed, one of them will be true and the other false. One will be God and the other Satan. They will also be companions. Glory be to the God of the Koran, the Prophet and the Koran! He necessarily devises such plans who achieves his end at the expense of others. It also proves that Prophet Mahomed was very voluptuous. Had he not been so, why should he have married his adopted son's wife, who was equal to his daughter-in-law? Then God also sided with him who behaved so, and legalised injustice. He who is a savage among men, abominates to take his daughter-in-law to wife. What a great injustice is it that there is no impediment in the way of the Prophet's amorous sport? If the Prophet was not the father of anybody, whose adopted son was Zeid? Why is his mention made in the Koran? It is dictated by that ardent desire under whose effect the Prophet could not help taking his own daughter-in-law to wife. How could he have avoided amorous connection with

others? No ingenuity whatever can expulcate him from the blame of such a foul act of heinous sin. Is it legal that a man's wife should marry the Prophet out of her amour? It is an act of great iniquity that the Prophet may put away any of his women whom he pleaseth, and his wife can never leave him in spite of his failing? As none was to enter his house with an adulterous desire, he should not have gone likewise to others' houses. Can the Prophet enter anybody's house without any interdiction, and still be regarded with esteem? Well, who will be so purblind mentally as to believe the Koran to be the word of God, Mahomed to be the prophet, and the God of the Koran to be the Lord almighty? It is a great wonder that the Arabs and other people have embraced this faith, which is filled with teachings void of reason and opposed to righteousness!

Prophet's widows not to remarry

128.—Neither is it fit for you to give any uneasiness to the apostle of God, or to marry his wives after him for ever; for this would be a grievous thing in the sight of God. As to those who offend God and his apostle, God shall curse them (in this world, and in the next). And they who shall injure the true believers of either sex, without their deserving it, shall surely bear the guilt of calamity and a manifest injustice. Hypocrites being accursed, wherever they are found they shall be taken, and killed with a general slaughter, (according to the sentence of God,) O Lord, give them the double of our punishment; and curse them with a heavy curse.—M 5, S 22, s 33, A 50, 54, 55, 58, 65.

R.—Good gracious! Does God use his godhead righteously? It is right to forbid others from offending the apostle. But it was proper to forbid the apostle from offending others. Why did he not do so? Does other's offending affect God? If he is aggrieved thereby, he cannot be God. Does not the prohibition of offending God and the apostle prove that they may offend whomsoever they please? Is it proper to oppress all others? If it is bad to injure the believers and their women, it is equally bad to injure others through them. If this truth is not admitted by him, his admonition is the result of partiality. There will be few such creators of disturbance in the peace of the world as the cruel God of the Mussulmans and his apostle. Will or will not the Mussulmans be offended if it be ordered that they should be taken, caught, and killed wherever found as it is ordered in the text above with regard to unbelievers? Well, how murderous are God and others in the Koran, who have written there-in to pray to God to double the punishment of their opponents in religion? It is a teaching of partiality, selfishness, and tremendous iniquity. It is on the incitement of such directions that many of the Mussulman roughs feel no horror at the commission of such deeds even unto this day. It is an indubitable truth that man remains like a brute without the blessing of education.

Instability of paradisial life

129.—It is God who sendeth the winds, and raiseth a cloud; and

we drive the same unto a dead country, and hereby quicken the earth after it has been dead; so shall the resurrection be. (Our Lord is ready to forgive the sinners); who hath caused us to take up our rest in a dwelling of eternal stability, through his bounty, wherein no labour shall touch us, neither shall any weariness affect us.—M 5, S 22, 35, A 9, 35.

R.—What a magnificent philosophy is shown by God? He sends the winds which raise the clouds, and God quickens the dead therewith! This teaching can never appertain to God. For God's work is always uniform in operation. The dwellings mentioned above cannot be without construction, and what is constructed, cannot last for ever. He who has body suffers pain without labour or exercise. He cannot escape being sick. When a man who lives with one wife, cannot be free from illness, what must be the misery of one who is given to sexual pleasure in the company of great many women? Hence the residence of the Mussulmans in paradise cannot be happy for ever.

130.—I swear by the instructive Koran, that thou art one of the messengers of God, sent to show the right way. This is a revelation of the most mighty, merciful God.—M 5, S 23, S 36, v 1, 2.

R.—Now see, if the Koran had been made by God, why would he swear by it? If the Prophet had been sent by God, how could he be enamoured of his own adopted son's wife? It is a mere assertion that the believers in the Koran are on the right path; for, the right path is that which requires the speaking of truth, a belief in truth, and acting on truth, justice without the least alloy of partiality, the practice of virtue, and other similar righteous acts; and the abandonment of their opposites. But this nature of righteousness is not found either in the Koran, the Mussalmans, or in their God. If Prophet Mahomed had been the most powerful of all, how could he not be the most learned and endued with most auspicious qualities. The praise of the Koran is like the talk of that female green grocer, who never tells her plums to be sour.

Resurrection

131.—And the trumpet shall be sounded again; and behold they shall come forth from their graves, and hasten unto their Lord. And their feet shall bear witness of that which they have committed. His command, when he willeth a thing, is only that he saith unto it, Be, and it is.—M 5, S 23, S 36, v 48, 61, 78.

R.—Now hearken to the hobble-de-hoy's tittle tattle ! Can the feet ever bear witness ? Who was else that was ordered there in the beginning than God ? Who heard the order ? What was it that became something ? If there was nothing, this assertion that God saith, Be, and it is, is false. If there was something, the assertion that there was nothing but God who formed all things, is false.

Wine and women

132.—A cup shall be carried round unto them, filled from a limpid fountain (of wine), for the delight of those who drink ; (it shall not oppress the understanding). And near them shall be the virgins

of paradise, refraining their looks from beholding any besides their spouses, having large black eyes, and resembling the eggs of an ostrich covered with feathers from the dust......Shall we die any other than our first death ?.........And Lot was also one of those who were sent by us. When we delivered him, and his whole family except an old woman, his wife, who perished among those that remained behind, afterwards we destroyed the others.—M 6, S 23, s 37, v 43, 44, 46, 47, 56, 126-129.

R.—Well, the Mussulmans condemn wine on earth, but in their heaven rivers flow of it. The good is that drinking is prohibited among them here. But there is a great deal of excess of it in their heaven instead of it on earth. The superabundance of women must distract their mind there. They must be subjected to great diseases. If they had the body there, they must surely die. But if they had no body, they would be unable to indulge in sexual pleasure. Then their going to heaven would be of no avail to them. If you regard Lot to be an apostle, do you or do you not believe what is written in the Bible that his two daughters cohabited with him and begot two sons for him. If you do, it is absurd to regard him to be a prophet. If God gives salvation to him and to his family, he must be like him. For, the teller of an old women's tale and murderer of others out of partiality can never be God. Such a God can dwell in the houses of the Mussulmans only, but not elsewhere.

133.—Verily the pious shall have an excellent place to return unto, namely, gardens of perpetual abode, the gates whereof shall stand open unto them. As they lie down therein, they shall there ask for many sorts of fruits, and for drink; and near them shall sit the virgins of paradise, refraining their looks from beholding any beside their spouses, and of equal age with them. And all the angels worshipped him (Adam) in general, except Satan, who was puffed up with pride, and became our unbeliever. God said unto him, O Eblis, what hinderest thee from worshipping that which I have created with my hand ? Art thou elated with vain pride ? Or art thou really one of exalted merit ? He answered, I am more excellent than he ; thou hast created me of fire, and thou hast created him of clay. God said unto him, Get thee hence, therefore, for thou shalt be driven away from mercy : and my curse shall be upon thee, until the day of judgment. He replied, O Lord, respite me, therefore, until the day of resurrection. God said verily thou shalt be one of those who are respited until the day of determined time. Eblis said, By thy might do I swear, I will surely seduce them all.—M 6, S 23, s 38, A 43-45, 63-72.

R.—If there are in heaven gardens, orchards, rivers, springs, dwellings and other things, as mentioned by the Koran, they have never been ever since there, nor will they last for ever; for, whatever object comes into being from the union of two substances, it never existed before that union; nor will it remain after the inevitable contingent separation thereof. When the paradise itself shall pass away, how then can its inhabitants reside therein for ever ? For, it is written that couches, pillows, fruits, and drinks will be freely supplied there. It is proved herefrom that at the commencement of the religion of the Mussulmans, the country of Arabia was not very rich.

Therefore Prophet Mahomed related the stories of gardens, couches and other objects of luxury and secured the poor inhabitants in his faith. Again, how can there be perpetual ease where there are women to sport with ? Whence have those virgins come into paradise ? Are they the inhabitants of paradise ? If they have come from outside, they must go away. If they resided there, what had they been doing before the last day ? Were they wasting their life in idleness ? Now look at the influence of God ? All the angels obeyed his order and saluted Adam; but Satan did not obey it. God said to Satan that he had made Adam with his two hands and he should not be elated with pride. It is evident from this account that the God of the Koran had two hands like man. Hence he can never be infinite and omnipotent. Satan spoke the truth when he said he was better than Adam. Why was God angry there at ? Has God his house in heaven only ? And not in the earth ? Why then is it written at first that the Caaba is the house of God ? How can God be separated from the creation, or separate it from himself ? That all the creation belongeth to God, shows that the God of the Koran was responsible for paradise. God hurled his execration at him, and imprisoned him. Satan said, O Lord, give me respite till the day of account. God released him till that day out of his love for flattery. When he got his respite, he told God he would much exert himself in seducing all mankind to disobedience, and raise the standard of rebellion. In reply thereto God said that he would throw them unto hell whom he seduced, and him in addition. O good people, now ponder whether the tempter of Satan is God himself or he was tempted to evil of his own accord. If God depraved him, he becomes the Satan of Satans. If he was tempted by himself, the souls *pari passu* will be tempted to sin by themselves without the necessity of Satan's instrumentality. Since he set Satan at liberty, it seems that he shares with Satan in seducing mankind to the commission of sins. There can be no thinking of his injustice who punishes a thief after setting him to stealing.

Injustice

134.—God forgiveth all sins; for he is gracious and merciful. The whole earth shall be but his handful, on the day of resurrection; and the heavens shall be rolled together in his right hand. And the earth shall shine by the light of its Lord : and the book shall be laid upon and the prophets and the martyrs shall be brought as witnesses; and judgment shall be given, between them with truth and they shall not be treated unjustly.—M 6, S 24, s 39, A 54, 68, 70.

R.—If God forgives all sins, he makes all the world sinners, so to speak, and he is merciless; for, receiving mercy and forgiveness a wicked man will perpetrate more wickedness and cause more pain to many righteous persons. If a jot of sin be forgiven, the world will be deluged with sins. Is God luminous like fire ? Where are the books of deeds of persons kept ? Who writes them ? If God judges on the evidence of prophets and martyrs, he is not omniscient and omnipotent. If he does no injustice, but does justice only, he must be doing so according to the deeds of persons. Those deeds must have been done in past, present and future existences. Under such

circumstances the forgiving of sins, the sealing of hearts, the withholding of directions, the seducing of people through Satan, and the postponing of judgment till the last day, are so many forms of injustice.

Bate to Proselytes

135.—The revelation of this book is from the mighty, the wise God; the forgiver of sin, and the acceptor of repentance.—M 6, S 24, s 40, A 1, 2.

R.—This declaration is for the purpose that simple people may in the name of God accept the book, called the Koran, which is filled with untruth except a little truth. Even that little truth appears very much disfigured by mixing with untruth. Hence the Koran, its God, and its believers are promoters of sins and perpetrators of sins; for the forgiveness of sins is the enormity of vice. It is on this account that the Mussulmans are little afraid of committing sins and creating disturbance.

136.—And he formed them into seven heaven, in two days; and revealed unto every heaven its office. When they shall arrive there at, their ears, and their eyes and their skins shall bear witness against them of that which they shall have wrought. And they shall say unto their skins, wherefore do ye bear witness against us? They shall answer, God hath caused us to speak who giveth speech unto all things. He who quickens the earth will surely quicken the dead.—M 6, S 24, S 41, v 12, 20, 21, 39.

R.—Bravo, Moslems! Your God whom you believe to be omnipotent, could only make seven heavens in two days! In reality, he who is omnipotent, can make all things in a moment. Well, God has made the ears, eyes and skin unconscious, how can they bear witness? If they have to bear witness, why has he made them unconscious at first? Why has he set his own prior against posterior laws. One more mendacious thing is that when evidence was given against souls, they asked their respective skins, why they bore witness against them. The skin will say, God hath caused it to speak, it is helpless. Well, can it be ever possible of occurrence? It is tantamount to saying: I have seen the face of a barren woman's son. If she has a son, how can she be barren? If she is barren, it is impossible for her to bear a son. The above false assertion is of the like sort. If he quickens the dead, why did he kill at first? Can he or can he not become dead himself? If not, why does he regard the dead to be bad? In what Mussalman's house do the dead dwell till the last day? Why does God put off justice till the day of resurrection as if committed to session? Why did he not judge at once? Such acts blot his godhead.

137.—His are the keys of heaven and earth: he bestoweth provision abandantly on whom he pleaseth, and he is sparing unto whom he pleaseth. He createth that which he pleaseth; he giveth females unto whom he pleaseth, and he giveth males unto whom he pleaseth; or he giveth them males and females jointly: and he maketh whom he pleaseth to be childless. It is not fit for man that God should

speak unto him otherwise than by private revelation, or from behind a veil, or by his sending of a messenger to reveal, by his permission that which he pleaseth.—M 6, S 25, S 42, v 10, 47-49.

R.—God may have a store of keys; for, he has to open the locks of all places. It is a child's prattle. Does he give provision unto whom he pleaseth and is he sparing unto whom he pleaseth without any regard to his good or evil deeds? If he is so, he is very unjust. Now look at the ingenuity of the author of the Koran, which bewitches women to fall into his trap! If he creates what he pleases, can he create another God? If he cannot do so, his almight is shipwrecked at this point. Well God may give sons and daughters to men, he's pleased with, but who gives males and females to hens, fish, sows and other animals which bring forth many of them? Why does he not give children without cohabitation? Why does he afflict a woman by making her childless at his will? Hollo! how majestic is God that no he can speak before him? But he has said before that he can talk from behind a veil, or angels talk with him or prophets. If it is so, angels and prophets must achieve their own ends to their heart's content. It be said that God is omniscient and omnipresent, it is nonsensical to say that he talks from behind a veil, knows through messengers as if by mail, or writes in the book of fate. If he does so, he is no longer God, but be must be some shrewd man. Hence this book called the Koran, cannot be made by God.

Koran Contradicts Bible

138.—And when Jesus came with evident miracles.—M 6, S 25, S 43, v 62.

R.—If Jesus was sent by God, why did God make the Koran contrary to the teachings of Jesus? The gospel is opposed to the Koran. Hence these books are not made by God.

139.—Take him, and drag him into the midst of hell. Thus shall it be: and we will espouse them to fair damsels, having large black eyes.—M 6, S 25, S 44, v 44, 51.

R.—Strange! Being kind and just, God causes the people to be taken and dragged into hell! When the God of the Mussulmans is so, what wonder can there be if his votaries the Mussulmans catch and drag defenceless and weak persons to oppress them? God performs marriages like the men of this world. He is, as it were, the priest of the Mussulmans.

Massacre

140.—When ye encounter the unbelievers, strike of their heads, until ye have made a great slaughter among them and bound them in bounds. How many cities were more mighty in strength than they city which hath expelled thee; yet have we destroyed them, and there was none to help them. The description of paradise, which is promised unto the pious; therein are rivers of incorruptible water; and rivers of milk, the taste whereof changeth not; and rivers of wine, pleasant

unto those who drink; and rivers of clarified honey; and therein shall they have plenty of all kinds of fruits; and pardon from their Lord.—M 6, S 2, S 47, v 4, 13, 15.

R.—Hence the Koran, its God, and the Mussulmans are the disturbers of peace, the oppressors of all, and the cruel servers of their own purposes. Will not the Mussulmans feel the same kind of pain as they cause to others, if the professors of other religions oppress them as written in the above text of the Koran? God is very unjust that be punished those who expelled Prophet Mahomed. Can the paradise in which the rivers of pure water, wine and milk flow, be better than the world? Can there be rivers of milk? For it is spoiled after a short time. It is on this account that intelligent persons don't believe in the religion of the Koran.

Life in Paradise

141.—When the earth shall be shaken with a violent shock; and the mountains shall be dashed in pieces and shall become as dust scattered abroad: (and ye shall be separated into three distinct classes); the companions of the right hand (how happy shall the companions of the right hand be), and the companions of the left hand (how miserable shall the companions of the left hand be), (and those who have preceded others in the faith, shall precede them to paradise). Reposing on couches adorned with gold and precious stones; sitting opposite to one another thereon. Youths which shall continue in their bloom for ever, shall go round about to attend them, with goblets, and beakers, and a cup of flowing wine; their heads shall not ache by drinking the same, neither shall their reason be disturbed; and with fruits of the sorts which they shall choose, and the flesh of birds of the kind which they shall desire. And there shall accompany them fair damsels having large black eyes; resembling pearls hidden in their shells; and they shall repose themselves on lofty beds. Verily we have created the damsels of paradise by a peculiar creation; and we have made them virgins, beloved by their husbands, of equal age with them. Ye shall fill your bellies therewith. Moreover I swear by the setting of the stars.—M 7, S 27, s 56, A 4-6, 8, 9, 15-24, 35-38, 54, 75.

R.—Now look at the imposture (lila) of the author of the Koran. Well, the earth moves, it will move at that time. It shows that the author of the Koran thought the earth to be fixed. But will God dash or let the mountains fly like birds? If they be reduced to pieces, they will retain their existence as atoms of subtle bodies. They may be said to have their second birth. Well, if God have no body, how can they stand on the right and on the left hand? As there are couches adorned with gold and precious stones in paradise, there must be carpenters and goldsmiths living there, and bugs biting them. Then the dwellers will get no sleep at night. Do they repose away their time on couches and pillows in indolence in paradise? Do they do any work there? If they remain seated, they must fall sick from want of motion and soon die away. If they work there, they must be living by labour on wages as they do here below. Then what is the difference between the world below and the paradise above? There is nothing what ever. If there are youths or boys always living there,

there must be their fathers and mothers also living there. They must have their fathers-in-law and mothers-in-law also living there. It must be a very large city teeming with people. Then there must be many diseases produced from the increase of filth, urine and other kinds of faecal matter; for, they will eat fruits, drink water with glasses, drink wine in cups which will not ache their head or disturb their reason to rave like drunkards, eat fruits to their heart's content, and eat the flesh of animals and birds. This gluttony will produce many kinds of ailments. There must be a great slaughter of animals and birds, whose bones will lie scattered all around. Also there must be the shops of butchers. Splendid! The praise of their paradise is past all description. It appears to surpass the country of Arabia. As they get inebriated and exhilarated by quaffing off cups of wine and devouring mutton chops, they, must require fair women and sodomite boys living there, otherwise the brains of these inebriates will be heated and they will get dead drunk. No doubt lofty beds are required for the repose of many men and women. As God creates virgins, so also he creates bachelors in paradise.

Well, the virgins are married to the Mussulman candidates who go there from the world as is written in the verse of the Koran quoted above; but God has not mentioned with whom the marriages of the bachelors ever living there will be performed. Will they, too, be given away like the virgins to those Moslem candidates of Paradise? Nothing is written in the Koran with regard to this matter. Why has God made this great mistake? As the paradisial nymphs loved by and equal in age with their husbands, it is not proper; for the age of the husband should be double of or twice as much again as the age of the wife. So much of the discription of the paradise of the Mussulmans. The damned will fill their bellies with the fruits of *alzakum* (*thohar* : a prickly shurb) in hell. Hence there must be thorny shrubs in hell. Their brambles must prick their feet. They will be given boiling water to drink. Such are the torments of hell, which will be given to the damned. Swearing is the custom of liars, and not of the veracious. If God swears, he cannot be free from the charge of untruthfulness.

War

142.—Verily God loveth those who fight for his religion in battle array.—M 7, S 8, s 61, A 4.

R.—Certainly indeed! Preaching such doctrines, God has made the inhabitants of Arabia wage war with all other people and thus become their enemies, causing mutual suffering. Hoisting the banner of religion, he has introduced war into the human society. No wise man can ever acknowledge such a being as God. He who sows the seed of quarrel in a community, is the oppressor of all.

143.—O prophet, why holdest thou that to be prohibited which God hath allowed thee seeking to please the wives; since God is inclined to forgive and merciful? Verily God is his patron. If he divorce you, his Lord can easily give him in exchange other wives better than you, women resigned unto God, true believers, devout, penitent, obedient, given to fasting, both such as have been known by other men, and virgins.—M 7, S 28, S 66, V 1, 5.

R.—Attentively see, is he God, or is he the major domo and factorum of Mahomed's house-hold for internal and external affairs? Two stories are told in connection with the first verse. One of them runs thus: Prophet Mahomed loved to drink the beverage of honey. He had several wives. He was delayed in drinking it at the house of one of them, which was unbearable to others. On their expostulation the Prophet took an oath never to drink it. Another story says that once upon a time one of the wives of the Prophet got her turn. So he went to her at night; but she was not there, being gone to her father's house. Thereupon Prophet Mahomed called a hand-maid to him, and sanctified her. When his wife came to know it, she was displeased at it. Thereupon Prophet Mahomed swore by an oath that he would not do so again, and begged his wife not to tell it to anybody. She agreed not to disclose it. But he told it to another wife, whereupon God sent down this verse, namely, why dost thou hold that to be prohibited which we have allowed thee. Now intelligent people may consider if God goes about deciding the domestic broils of householders. Such occurrences discover the character of Prophet Mahomed; for how can he be the servant or prophet of God who keeps many women? How can he be not unjust and unrighteous who dishonours one wife out of partiality and honours another? How can he have shame, fear, and piety, who being not content even with many wives, goes to handmaids? Says a poet:

कामातुराणां न भयं न लज्जा

—Whoever is lewd, is not ashamed or afraid of impiety. The God of the Mussulmans plays the umpire to give his decision in the quarrel between the prophet and his wives. Now thinking persons should determine whether this book, called the Koran, is written by a learned man or God, or by an ignorant and selfish person. They will clearly see it belies its claim. The second verse suggests that when a wife of Prophet Mahomed got displeased with him, God browbeat her by sending down the verse in question, purporting to say that if she kicked up dust, and Prophet Mahomed would put her away, his Lord God would give him better wives than her in exchange such as knew no man. A man with a little sense about him will at once know whether it is the work of God or it is a device to accomplish his own selfish object. Such incidents go to prove to conviction that it was not God that gave direction, but it was Prophet Mahomed alone who gave commands in the name of God to suit his purpose in accordance with the circumstances of time and place. To those who attribute these acts to God, not only we but all the enlightened people should say that he was not God, but the procurer of wives to Prophet Mahomed (Nayi: barber).

War against Infidels

144.—O prophet, attack infidels with arms, and the hypocrites with arguments; and treat them with severity.—M 7, S 28, S 66, v 9.

R.—Now look at the humbug of the God of the Mussulmans! He incites the Prophet and the Mussulmans to make war upon the people of other faiths. Hence the Mussulmans are engaged in bringing about a state of war. May God look upon the Mussulmans with

the eye of grace that they desist from creating hostility and behave themselves towards all with amity !

8 Angels bear God's throne

145.—The heavens shall cleave in sunder, and shall fall in pieces on that day; and the angels shall be on the sides thereof; and eight shall bear the throne of thy Lord above them on that day; on that day ye shall be presented before the judgment seat of God: and none of your secret actions shall be hidden. And he who shall have his book delievered unto his right hand, shall say, Take ye, read this my book: But he who shall have his book delivered unto his left hand shall say, O that I had not received this my book;—M 7, S 29, S 69, A 16-19, 25.

R.—What a wonderful philosophy and a nice justice are here displayed ! Well, can the ethereal sky be rent asunder ? Is it like cloth so as to be torn in pieces ? If the upper regions are here called the heavens, it is opposed to the facts of knowledge. Now there is not the least doubt at all in the God of the Koran being finite and corporeal, or possessing a body; for, his sitting upon a throne born by eight bearers cannot be possible without his having a material body. Presenting before him or going behind him can be said of a person endued with a material body. Having a material form, he is finite, existing at one place, and therefore he cannot be all-knowing, all-pervading and all-powerful. He cannot know the deeds of all souls. What is wonderfully amusing, is the delivery of the book of deeds into the right hand of the pious, its reading by the holder, their transfer to paradise, judging on reading the book of fate, giving the book unto the left hand of the wicked, their transportation to hell. Can all this procedure be adopted by the omniscient ? No, never. All this imposition is characteristic of hobble-de-hoyhood.

146.—Angels ascend unto him, and the spirit Gabriel also, in a day, whose space is 50,000 years. Whereon they shall come forth hastely from their graves, as though they were hastening to their deities.—M 7, S 29, S 70, A 41, 42.

Judgement day 50,000 Years Long !

R.—If the duration of the day of judgment be 50,000 years, why should there not be the night of the same proportion ? If the night be not so long, the day, too, cannot as a matter of course be of the same length. Will God, angels, and the holders of the book of deeds, be standing, sitting or waking for those 50,000 long years ? If it be so, all will be naturally attacked by disease and carried away by death. Will the dead run out of the graves towards the tribunal of God ? How will they be served with summons in the sepulchres ? Why were they all, both the pious and the impious, kept confined in the graves as if committed to sessions ? The Court of God must be closed now-a-days. God and angels must be idling their time. If not, what work may they be doing now ? May they not be sitting in their respective places, rambling about, sleeping, seeing sights and balls, or indulging in luxury ? Such a disorder will never be found in any rule. Who can believe such tales except barbarians ?

Seven Heavens

147.—Since he hath created you variously. Do ye not see how God hath created the seven heavens, one above another, and hath placed the moon therein for a light, and hath appointed the sun for a taper ?—M 7, S 29, S 71, A 14-16.

R.—If God has created souls, they can never be eternal and immortal. How can they live for ever in paradise? What is born must needs die. How can God create heavens one above another? For the sky is a formless and all-pervading substance. If something else be called the sky or heaven, that name is not appropriate. If the heavens are made one above another, the sun and moon can never be placed in the midst of them all. If placed in the midst of them all, the object of only two heavens, one above and the other below, will receive light; and all the others beginning from the second will be in darkness. But it is not so; therefore this hypothesis of the Koran is absolutely false

148.—Verily the places of worship are set apart unto God: wherefore invoke not any other therein together with God.—M 7, S 29, S 72, A 18.

R.—If it be right, why Mussulmans invoke Prophet Mahomed with God in mosques when calling the faithful to prayer by shouting their creed; Lailah illillah, Mohammad Rasul illah—There is no other God but God, and Mahomed is the prophet of God! It is against the injunction of the Koran. If they don't regard it to be contrary to the Koran, they belie this verse of it. If the mosques be the houses of God, the Mussulmans will be very great idolaters. For, as the believers in the Puranas and the Jainis are called idolaters on account of their believing the small idols to be the houses of God, why are the Mussulmans not so from believing the mosques to be the houses of God?

149.—The sun and the moon shall be joined.—M 7, S 29, s 75, A 9.

R.—Well, can the sun and moon be ever united ? See how great a misapprehension of facts it is! What purpose will be served by joining the sun and moon? What wisdom is there in joining all other worlds? Even no learned man will think of them, except the ignorant.

150.—And youths which shall continue for ever in their bloom, shall go round to attend them; when thou seest them, thou shalt think them to be scattered pearls; and they shall be adorned with bracelets of silver and their Lord shall give them to drink of a most pure liquor.—M 7, S 29, s 76, A 19, 21.

Sodomy

R.—Well, for what purpose are the boys of the colour of pearls kept there? Cannot the paradisial virgins and sumptuous dinners satisfy them? It is surprising to find that the unnatural and most heinous crime these wicked people commit upon boys, is based upon this verse of the Koran! The existence of the relation of master and

servant and the consequent ease of the master and the assiduity of the servant must give rise to suffering in the paradise and it is a flagrant instance of partiality. When God himself serves them with wine, he will be like their servant. Then how can God's supremacy be maintained? Do or do not the cohabitation of men and women, the conception of women, and the procreation of children take place in paradise? If not, their indulgence in sexuality will be a waste of labour. If they do take place, whence do those souls come? Why are they born in paradise without worshipping God? If they are born there, they get admission into paradise gratuitously without believing in Islam, and worshipping God! What can be a greater injustice than that some are rewarded with happiness on account of their belief, and others without it?

151.—A fit recompense for their deeds. A full cup. Angels shall stand in order.—M 7, S 30, s 78, A 26, 34, 38.

R.—If deeds are to be recompensed, what are the deeds of the *houris* or nymphs ever living in paradise, angels, and pearly boys, which secured them perpetual abode in paradise? When they will drink cupfuls of wine, how can they not be intoxicated and come to blows? Here the word spirit is the name of one angel, namely, Gabriel, who is greater than all other angels. Will God draw up the troops of angels by making them and Gabriel fall in order? Will he inflict punishment upon all souls by means of the army of angels? Will God be standing or sitting at that time? If by the day of resurrection God collect all the army and catch Satan, his kingdom will be freed from rebels; and it will establish his supremacy of Godhead.

152. When the sun shall be folded up; and when the stars shall fall or be dimmed; and when the mountains shall be made a pass away and when the heaven shall be flayed.—M 7, S 30, S 81, A 1-8, 11.

Flaying of Heaven

R.—It is a great deal of misapprehension of facts that the sphere of the sun shall be folded up. How can the stars fall or be dimmed? How can the mountains being immovable be made to move or pass away? Is the sky supposed to be an animal that it will be flayed, or its skin be taken off? These expressions betray utter misunderstanding of natural phenomena and grotesque barbarism.

153.—When the heaven shall be cloven in sunder; and when the stars shall be scatterred; and when the seas shall be suffered to join their waters; and when the graves shall be turned upside down.—M 7, S 30, s 82, A 1-4.

Scatterring of Stars

R.—Bravo! How can the philosophic author of the Koran cleave the heaven? How can he brush away the stars? Are the seas made of wood that they will be scraped away? Are the graves likè the dead that will be raised? All these expressions are like the babblings of the baby.

Original Koran

154.—By the heaven adorned with towers or the signs of the Zodiac. Verily that which they reject is a glorious Koran; the original whereof is written in a table kept in heaven.—M 7, S 30, s 85, v 1, 21.

R.—The author of the Koran never studied either geography or astronomy; else he would not have thought the sky to be adorned with towers like a castle. If he calls the twelve signs of the Zodiac by the name of towers, why should not other stars be called towers?

Note.—It is said that the Arabians thought them to be real towers on which the angels ascended to keep watch.

Properly speaking, they are not towers, but they are all worlds looking like stars. Is the original copy of the Koran with God? If this Koran is made by him, its original must also he full of ignorance, and thoughts contrary to knowledge and reason.

155.—Verily the infidels are laying a plot to frustrate my designs; but I will lay a plot for their ruin.—M 7, S 30, S 86, v 15, 16.

R.—Laying plots is fraudulence. Is God fraudulent? Is theft to be returned with theft, and falsehood with falsehood? If a thief breaks in the house of an honest man to steal, is it proper for the honest man to commit burglary upon the house of the thief? What a splendid thinker is the author of the Koran?

Bringing of Hell

156.—When thy Lord shall come, and the angels rank by rank; and hell, on that day, shall be brought nigh.—M 7, S 30, S 89, v 21, 22.

R.—Well, the God of the Mussulmans is like the commander of a garrison or a commandant of an army who patrols or reconnoitres with a squadron of troops. Is hell supposed to be like a pitcher, that can be carried about wherever he pleaseth? If it is so small, how can it accommodate innumerable sinners of the world?

157.—The apostle of God (Saleh) said unto them (Thamudites), Let alone the camel of God; and hinder not her drinking. But they charged him with imposture; and they slew her. Wherefore their Lord destroyed them.—M 7, S 30, S 91, v 13, 14.

R.—Does God ride on a she-camel for a pleasure trip? Else, why did he keep her? Why did he break his own rule by sending plague unto them for their destruction before the last day? If he punished them by visiting them with a plague, then the necessity of the day of judgment and resurrection vanishes away. The inference from the repeated mention of this she-camel is that there is scarcely any other mode of conveyance in Arabia than camels and dromedaries. Hence it is plain enough that some Arab has written the Koran.

158.—Verily, if he forbear not, we will drag him by the forelock, the lying, sinful forelock. We also will call infernal guards to cast him into hell.—M 7, S 30, s 96, A 15, 16, 18.

R.—God is not above the mean work of dragging which belongs to peons! Well, can a forelock be ever a lying and sinful one? Well, he cannot but be a human being and not God, acting like a jailor.

Descent of Koran

159.—Verily we have sent down the Koran in the night of al Kadr. And what shall make thee understand how excellent the night of al Kadr is? Therein do the angels descend, and the spirit Gabriel also, by the permission of their Lord, with his decrees concerning every matter.—M 7, S 30, S 97, A 1, 2, 4.

R.—If the whole Koran was sent down in one night, the verse is not right wherein it is said that it was sent down piece-meal at different times, and that a certain verse was sent down when wanted. Also, night is dark, and so utmost licence can be practiced in writing above and below the text, and nothing can be detected. It is here mentioned that angels descend with holiness to regulate the affairs of the world. It is therefore plain that God is finite like man. Heretofore we have been reading the stories of God, angels and the apostle. Now a fourth being, called the spirit, namely, Gabriel has cropped up. It is not known what this fourth holy spirit is. It has surpassed the religion of the Christians who believe in the trinity of the Father, the Son, and the Holy Ghost, by adding a fourth person of holy spirit. If the Mussulmans say that they do not regard all the three as Gods, will they or will they not call God, angels, and the prophet holy spirits, seeing that the holy spirit is a separate being? If they do call them so, why then do they call one only by the name of holy spirit? Also, it is surprising that God swears by horses, nights, days, the Koran, and other objects. It is not the custom of good people to take oaths.

Having thus given a cursory view of the Koran, I lay it before the sensible persons with the purpose that they should know what kind of book the Koran is. If they ask me, I have no hesitation to say that it cannot be the work either of God or of a learned man, nor can it be called a book of knowledge. Here its very little defect has been exposed with the object that the people may not waste their life falling into its imposition.

Conclusion

Whatever little truth it contains, being in accord with the purport of the Vedas and other philosophical scriptures, is acceptable to me as it is to the learned and wise men of other faiths free from the taint of bigotry and partiality. With the exception of that truth, whatever is in this book, called the Koran, is the result of ignorance, the source of animalisation of human beings, a fruitful cause of destroying peace, an incentive to war, a propagator of hostility among men, and a promoter of suffering in society. As to the defect of repetition, the Koran is, as it were, its store-house. May the Supreme Being be gracious to all people that they love one another and unite in promoting their mutual happiness! I point out the defects of other's faiths as well as mine own without partiality. If all the learned people do the same likewise, will it be hard for the people at large to

cast off mutual hatred and to shake hands with one another in friendship so as to enjoy peace and the blessing of one religion, which seeks after the realisation of Truth. So much in brief for the burthen of the Koran. It is trusted that the wise and the righteous will take it in good faith to their benefit. If they find anything wrong therein from human frailty, they will do me favour to correct it for right understanding.

In conclusion, one point remains to be touched upon. The Mussulmans in general say in public or in print that their religion is mentioned in the Atharva Veda. It is replied that there is no whisper of it at all in the Atharva Veda.

Islam in Veda

Q.—Have you seen all the Atharva Veda? If you have, consult the Allopanishat. It is distinctly given there. Why then do you say that there is not the least trace of the Mussulmans in the Atharva Veda?

Allopanishat

अस्माल्लां इल्ले मित्रावरुणा दिव्यानि धत्ते ।। इल्लल्ले वरुणो राजा पुनर्द्दुदुः ।। हया मित्रो इल्लां इल्लल्ले इल्लां वरुणो मित्रस्तेजस्कामः ।।1।। होतारमिन्द्रो होतारमिन्द्र महासुरिन्द्राः ।। अल्लो ज्येष्ठं श्रेष्ठं परमं पूर्णं ब्रह्माणं अल्लाम् ।।2।। अल्लोरसूलमहामदरकबरस्य अल्लो अल्लाम् ।।3।। आदल्लाबूकमेककम् । अल्लाबूक निखातकम् ।।4।। अल्लो यज्ञेन हुतहुत्वा ।। अल्ला सूर्य्य चन्द्र सर्व नक्षत्राः ।।5।। अल्ला ऋषीणां सर्वदिव्यां इन्द्राय पूर्वं माया परमन्तरिक्षाः ।।6।। अल्लः पृथिव्या अन्तरिक्षं विश्वरूपम् ।।7।। इल्लां कबर इल्लां कबर इल्लाँ इल्लल्लेति इल्लल्लाः ।।8।। ओम् अल्लाइल्लल्ला अनादिस्वरूपाय अथर्वणाश्यामा हुँ ह्रीं जनानपशूनसिद्धान् जलचरान् अदृष्टं कुरु कुरु फट् ।।9।। असुरसंहारिणी हुं ह्रीं अल्लोरसूलमहमदरकबरस्य अल्लो अल्लाम् इल्लल्लेति इल्लल्लाः ।।10।।

It distinctly contains the word Mahammed Rasul Allah : Mahomed is the prophet of God. Hence it is proved that the religion of the Mussulmans is based upon the Vedas.

A.—If you have not seen the Atharva Veda, you should come to me and see it from beginning to end; or you may go to any person versed in the Atharva Veda containing 20 chapters and consult it. You will find nowhere in it the name of your prophet or a trace of your religion. As regards the Allopanishat in question, it is not given either in the Atharva Veda, or in its Gopatha Brahmana, or in any branch of its commentary. It appears to have been made by some man in the time of Akbar. Its author seems to be slightly acquainted with Arabic and Sanscrit; for it contains Arabic and Sanscrit words. For instance, see : *Asmallam ille* and so on. The Arabic words are *Asmallam* and *ille* and Sanscrit words are *Mitra varuna divyani dhatte*. Thus taking the whole into account, we find it is composed by somebody acquainted with Arabic and Sanscrit. If its sense be considered, it is artificial, disjointed, and opposed to the rules of the Veda and grammar. Like it, the sectarians of various denominations have made

many similar Upanishats; for instance, the *Swaropanishat*, *Nrisinhatapni*, *Ramatapni*, *Gapalatapni*, and others of the like sort.

Forgery

Q.—Nobody has said so upto now as you say. You alone say it. How can then we believe you?

A.—What we say, cannot be false, whether you may or you may not believe it. The Upanishat can be proved to be true if you try, as I have done in establishing its spuriousness, to prove its genuineness by showing it to be given exactly as it is in the Atharva Veda, Gopath, in its branches or in their ancient manuscripts and by explaining its context on intelligent grounds of its consistency of signification.

Q.—See how excellent is our religion wherein there is all kinds of ease and comfort and there is salvation in the end?

A.—All the sectarians say so, namely, their religion alone is good, and the other faiths are all bad. There can be no salvation in any other religion but theirs own. Now, whose assertion should we believe to be true, yours or theirs? We believe that veracity, compassion, harmlessness, benevolence, and other like qualities are good in all religions. As to controversy, contention, envy, hatred, falsehood and other evil actions are bad in all faiths. If you wish to adopt the true religion, you should embrace the religion of the Veda.

Miracle of She-Camel *(Vide page 541)*

The Thamudites, insisting on a miracle, proposed to Saleh that he should go with them to their festival, and that they should call on their gods, and he on his, promising to follow that deity which should answer. But after they had called on their idols a long time to no purpose, Jonda Ebn Amru, their prince, pointed to a rock standing by itself, and bade Saleh cause a she-camel big with young to come forth from it, solemnly engaging that, if he did, he would believe, and his people promised the same. Whereupon Saleh asked it of God, and presently the rock, after several throes as if in labour, was delivered of a she-camel answering the description of Jonda, which immediately brought forth a young one ready weaned, and as some say, as big as herself. Jonda, seeing this miracle, believed on the prophet, and some few with him; but the greater part of the Thamudites remained, notwithstanding, incredulous. Of this camel the commentators tell several very absurd stories : as that when she went to drink, she never raised her head from the well or river till she had drunk up all the water in it, and then she offered herself to be milked, the people drawing from her as much milk as they pleased; and some say that she went about the town crying aloud : *If any want milk let him come forth.*

End of Part II

Summary

The Koran begins with the phrase "in the name of the most merciful God." It shows that its author is not God. Also, he is not merciful, as he ordains the killing of animals for food. The God of Alkoran is not the Lord of all creatures, for he commands the Moslems to kill the people of other faiths. God is said to judge all people on a certain day. It is unjust, for the sinners of the beginning of the world will have to wait till the end, and the sinners of the end of the world will receive their sentence at once.

The Koran does not explain the unequal distribution of happiness in the world, which is ascribed to the arbitrary will of Allah, who is thus unjust, as he has made some happy and others miserable without any cause.

God's praising the Koran shows his egotism. (S. 2, v 1, 6).—He seals the hearts of unbelievers and yet punishes them for not believing in Alkoran! His talking of the earth as a bed and the heaven as a covering betrays the ignorance of facts. The heaven is space and the earth is a planet.

In the Surat 2, verse 22, 23, it is asked to produce a chapter like that of the Koran. Fezi, the preceptor of Akbar, wrote a Koran without a dot, a literary performance almost superhuman. It says an eternal hell is prepared for unbelievers. But the progress of knowledge proves it to be an aggregious mistake of Islam. The Koran holds out to believers the prospect of heaven or paradise, having gardens watered by rivers and peopled by their holy wives (Ch. 2, v 24). This carnal paradise of the Prophet is like the Goloke of the Gosains (priests) of India, who peopled their heaven with a host of heavenly harlots. To the lusty Arab living in a dreary sandy waste, it was no doubt the *summum bonum*.

God created Adam who made a nomenclature of all things. God ordered all the angels to worship Adam. But Satan refused to obey. So he was expelled from heaven. He asked respite till the day of judgment, which was given. He vowed to mislead all people.—Ch. 2, v 32. Adam and Eve (his wife) were the first victims of Satan. With all his mischief among the people who are helpless before his might, God does not punish Satan. As God has let him loose in the world, God is the commander of the Deceiver.

The Koran mentions former revelations. God gave Moses the book of the law. Then what was the use of the Koran? If he learnt more by that time, he is not omniscient and so is no God. It is said, Ch. 2, v 50-61, that Sabbath breakers were changed into monkeys. As no Sabbath breaker is now changed into a monkey, it is a mere myth which the faithful alone can believe.

The verse 107, Ch. 2, says a man can turn to any side to pray. Afterwards Mecca is appointed Ch. 2, 135. It shows the change of mind in Allah like a human being. In verse 109 it is mentioned God said, Be and it is, when creating the world. As there was nothing but God at first, to whom did God say and who heard it? Hence it is proved that the cause of the world was present at first to execute God's command.

The temple of Mecca is the resort of all faithful pilgrims. It contains the Black Stone (Mecca Eshwara Mahadeva of the Hindus) which is kissed in worship. Pilgrims compass the temple, XXII. 19-33. Is it not idolatry?

Flesh-eating is ordained in verse 159, Ch. 2. Pork and all flesh on which the name of Allah is not invocated are forbidden. The directions are dogmatically copied from Moses' book. It is commendable that strong drink is forbidden on earth.

O Prophet, stir up the faithful to war.—Ch. VIII, 64. 63. God asks loan.—Ch. II. 22. This teaching of the Koran has made the Moslems very dangerous neighbours to other faiths. It is the most intolerant religion. The Koran says the true religion is Islam.—Ch. III. 16. Of course with the Bedouins it is. God legatises plunder and its division.—Ch. 8. v 1.

In the verse 39, 46, Ch. 3 we are told that God is the best deviser of stratagems. A stratagem is deception. This idea of Godhead is blasphemous.

It is essential to Islam to believe in Mahomed, Gabriel, last day, angels, as well as in God.--Ch. IV, 13, 14. So these beings are the associates of God, which demolishes the claim of Islam that there is no other God but Allah.

On judgment day which is 50,000 years long the dead will rise from graves at an angel's trumpet call. The heaven shall be cloven in sunder (Ch. 25. v 24-68). But these things are against Nature which is God's law.

God composes the quarrels between the Prophet and his many wives and concubines.—Ch. 33, v 16-50. The Prophet stained his character by marrying the wife of Zeid, his adopted son.

The book which contains such things told repeatedly cannot be the work of a learned man, much less of God. Hence the Koran is not the word of God.

MAHARSHI SWAMI DAYANAND SARASWATI'S BELIEFS

सत्यमेव जयते नानृतम् ॥—*Mundakopanishat*, III.

—Truth alone triumphs, but not fiction.

THE final conclusion of philosophy, acquiesced in by mankind in all times, is the only true, eternal and universal doctrine, which readily obtains the implicit assent of common sense. If the folly of ignorance or the snare of priestcraft misleads some persons to contrary belief, the good sense of people in general does not voluntarily comply with them. But the doctrine which commands veneration for teaching righteousness, generosity, honesty, and justice, and which is stamped with the sanction and example of the learned, receives the general approval; for, the mind revolts to follow what is unsupported by the sound judgment of reason and the invariable practice of sages. The outline, therefore, of what was believed by the refined reason of all the oriental sages of antiquity from Brahma down to Jaimini, versed in the sacred lore of the Vedas, is hereto subjoined for general information. The truth, which they have taught, and which I sincerely acknowledge, is entitled to universal acceptation in all times. Hence, it is not my object to institute a new system of religion in any manner whatever. I love to follow truth, nay, I have made it my duty to persuade others to act on truth and abjure falsehood for the sake of their own good. So, the eradication of iniquities is the end of my life. Had I been a dupe to prejudice, I would have joined any one of the religious sects of India. But since I neither accept what is vicious, nor reject what is virtuous in the institutions either of this, or of any foreign country, I am incapable of dissimulation; for, it is contrary to the duty of man. The dignity of man is justified by his sympathy for the pleasure and pain, profit and loss of his fellow creatures, by his undaunted attitude towards the powers of vice, and by his respect for the merits of virtue and learning, although associated with the feebleness of constitution. Man asserts his dignity, when, to the best of his power, he loves virtue, although exhibited in a state of poverty, helplessness, weakness, and unacquaintance with the knowledge of the world. The grave responsibility and true nature of man are best exhibited by his affording protection, comfort, and honour to the children of virtue. Man's sense of virtue ever prompts him to dishonour, discourage, diminish, and destroy vice, although guarded by supremacy, strength, and considerable skill in the arts of the world. In fine, a man, true to his name, should by all possible means, encourage virtue and discourage vice. The most excruciating pain, nay, death itself should not deter him from his pursuit of the course of virtue; for, the least deflection from righteousness would belie his human nature. Such a

moral discipline has received the recommendation of Maharajah Bhartri Hari and other moralists in the following translation of their verses :—

निन्दन्तु नीतिनिपुणा यदि वा स्तुवन्तु,
लक्ष्मी समाविशतु गच्छतु वा यथेष्टम् ।
अद्यैव वा मरणमस्तु युगान्तरे वा,
न्याय्यात्पथः प्रविचलन्ति पदं न धीराः ॥

—The wise do not swerve from the path of rectitude, caring neither for the praise or blame of the so-called politicians, nor for riches or poverty, although they were to die in a day or after the lapse of a millennium.—*Bhartri Hari.*

न जातु कामान्न भयान्न लोभाद्,
धर्मं त्यजेज्जीवितस्यापि हेतोः ।
धर्मो नित्यः सुखदुःखे त्वनित्ये,
जीवो नित्यो हेतुरस्य त्वनित्यः ॥

—Never sacrifice virtue for fear, base desire, avarice or pain of death itself; for, virtue, which gives happiness to the mind, is everlasting, but pleasure and pain which originate from the circumstances of the body, are transitory.—*Mahabharat.*

एक एव सुहृद्धर्मो निधनेप्यनुयाति यः ।
शरीरेण समं नाशं सर्वमन्यद्धि गच्छति ॥

—There is only one true companion of man on earth, and that is virtue. It accompanies him even after death; but everything else perishes with the body.—*Manu.*

सत्यमेव जयते नानृतं सत्येन पन्था विततो देवयानः ।
येनाक्रमन्त्यृषयो ह्याप्तकामा यत्र तत्सत्यस्य परमं निधानम् ॥

—It is not falsehood but truth, that ultimately prevails. It leads us to heaven by the royal road trodden by the ancient sages of subdued passion and curtailed desires. It lands us on the brilliant shore, and lodges us safe in the heaven of happiness.—*Upanishad.*

नहि सत्यात्परो धर्मो नानृतात्पातकं परम् ।
नहि सत्यात्परं ज्ञानं तस्मात् सत्यं समाचरेत् ॥

—There is no virtue higher than truth, there is no vice baser than falsehood, there is no knowledge greater than truth. Truth, therefore, and truth alone, all must follow.—*Upanishad.*

All men should act upon the disinterested advice of these truly great sages.

Now, to mention briefly those simple truths with their proper meanings, which I have always believed in, and which have served me, as it were, for the beam of light in crossing the tempestuous ocean of life upon the earth. They are described at large in my works.

1. The Supreme Being is called by the names of Brahma the Most High Paramatma (the Soul of the universe) the Almighty Lord, and the like. His chief attributes are denoted by the Sanscrit for-

mula of *Sat chid anand*, which literally signifies that God is truth, intelligence, and happiness. God is absolutely holy and wise. His nature, attributes, and power are all holy. He is omnipresent, incorporeal, unborn, immense, omniscient, omnipotent, merciful and just. He is the maker, protector and destroyer of worlds. He judges the actions of souls according to His immutable laws of justice and equity. Him I consider and believe from the core of my heart to be the Lord of the universe.

2. The Vedas, the treasury of science and morals, are revealed by God. I regard their textual portion as self-evident truth, admitting of no doubt and depending on the authority of no other book, *being represented in nature, the kingdom of God.* It is the condition of all kinds of proof, and is, therefore, capable of being proved by no other demonstration than by *reductio ad absurdum.* As for example, the sun or the lamp, being a self luminous body, requires no light from without to be seen.

The authenticity of commentaries on the Vedas, called in Sanscrit the Brahmanas, *viz.*, 6 Upangas, 4 Upavedas, and 1127 Shakhas, all composed by Brahma and other sages, lies in their adherence to the text, the least departure from which annihilates their authority.

3. Religion consists in the maintenance of impartiality and justice, the speaking of truth and the similar acts of virtue, which are the commandments of God and are, therefore, consistent with the import of the Vedas. Irreligion is the commission of partiality and injustice, the telling of lies and the like acts of vice, which are the violation of God's laws and are, therefore, opposed to the sense of the Vedas.

4. The soul is an immortal, invisible principle, which is endowed with thought and judgment, desire and passion, pleasure and pain, and so forth.

5. God and soul are incorporeal and unchangeable, and are related to each other as the pervader and the pervaded. The distinction of their respective individualities is constant, in other words, their physical natures are not identical. For instance, the material objects are always distinct from the space they exist in; both of them, *viz.* objects and space, can never be converted, either in thought or in reality, into one homogeneus whole. Hence, the relation between God and man is the same as between the container and the contained, the contemplator and the contemplated, the father and the son, and the like.

6. The eternal substances are 1. God, 2. Soul, 3. *Prakriti* or the material cause of the universe. The primary properties, the physical nature, and the modes of action of the eternal substances are also ever the same.

7. The manifestations of their secondary qualities, accidents and energies constantly occur on their coalition and disappear on their separation; but their inherent power, which produces their union and disunion is invariable in their nature. They again and again unite and

disunite in eternity. Thus the secondary qualities are also eternal in regularity of succession.

8. The creation is the vast empire of the visible objects, the compounds of elements, constructed with all perfection of design by the infinite wisdom of the Divine Architect.

9. The final causes of creation are the Divine powers, the equitable bestowal of rewards and punishments on the actions of souls, and the like. The eyes, for example, are to see with; so the attributes of God exist to be revealed for general weal by the wonderful spectacle of nature.

10. The creation points to its Creator; and He is no other than the aforesaid Deity; for, the display of design in the structure of the universe, and the inability of matter to form, say, the seed, and the like preliminaries of existence conclusively demonstrate the certainty of the existence of a creator.

11. The phenomenon of birth and death, like all other things, is not without a final cause. That cause in Sanscrit is called "bond" a trapdoor, so to speak, in the march of mind. It springs from ignorance, which consists in the perpetration of vicious acts, the worship of objects in place of God, and the obscurity of the intellect. As they are all the various sources of pain, which nobody likes, but which everybody is constrained to suffer, their cause is called "bond" or captivity.

12. Salvation is the state of emancipation from the endurance of pain, and subjection to birth and death, and of the life of liberty and happiness in the immensity of God. After the cyclic enjoyment of the stupendous universe, the soul resumes the course of the native activity.

13. The means of salvation are the contemplation of God, the abstraction of mind, the practice of virtue, the vow of celibacy in the time of education, the company of sages and philosophers, the love of knowledge, the purity of thought, the firmness of courage, and the like qualifications, which are the ornaments of humanity.

14. Wealth is a thing earned with honesty and justice. Its opposite is the Mammon of unrighteousness.

15. Innocent pleasures are got by virtue and well-earned wealth.

16. The system of caste should be based on the merits of individuals.

17. The excellence of royalty is derived from the honesty of intentions, the superiority of qualities, the justness of acts, freedom from partiality, the maintenance of justice, the ardour of paternal affection for subjects, and the perseverance in studying their ease and improvement.

18. The loyalty of subjects is known in the sublimity of thoughts, the excellence of accomplishments, the practice of virtue, the

sincerity of intentions, the absence of prejudice, the obedience of the laws of justice, the sense of duty, the readiness of devotion to the cause of the rulers and the fellow-subjects, love for government, hatred for intrigues, and the abhorrence of licentiousness.

19. That person is just, who, on due consideration of things, adopts truth and relinquishes falsehood, protects the just and expels the unjust, sympathises with all and joins in undertakings for the promotion of ease and comfort of the general public.

20. The learned are called *devas* (gods), the ignorant *asuras* (devils), the vicious *rakshasas* (fiends), and the hypocrites *pishachas* (monsters).

21. The worship of God consists in the respect and service of learned and virtuous men, parents, sages, philosophers, preachers and kings; in the fidelity of marriage contract; and in the devotion of women to their husbands. The contrary acts constitute the worship of the demons. All worship is due to their living images, and not to the useless idols of lifeless stone.

22. The perfection of education is attested by the competency of knowledge, the adoption of civilized manners, the performance of meritorious works, the subjection of senses, the control of passions and wicked desires, the improvement of character, and the absence of barbarism.

23. The proper *Puranas* (ancient books) are the works of the Brahma and other sages of antiquity, called the *Aitareya* and the other three *Brahmanas*. The genuine history is found in the books called *Kalpa* (chronicles), *Gatha* (story), *Narashansi* (biographies of men). But the *Bhagawat* and the other seventeen *Puranas* are mythology, religious comedies, novels, mysteries, or miracles.

24. The *Tirtha* (religious ferry) is the spiritual ark, by which the sea of sorrow or the abyss of pain is crossed. Hence, the *Tirathas* are the speaking of truth, the attainment of knowledge, the friendship of savants, the practice of morality, dominion over the self, the discipline of mind, the magnanimity of heart, the instruction of science, and the habit of beneficence. These are recognized ferries of the happy land; but cities, rivers and tanks, which ignorance calls the holy of places of pilgrimage, are only the pools of woe or the sloughs of despondence.

25. The spirit of enterprise is perferable to resignation to decrees of fate which are no more than mere consequences of the acts of previous lives; because it modifies and amends the entire series of antecedent acts in the next life. The slackness of exertion spoils all of them. Hence the works of present life are more important than the whole and entire reliance on the wholesale blind fate.

26. The commendable conduct of man is shown by his discriminate treatment of merits, and sympathetic regard for pleasure and pain, profit and loss of others. The contrary course is reprehensible.

27. The observance of ceremonial should contribute to the improvement of body, mind and spirit. There are 16 ceremonies from conception to cremation. These purificatory rites are binding on man. After cremation nothing should be done for the dead.

28. The Yajna (worship) is the entertainment of the learned in proportion to their worth, the business of manufacture, the experiment and application of chemistry, physics, and the like arts of peace, the instruction of people, the purification of air, the nourishment of vegetable kingdom by the employment of the principles of meteorology, called Agnihotra in Sanscrit, which showers blessings all around. It is the most important duty of man.

29. The ancient usage demands attribution of the appellation, called 'Arya' to the best, and 'Dasyu' to the vicious portion of humankind.

30. India is called Aryavarta, because the Aryan branch of the human race has dwelt there since creation. It is bounded on the south by the Vindhya (the barrier of barbarians), on the west by the Attock (obstruction) or Indus (Luna), and on the east by the Brahmaputra (the son of Neptune). The country within these confines is called Aryavarta Proper, and its permanent inhabitants, the Aryas.

31. The competency of the teacher is proved by his power to explain the Vedas and their commentaries, and to reform the character of pupils through the salutary medium of the instruction of morality and the prohibition of immorality.

32. The fitness of the pupil is shown in his love for the acquisition of knowledge, his willingness to receive instruction, his reverence for learned and virtuous men, his attendance upon the teacher, and his execution of orders.

33. The Guru (initiator) is the father, the teacher of truth, and the corrector of misconduct.

34. The proper Purohita (prophet or priest) is one who cordially loves the good of his spiritual flock and preaches them virtue and truth.

35. The Upadhyaya (professor) should be able to teach certain sort of the Vedic lore or should be the teacher of one science.

36. The Shishtachar (etiquette) is amiable behaviour with readiness to accept truth and to reject untruth, after the careful examination of the octave or eight-fold evidence of logic, attentiveness to study in the bachelor life of school and the general politeness of conduct. These are the characteristics of the truly civilized man.

37. The validity of the octave evidence of logic is unquestionable.

38. He is good and wise, who always speaks truth, acts on the dictates of virtue, and tries to make others good and happy.

39. The five tests of knowledge are relative to the attributes of God, 1st, the philosophy of the absolute and the theories of the Vedas, 2nd, the maxims of the octave evidence of logic, 3rd, the laws of nature, 4th, the rules of morality, and 5th, the principles of metaphysics. By these criteria distinguish between truth and falsehood. Then, abide by truth and give up falsehood.

40. Beneficence removes evils, introduces the practice of virtue, and adds to general welfare and civilization.

41. The soul is free to act, but subject to the justice of God in reaping the fruits of its works. God is the executor of justice and the like laws of nature.

42. Swarga (heaven) is the uninterrupted enjoyment of pleasures and the possession of means thereof.

43. The Narka (hell) is the excessive sufferance of pain the surroundings of tormenting circumstances.

44. The Janma (birth) is the entry of soul into the world in junction with the body. In relation to time, its existence is viewed as past, present, and future.

45. The union of body and soul is called birth, and their separation, death.

46. Marriage (clasping of hand) should be perfomed in accordance with the precepts of the law in the public manner and on the mutual consent.

47. The Niyoga (widow re-marriage) is the temporary union of spouseless persons for the purpose of raising issue in the superior or one's own tribe, on the death of the consort, or the sterility of energy in case of a prolonged disease, or on the like natural mishaps to humanity.

48. The Stuti (definition) is the description of qualities from remembrance. It inspires love and the like generous feelings and sentiments.

49. The Prarthana (prayer) is the asking of God the gift of knowledge and the like boons, on the incompetency of one's own exertions. It results in the humility of temper and the tranquility of passions.

50. The Upasana (meditation) is the realization of the idea of God through the confirmation of conviction, that God is omnipresent and fills all, that I am filled by Him, and that He is in me and I in Him; and the imitation of God's attributes in practice. The good of it is attested by the enlargement of mental capacity for knowledge.

51. The Saguna Stuti is the assertion or recital of attributes predicable of God. The Nirguna Stuti (negative definition) is the negation or denial of properties inconsistent with the nature of Godhead. The Saguna (positive prayer) is the supplication of God's grace for the obtainment of virtuous qualities. The Nirguna Prarthana

(negative prayer) is the asking of God's power in the elimination of vicious qualities. The Saguna Upasana (positive meditation) is the unshaken belief of God's holiness. The Nirguna Upasana (negative meditation) is the total resignation of self to God's justice and providence. Such is the summary of my beliefs fully explained in their appropriate places in my books, called the *Satyarth Prakash* (expose of right sense), *Bhumika* (introduction to the Vedas), and *Bhashya* (commentary on the Vedas). I accept such universal maxims as the speaking of truth and the condemnation of falsehood. But I detest the religious warfare of sects; for, they give vent to their angry passions and crude notions in the form of religion. Therefore, the purpose of my life is the extirpation of evils; introduction of truth in thought, speech, and deeds; the preservation of unity of religion; the expulsion of mutual enmity; the extension of friendly intercourse; and the advancement of public happiness by reciprocal subservience of the human family. May the grace of the Almighty God and the consent and co-operation of the learned soon spread these doctrines al over the world, to facilitate everybody's endeavour in the advancemen of virtue, wealth, godly pleasure, and salvation, so that peace, pro-perity, and happiness may ever reign in the world!—Amen!

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